

LINGUISTIC SURVEY OF INDIA

VOL. V.

INDO-ARYAN FAMILY

EASTERN GROUP

PART II

SPECIMENS OF THE BIHĀRĪ AND ORIYĀ
LANGUAGES

COLLECTED AND EDITED BY

G. A. GRIERSON, C.I.E., PH.D., D.LITT., I.C.S

MOTILAL BANARSIDASS

DELHI :: VARANASI :: PATNA



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BUNGALOW ROAD, JAWAHARNAGAR, DELHI-7
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**VOLUMES OF
THE LINGUISTIC SURVEY OF INDIA**

- VOL. I. PART I INTRODUCTORY.
PART II COMPARATIVE VOCABULARY.**
- VOL. II. MŌN-KHMER & SIAMESE-CHINESE FAMILIES (INCLUDING
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PART II RAJASTHĀNĪ & GUJARĀTĪ.
PART III BHIL LANGUAGES INCLUDING KHANDESI, BANJARI
OR LABHANI, BAHRUPIA ETC.
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LINGUISTIC SURVEY OF INDIA.

SYSTEM OF transliteration ADOPTED.

A.—For the Dēva-nāgarī alphabet, and others related to it—

अ *a*, आ *ā*, इ *i*, ई *ī*, उ *u*, ऊ *ū*, ए *e*, ऐ *ai*, ओ *o*, औ *au*.

क <i>ka</i>	ख <i>kha</i>	ग <i>ga</i>	घ <i>gha</i>	ङ <i>ṅa</i>	च <i>cha</i>	छ <i>chha</i>	ज <i>ja</i>	झ <i>jha</i>	ञ <i>ña</i>
ट <i>ṭa</i>	ठ <i>ṭha</i>	ड <i>ḍa</i>	ढ <i>ḍha</i>	ण <i>ṇa</i>	त <i>ta</i>	थ <i>tha</i>	द <i>da</i>	ध <i>dha</i>	न <i>na</i>
प <i>pa</i>	फ <i>pha</i>	ब <i>ba</i>	भ <i>bha</i>	म <i>ma</i>	य <i>ya</i>	र <i>ra</i>	ल <i>la</i>	व <i>va</i> or <i>wa</i>	
श <i>śa</i>	ष <i>ṣa</i>	स <i>sa</i>	ह <i>ha</i>		ड़ <i>ṛa</i>	ढ़ <i>ṛha</i>	ळ <i>ḷa</i>	ळ <i>ḷha</i>	

Visarga (:) is represented by *ḥ*, thus क्रामयः *kramaśaḥ*. Anusvāra (◌̣) is represented by *m*, thus सिंह *siṃh*, वंश *vaṃś*. In Bengali and some other languages it is pronounced *ng*, and is then written *ng*; thus बंग *baṅga*. Anundāsika or Chandra-bindu is represented by the sign ~ over the letter nasalized, thus मेँ *mẽ*.

B.—For the Arabic alphabet, as adapted to Hindūstānī—

ا <i>a</i> , etc.	ج <i>j</i>	د <i>d</i>	ر <i>r</i>	س <i>s</i>	ع <i>ʿ</i>
ب <i>b</i>	ح <i>ch</i>	ذ <i>ḏ</i>	ز <i>z</i>	ش <i>sh</i>	غ <i>gh</i>
پ <i>p</i>	ف <i>f</i>	ځ <i>ḡ</i>	ڙ <i>ṛ</i>	ص <i>ṣ</i>	ڦ <i>f</i>
ت <i>t</i>	ک <i>k</i>		ڙ <i>ṛ</i>	ض <i>ḏ</i>	ق <i>q</i>
ث <i>ṭ</i>	خ <i>kh</i>		ڙ <i>ṛ</i>	ط <i>ṭ</i>	ک <i>k</i>
ث <i>ṭ</i>				ظ <i>ẓ</i>	گ <i>g</i>
					ل <i>l</i>
					م <i>m</i>
					ن <i>n</i>
					when representing anundāsika in Dēva-nāgarī, by ~ over nasalised vowel.
					و or v
					ه <i>h</i>
					ی <i>y</i> , etc.

Tanwin is represented by *n*, thus فائز *fāuran*. Alif-i maqṣūra is represented by *ʿ*;—thus, دعوى *daʿwā*.

In the Arabic character, a final silent *h* is not transliterated,—thus باند *banda*. When pronounced, it is written,—thus, گوند *gunāh*.

Vowels when not pronounced at the end of a word, are not written: in transliteration. Thus, बन *ban*, not *banā*. When not pronounced in the middle of a word or only slightly pronounced in the middle or at the end of a word, they are written in small characters above the line. Thus (Hindi) देखता *dēkh'tā*, pronounced *dēkhtā*; (Kāśmīrī) कहर *kāh*; कहर *kāh*, pronounced *kor*; (Bihārī) देखति *dēkhtī*.

C.—Special letters peculiar to special languages will be dealt with under the head of the languages concerned. In the meantime the following more important instances may be noted :—

- (a) The *ts* sound found in Marāṭhī (𑖮), Puṣṭō (𑖥), Kāśmīrī (𑖅, 𑖆), Tibetan (𑖦), and elsewhere, is represented by *ts*. So, the aspirate of that sound is represented by *tsʰ*.
- (b) The *dz* sound found in Marāṭhī (𑖯), Puṣṭō (𑖧), and Tibetan (𑖨) is represented by *dz*, and its aspirate by *dzʰ*.
- (c) Kāśmīrī 𑖇 (𑖈) is represented by *ñ*.
- (d) Sindhī 𑖛, Western Panjābī (and elsewhere on the N.-W. Frontier) 𑖜, and Puṣṭō 𑖩 or 𑖪 are represented by *ṛ*.
- (e) The following are letters peculiar to Puṣṭō :—
𑖫 *f*; 𑖬 *ts* or *dz*, according to pronunciation; 𑖭 *q*; 𑖮 *r*; 𑖯 *ʃ* or *g*, according to pronunciation; 𑖰 *ʃ* or *k*, according to pronunciation; 𑖱 or 𑖲 *ṛ*.
- (f) The following are letters peculiar to Sindhī :—
𑖛 *b̥b̥*; 𑖜 *b̥h*; 𑖝 *t̥h*; 𑖞 *t̥*; 𑖟 *t̥h*; 𑖠 *p̥h*; 𑖡 *j̥j*; 𑖢 *j̥h*; 𑖣 *o̥h*; 𑖤 *ñ*; 𑖥 *dh*; 𑖦 *q̥*; 𑖧 *q̥q̥*; 𑖨 *q̥h*; 𑖩 *k̥*; 𑖪 *k̥h*; 𑖫 *g̥g*; 𑖬 *g̥h*; 𑖭 *ṛ*; 𑖮 *ṛ*.

D.—Certain sounds, which are not provided for above, occur in transcribing languages which have no alphabet, or in writing phonetically (as distinct from transliterating) languages (such as Bengali) whose spelling does not represent the spoken sounds. The principal of these are the following :—

ā, represents the sound of the *a* in *all*.

ā, " " " *a* in *hat*.

ē, " " " *e* in *met*.

ō, " " " *o* in *hot*.

ē, " " " *é* in the French *était*.

o, " " " *o* in the first *o* in *promote*.

ō, " " " *ō* in the German *schön*.

ū, " " " *ū* in the " *mūhe*.

th, " " " *th* in *think*.

dh, " " " *th* in *this*.

The semi-consonants peculiar to the Muṇḍā languages are indicated by an apostrophe. Thus *k'*, *t'*, *p'*, and so on.

E.—When it is necessary to mark an accented syllable, the acute accent is used. Thus in (Khōwār) *deistai*, he was, the acute accent shows that the accent falls on the first, and not, as might be expected, on the second syllable.



राष्ट्रपति भवन, नई दिल्ली-4.

RASHTRAPATI BHAVAN,
NEW DELHI-4.

October 20, 1966.

Dear Sri Sundarlal,

Thank you very much for undertaking the task of republication of Grierson's LINGUISTIC SURVEY OF INDIA. It is a pleasure to know that you were able to complete the republication of the 50 volumes of Max Muller's 'Sacred Books of the East' within 3 years. Your work, I may assure you, is of the greatest value to the intellectuals of the world.

With the best wishes,

Yours sincerely,

(S. Radhakrishnan)

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BIHARĪ.

Bihārī means properly the language of Bihar, and is spoken over nearly the whole of that Province. It is spoken also outside its limits, but

Where spoken.

it is fitly called by the above name; for not only is it, as a matter of fact, specially the language of Bihar, but also the only one of its dialects which has received any literary culture is peculiar to the north of that province. On the west, Bihārī is spoken in the Eastern districts of the Province of Agra, and even in a small portion of Oudh. On the south it is spoken on the two plateaux of Chota Nagpur. Roughly it covers an area of 90,000 square miles, and is the language of 36,000,000 people. It extends from the lower ranges of the Himalayas on the North to Singhbhum on the South, and from Manbhum on the South-east to Basti on the North-west. Within the area in which it is spoken are the two great cities of Benares and Patna.

Bihārī is bounded on the North by the Tibeto-Burman Languages of the Himalayas, on the East by Bengali, on the South by Oriyā, and

Language-boundaries.

on the West by the Chhattisgarhī, Bagheli, and Awadhī dialects of Eastern Hindi. It is the most Western of the languages which form the Eastern Group of the Indo-Aryan Vernaculars.

Bihārī has hitherto been classed as belonging to the Mediate Group of these vernaculars, being thus brought into close relationship with

Its Classification.

Eastern Hindi, Bagheli, and Chhattisgarhī. Further investigation has, however, shown that this classification cannot be correct. It certainly belongs to the same group as Bengali, Oriyā, and Assamese. It is true that the nationalities who speak it are historically connected with the United Provinces and not with Bengal. All their family ties, all their traditions, point to the West and not to the East. But at present our affair is not with ethnic relations, but with the facts of grammar, and, taking grammar as the test, there can be no doubt either as to the origin or affiliation of Bihārī. Like Bengali, Oriyā, and Assamese, it is a direct descendant, perhaps the most direct of the descendants, of the old form of speech known as Māgadhi Prakrit, and has so much in common with them in its inflexional system that it would almost be possible to make one grammar for all the four languages.

In order to show this, it will be necessary to give a brief comparative sketch of the grammars of Bihārī and of Bengali, its neighbour to the

Bihārī compared with Bengali.

East. Bihārī, as we go westward, more and more departs from the standard of Bengali, and approaches that of the other languages of the United Provinces. I shall therefore take, for the purposes of comparison, the dialect, Maithili, which is situated on the East of the Bihārī tract, and which is therefore most near to Bengali. I shall show, not only the principal points in which Maithili agrees with Bengali, but also those in which it differs from it in favour of its Western neighbour Eastern Hindi.

In regard to pronunciation, Bihārī occupies a middle place between Bengali and

Pronunciation.

Eastern Hindi. Nothing is so characteristic of Bengali as its pronunciation of the vowel *a* and of the consonant *s*. The first is sounded like the *o* in the English word *not*, and as it is of frequent

occurrence, this note gives the predominating tone-colour of a Bengali sentence. In Maithili, the same vowel has also a broad sound, not so broad as in Bengali, but still distinctly broader than the sound which the vowel takes in Central Hindōstān. It is something between the *u* in *cub* and the *o* in *cub*. As we go westward, this broad pronunciation is gradually lost, till it entirely disappears in the most Westerly dialect of Bihārī,—Bhojpurī. As regards the letter *s*, the ancient Māgadhi was unable to use the sound, and substituted for it a sound approaching that of an English *sh*. On the other hand, the Prakrit-speaking tribes more to the West could not say this *sh*, and substituted for it *s*. Here Bengali and Eastern Hindī exactly represent the ancient state of affairs. The Bengalis, like the men of Gilead, say 'shibboleth,' while the inhabitants of Hindōstān, like the Ephraimites, can only say 'sibboleth.' Here Bihārī has thrown in its lot with the latter. The sound of the English *sh* is non-existent in all its dialects. I have said that Bengali turns every *s* into *sh*; but this is only true of the Standard form of speech. The line of distinction between the *s*-sound and the *sh*-sound is not quite coincident with the language-boundary. North-Western Bengali, where it marches with Bihārī, in Purnea and Malda, follows the Bihārī custom, and cannot pronounce *sh*. Taking these two points as the test, we may say that in pronunciation, Bihārī partakes partly of the characteristics of Bengali, and partly of those of the West; with a leaning towards the latter. Finally, in connection with this subject, the old Maithili alphabet is nearly the same as that in use, at the present day, in Bengal.

In the declension of a noun in the various Indo-Aryan vernaculars two processes are involved. There is first the preparation of the base to receive the appropriate postposition, and there is, secondly, the selection and suffixing of the latter in order to give the required meaning of case. Thus, if we wish to express in Hindī the idea contained in the English words 'of a horse,' we first take the word *ghōṛā*, meaning 'a horse.' We then prepare this word for the addition of its postposition by changing *ghōṛā* to *ghōṛē*. So prepared it is called the oblique form of the base. Then to this oblique form we add the genitive postposition *kā*, and obtain *ghōṛē-kā*, of a horse. In Hindī, the oblique form of the base is frequently the same as the nominative, or, as the latter is called, the direct form of the base, but, whenever it is different, it always, or nearly always, ends in *ē*. In Bihārī, the oblique form is common in the case of pronouns, and also occurs in the cases of certain nouns ending in *l*, *r*, and *b*. Save in a few exceptional cases, it ends in *ā*, not *ē*. Examples are *ham'r-ā-kē*, to me; *dekh'b-ā-saū*, from seeing; *pah'r-ā-mē*, in a watch. In Bengali, it is the same, except that the oblique form in the case of nouns is more rare. Examples are *ām-ā-kē*, to me; *dekhīb-ā-r*, of seeing. So in Hindī, the oblique form of the genitive postposition is *kē*, but in Bhojpurī, the only dialect of Bihārī in which it has an oblique form, it is *kā*, and this oblique form of the genitive is used to form the nominative plural, a peculiar construction quite unknown to Hindī. Thus *ham'nī-kē*, of us, oblique form, *ham'nī-kā*, used to mean 'we.' So also in Maithili, we have *ham-ā-r*, of us, of me, and the nominative plural *ham'rā-sabh*, we all. The same construction occurs in Bengali. We have *santān-ēr*, of a son, and its oblique form, *santān-ēr-ā*, used as a nominative plural, to mean 'sons.' Again, *ām-ā-r*, of us, of me, and the nominative plural *ām-a-rā*. We thus see that in the formation of the oblique base of a noun or of a pronoun, Bihārī agrees with Bengali, and not with Eastern Hindī.

In the matter of postpositions, Bihāri takes a middle course. It has the same postposition for the Dative-Accusative, *kē*, as Bengali. For most of the other cases the postpositions, such as *mā*, in, are more closely connected with Eastern Hindī.

As regards adjectives, the distinction of gender is very slightly observed in Bihāri and Bengali, while it is always remembered in the West.

Adjectives.

It is, however, in the conjugation of the verb that the most striking affinities with Bengali present themselves. Bihāri has three auxiliary verbs, two of which are found in Bengali and not in Hindī.

Conjugation.

The Bihāri for 'I am seeing' is *dekhai-ohhī*, and in Bengali, the same phrase is translated *dekhitā-ohhī*. In one dialect of Bihāri, the word for 'I am' is *hāñ*, and in Bengali it may be *bāñ*. In Bihāri and Bengali, the sign of the future tense is the letter *b*. Thus, Bihāri *dekh-ab*, Bengali *dekh-iba*, I shall see. In Hindī, it is formed in an altogether different way. So in the same two languages the sign of the Past tense is *l*. Thus, Bihāri *dekh-'lanh'*, he saw, Bengali, *dekh-ilen*.

Both in Bihāri and Bengali, the sense of number has almost disappeared in the conjugation of the verb. The old numbers of each tense still remain in existence, but their forms are used to show respect or the reverse, instead of the distinction between plural and singular. In Hindī, there is an important rule regarding the conjugation of the past tense of verbs. In the case of intransitive verbs, the construction is active. We say, 'I went.' In the case of transitive verbs, the construction is passive. We cannot say 'I struck him.' We must say, 'he was struck by me.' In Bihāri and Bengali, this distinction has long since been obliterated, and so far as outward appearance goes, all verbs, both transitive and intransitive, are conjugated actively. For 'I struck,' we have the Bihāri *ham mār-lāh*, and the Bengali *ami mār-lām*, just as for 'I went,' we have *ham gelāh*, and *ami gelām*. There is a further point in this connexion which will not be evident to anyone who only knows literary Bengali. In the Bengali spoken by the uneducated, the conjugation of the past tense of a transitive verb is always distinguished from that of the past tense of an intransitive verb. In both the construction is active, though the forms used are different. A Bengali villager says *gelō* for 'he went,' but '*mār-lā*' for 'he struck.' The same distinction is observed in Bihāri, where 'he went' is *gēl*, and 'he struck' is *mār-l'kai*. It is hardly necessary to point out that all this is quite different from the idiom of Eastern Hindī.

To sum up,—we observe that, taking grammatical forms as the test, Bihāri occupies a position intermediate between Bengali and Eastern Hindī. In pronunciation, it leans rather to the latter, although there are traces of Bengali influence. In declension, it partly follows Bengali and partly Eastern Hindī, but in the most important point, the preparation of the oblique form of the base, it follows the former and differs altogether from the latter. In conjugation, it differs altogether from Hindī, and closely follows Bengali. For the above reasons, we are compelled to consider that Bihāri and Bengali belong to one and the same group, that is to say, that the former belongs to the Eastern and not to the Mediate Group of Indo-Aryan languages, with which it has hitherto been classed.

Bihāri has three main dialects, Maithili or Tirhutia, Magahi, and Bhojpuri. Each

Dialects.

of these has several sub-dialects. The three dialects fall naturally into two groups, *viz.*, Maithili and Magahi on the one hand, and Bhojpuri on the other. The speakers are also separated by ethnic

peculiarities, but Magahi and Maithili, and the speakers of these two dialects, are much more closely connected together than either of the pair is to Bhojpuri. Magahi, indeed, might very easily be classed as a sub-dialect of Maithili, rather than as a separate dialect. The differences between the two groups of languages will be found fully dealt with under the head of Bhojpuri, on pp. 41 and ff., *post*. I shall here content myself with noting the most superficial differences between them, which strike the most casual observer.

In the declension of nouns, Bhojpuri has an oblique form of the genitive case, which is wanting in the substantives of the other dialects.

In pronouns, the honorific pronoun of the second person is *apane* in Maithili and Magahi, but *raître* in Bhojpuri.

The verb substantive in Maithili is usually *chhai* or *achh'*, he is. In Magahi it is usually *hai*, and in Bhojpuri it is usually *bāṛē*, *bārē*, or *hāwō*. The three dialects all agree in forming the present tense definite by adding the verb substantive to the present participle. Thus, Maithili *dekhait-achh'*, Magahi *dekhait-hai*, Bhojpuri *dēkhat-bāṛē*, he is seeing. But Magahi has also a special form of the present, *viz.*, *dēkha-hai*, he sees, and so has Bhojpuri, *dēkhe-lā*, he sees or will see. Finally, the whole system of verbal conjugation is amazingly complex in Maithili and Magahi, but is as simple and straightforward in Bhojpuri as it is in Bengali or Hindi.

There are other minor differences between the three dialects, but the above are those which are most characteristic and striking. Each dialect will be dealt with separately in the following pages, where the fullest details will be found. Suffice it to say here that Maithili and Magahi are the dialects of nationalities which have carried conservatism to the excess of uncouthness, while Bhojpuri is the practical language of an energetic race, which is ever ready to accommodate itself to circumstances, and which has made its influence felt all over India. The Bengali and the Bhojpuri are two of the great civilisers of Hindōstān, the former with his pen, and the latter with his oudgel.

This last remark brings us to the consideration of the ethnic differences between the

speakers of Maithili and Magahi on the one hand, and those who speak Bhojpuri on the other. These are great. Mithilā, a country with an ancient history, traditions of which it retains to the present day, is a land under the domination of a sept of Brāhman extraordinarily devoted to the mint, anise, and cummin of the law. For centuries it has been a tract too proud to admit other nationalities to intercourse on equal terms, and has passed through conquest after conquest, from the north, from the east, and from the west, without changing its ancestral peculiarities. The story goes that, at the marriage of Rāma-chandra, the Brāhman of Mithilā showed the same uncivilised pride which is the characteristic of their descendants of the nineteenth century. This Brahmanical domination has left ineffaceable marks upon the nature of the rest of the population. Mithilā, or Tirhut, is one of the most congested parts of India. Its inhabitants increase and multiply and impoverish the earth, nor will they seek other means of life than agriculture, or other lands on which to practise the one art with which they are acquainted. Magadha, on the other hand, although it is intimately connected with the early history of Buddhism, was for too long a time a cockpit for contending Musalmān armies, and too long subject to the head-quarters of a Musalmān Province, to remember its former glories of the Hindū age. A great part of it is wild, barren, and

Ethnic differences between speakers of Bhojpuri and of the other Bihar dialects.

sparsely cultivated, and over much of the remainder cultivation is only carried on with difficulty by the aid of great irrigation works widely spread over the country, and dating from prehistoric times. Its peasantry, oppressed for centuries, and even now, under British rule, poorer than that of any other neighbouring part of India, is uneducated and unenterprising. There is an expressive word current in Eastern Hindōstān which illustrates the national character. It is '*bhādēs*', and it has two meanings. One is 'uncouth, boorish,' and the other is 'an inhabitant of Magadhā.' Which meaning is the original, and which the derivative, I do not know: but a whole history is contained in these two syllables.

The Bhojpuri-speaking country is inhabited by a people curiously different from the others who speak Bihārī dialects. They form the fighting nation of Hindōstān. An alert and active nationality, with few scruples, and considerable abilities, dearly loving a fight for fighting's sake, they have spread all over Aryan India, each man ready to carve his fortune out of any opportunity which may present itself to him. They furnish a rich mine of recruitment to the Hindōstānī army, and, on the other hand, they took a prominent part in the mutiny of 1857. As fond as an Irishman is of a stick, the long-boned, stalwart, Bhojpuri, with his staff in hand, is a familiar object striding over fields far from his home. Thousands of them have emigrated to British Colonies and have returned rich men; every year still larger numbers wander over Northern Bengal and seek employment, either honestly, as pālki bearers, or otherwise, as dacoits. Every Bengal Zamindar keeps a posse of these men, euphemistically termed '*darwāns*,' to keep his tenants in order. Calcutta, where they are employed, and feared, by the less heroic natives of Bengal, is full of them. Such are the people who speak Bhojpuri, and it can be understood that their language is a handy article made for current use, and not too much encumbered by grammatical subtleties.

The following are the figures showing the number of people estimated to speak each dialect in the area in which Bihārī is spoken :—

Number of Speakers.

Maithili	10,000,000
Magahi	6,239,967
Bhojpuri	20,000,000
TOTAL	36,239,967

For reasons which I shall explain when dealing with the Maithili dialect, *vide post*, pp. 14 and ff., it is impossible to estimate the numbers of speakers of Bihārī in those parts of India which lie outside the Bihārī area. The only exception is that we are able to estimate the number of speakers of Bihārī in Assam, and in the non-Bihārī speaking districts of Bengal. These figures are as follows :—

	Maithili.	Magahi.	Bhojpuri.	Total.
Number of speakers in Assam	66,575	33,865	65,730	165,670
„ in non-Bihārī Bengal	196,782	231,485	346,878	775,145
TOTAL	263,357	264,850	412,608	940,815

The total number of speakers of Bihārī, who are recorded above, is, therefore, 36,239,967+940,815, or altogether 37,180,782.

AUTHORITIES—

The authorities on each dialect will be found in the pages devoted to it. I shall content myself here with merely giving the names of those books which deal with Bihārī as a whole.

CAMPBELL, Sir G.,—*Specimens of Languages of India, including those of the Aboriginal Tribes of Bengal, the Central Provinces, and the Eastern Frontier*. Calcutta, 1874. Contains lists of words and sentences in all the Bihārī Dialects.

FALLOX, S. W.,—*A new Hindustani-English Dictionary*. Benares and London, 1879. Contains much information regarding the various dialects.

HOERNLE, A. F. R., C.I.E.,—*A Grammar of the Eastern Hindi compared with the other Gaudian Languages*. London, 1880. Describes Maithilī and Bhojpuri only.

GRIERSON, G. A., C.I.E.,—*A Handbook to the Kayathī Character*. Calcutta, 1881. 2nd Edition, 1899. In the title of the 2nd Edition, the word 'Kayathī' is altered to 'Kaithī'.

GRIERSON, G. A., C.I.E.,—*Essays on Bihārī Declension and Conjugation*. *Journal of the Asiatic Society of Bengal*, Vol. lii, 1883, Pt. I, pp. 119 and ff.

GRIERSON, G. A., C.I.E.,—*Seven Grammars of the Dialects and Sub-dialects of the Bihārī Language*. Parts I—VIII. Calcutta, 1883—1887.

GRIERSON, G. A., C.I.E.,—*Bihar Peasant Life; Being a Discursive Catalogue of the Surroundings of the People of that Province*. Calcutta and London, 1885.

HOERNLE, A. F. R., and GRIERSON, G. A.,—*A Comparative Dictionary of the Bihārī Language*. Part I, Calcutta, London, and Leipzig, 1885. Part II. Calcutta, London, and Leipzig, 1889. Only two parts issued.

FALLOX, S. W., TEMPLE, R. C., C.I.E., and LALA FAQIR CHAND,—*A Dictionary of Hindustani Proverbs*. Benares and London, 1886. Contains many Bihārī proverbs scattered through it, and has a special section for Bhojpuri ones.

CROOKE, B. A.,—*Rural and Agricultural Glossary for the N.-W. Provinces and Oudh*. Calcutta, 1888. Contains much information about Bihārī.

CHRISTIAN, JOHN,—*Behar Proverbs*. London, 1891.

KELLOGG, The Rev. S. H.,—*A Grammar of the Hindī Language, in which are treated the Colloquial Dialects of Bhojpūr, Magadhā, Maithilā, etc., with copious philological Notes*. Second Edition, London, 1893.

No less than five different characters are used in writing Bihārī, viz., the Bengali, the Oṛiyā, the Maithilī, the Dēva-nāgarī, and the Kaithī.

Written character.

The Bengali and Oṛiyā characters are only employed in writing a form of Magahī current in Manbhum and the Native State of Mayūrbhanja, respectively. The Maithilī character is used by Brāhmins in writing Maithilī, and will be described when dealing with that dialect. There remain the Dēva-nāgarī and the Kaithī.

The Dēva-nāgarī character is the alphabet used in books written for the educated, and, in writing, by the educated. The following account of it is given here, as this is the first time we meet with it in the Survey. The description will not be repeated with every language which uses it.

THE DĒVA-NĀGARĪ ALPHABET.¹

VOWELS.

अ	ā	आ	ā	इ	i	ई	i	उ	u	ऊ	ū
ऋ	ṛi	ॠ	ṛi	ऌ	lṛi	ॡ	lṛi	ऋ	e	ॠ	o
ऐ	ai	ॡ	ai	ओ	o	ॢ	ō	औ	au	ॣ	au
अं	ā,	अम्	am	अः	ah.						

CONSONANTS.

Gutturals	क	ka	ख	kha	ग	ga	घ	gha	ङ	ṅa.
Palatals	च	cha	छ	chha	ज	ja	झ	jha	ञ	ña.
Cerebrals	ट	ṭa	ठ	ṭha	ड	ḍa	ढ	ḍha	ण	ṇa.
Dentals	त	ta	थ	tha	द	da	ध	dha	न	na.
Labials	प	pa	फ	ph	ब	ba	भ	bha	म	ma.
Semi-vowels	य	ya	र	ra	ल	la	व	va.		
Sibilants	श	śa	ष	ṣa	स	sa	ह	ha.		

Although for the sake of completeness the vowel signs ऋ *ṛi*, ॠ *ṛi*, ऌ *lṛi* are included in the list of characters, they are not used at all in ordinary Hindi. They are, however, required in transcribing Sanskrit grammatical works into the Hindi language.

The forms of the vowels given above are the initials, and are used only at the beginning of a word; when subjoined to a consonant they take the following forms:—

अ (not expressed), ā ॠ; ई ॡ; उ, ॢ; ॣ; ।; ॥; ० १; ० १; ० १, ० १.²

Thus क *ka*, खा *kha*, गि *gi*, घी *ghi*, चु *chu*, छू *chhu*, जू *ju*, ज़े *je*, डे *ḍe*, ढे *ḍhe*, ढो *ḍho*, तो *tō*, औ *thau*, दो *dau*.

In the following cases the combination of consonant and vowel gives rise to peculiar forms :

र ॠ with ॢ is written ॣ.

र ॠ „ ॣ „ „ ॣ.

When one consonant follows another with no vowel between, the two are combined into one compound letter. In most cases the elements of the compound are easily distinguishable, as in ख *sva*, झ *kla*, and म *ma*; but there are some in which the elements are so altered as to be with difficulty recognised.

¹ Most of this is based partly on the corresponding portion of Mr. Beames' Bengali Grammar and partly on the corresponding portion of Mr. Kellogg's Hindi Grammar.

² The signs ॣ, ॥, ० १, and ० १ have been introduced by European scholars in late years, and have been adopted by some of the best Benares Pandits. These short vowels do not exist in Sanskrit, to which language the Dēva-nāgarī alphabet was originally confined, but do occur in the Modern Indian languages, and hence additional signs have had to be invented for them.

can therefore never begin a syllable. It is written directly over or to the right of the vowel thus nasalized ; thus कर्ण *kaṇḍ*, कर्ण *kyḍ*. In books edited by foreigners, *Anuswār* (अनुस्वार) is commonly, but incorrectly, written instead of *Anunāsik* (अनुनासिक). It is represented in transliteration by the sign *~* over the nasalized vowel. Thus बॉस *bās*, में *mē*.

Anuswār (अनुस्वार) ^१, which, in strict accuracy, denotes a stronger nasalization than the above, is written, like *Anunāsik*, over, or to the right of the preceding vowel ; as, अंस *aṁs*, बंस *bāṁs*. In Hindi, however, *anuswār* is generally used as a short way of writing a nasal when preceding another consonant of its class. Thus, लंका instead of लङ्का *laṅkā* ; संच instead of सञ्च *sañch* ; पंडित instead of पण्डित *paṇḍit* ; अंत instead of अन्त *ant* ; खंभा instead of खम्भा *khambhā*.

Visarg (विसर्ग), meaning 'emission of breath' indicates a weak aspiration, which has euphonically taken the place of a sibilant letter or *r*. It is only found in pure Sanskrit words, and even then, though occurring in the original, is commonly omitted in Hindi. It is written thus, : ; e.g., in दुःख *duḥkh*, usually written and pronounced दुख *dukh*, = दुस् + ख *dus + kha* ; अन्तःकरण *antaḥ-karaṇ*.

Besides these, several other signs are used in Sanskrit, which, as they occasionally appear in Hindi, may here be explained :—

Virām (विराम), 'pause' is written under a consonant, thus क *k*, and denotes the absence of the inherent *a* by which the consonant is vocalized. It is also called *hal*.

Avagrah (अवग्रह), *ḥ*, indicates the elision of an initial अ *a* after a final ए *ē* or ओ *ō* ; as, त्रिंशोऽध्यायः *triṁśō 'dhyāyah*, for त्रिंशो अध्यायः *triṁśō adhyāyah*. It is, therefore, analogous to the English apostrophe. The half pause, *ḥ*, is written at the end of the first line of a couplet of poetry ; the full pause, *॥*, at the end of the second. These marks are only prosodial, and, besides these, there are no other marks of punctuation. In prose they are used as equivalent to the ordinary full stop and the full stop at the end of a paragraph respectively. In most native works, indeed, punctuation is disregarded, and space is not even left between the words. The symbol *२* between two words indicates that the former of the two is repeated ; as, वह अपने २ घरं गए *wah ap'nē ap'nē ghar gaē*.

The mark *०* is used, like the period in English, to indicate the abbreviation of a word ; as रामायण बा० *Rāmāyan Bā.*, for रामायण बालकाण्ड *Rāmāyan Bāl-kāṇḍ*.

The characters for the numerals are these :—

१	२	३	४	५	६	७	८	९	०
1	2	3	4	5	6	7	8	9	0

The leading feature in Indian arithmetic being the division by four, the signs for fractions are adapted thereto. The rupee is divided into $4 \times 4 = 16$, parts called *āṇā*, which are thus designated (units of all kinds are also thus divided) —

1 āṇā or १/१६	७ āṇās	११/१६
2 āṇās	10 āṇās	१०/१६
3 āṇās	11 āṇās	११/१६
4 āṇās	12 āṇās	१२/१६
5 āṇās	13 āṇās	१३/१६
6 āṇās	14 āṇās	१४/१६
7 āṇās	15 āṇās	१५/१६
8 āṇās	One rupee	१६/१६

Table showing the Kailhī alphabet, as written by Tirhutī, Bhojpurī & Magahi Scribes

Tirhutī	Bhojpurī	Magahi	English	Tirhutī	Bhojpurī	Magahi	English
अ	म	म	a	१	म	म	n
आ	म।	म।	ā	१	१	१	e
इ	१	३	i	थ	थ	थ	th
उ	३	३	u	६	६	६	d
ऊ	३	३	ū	५	५	५	dh
ऐ	३	३	ē	१	१	१	n
औ	३	३	ai	५	५	५	p
ओ	३	३	ō	अ	म. क	अ, क	ph
क	३	३	au	५	५	५	b
ख	३	३	k	५	५	५	bh
ग	३	३	kh	५	५	५	m
घ	३	३	g	५	५	५	kh
ङ	३	३	gh	५	५	५	r
च	३	३	ñ	५	५	५	l
छ	३	३	ch	५	५	५	ub.
ज	३	३	chh	५	५	५	s'
झ	३	३	j	५	५	५	kh
ञ	३	३	jh	५	५	५	s
ट	३	३	ñ	५	५	५	h
ठ	३	३	t	५	५	५	
ड	३	३	th	५	५	५	
ढ	३	३	d	५	५	५	
॰	३	३	dh	५	५	५	

The Kaithi alphabet is, properly speaking, the alphabet used by the Kāyath or Kāyastha caste,—the writing caste of Northern India. While not so complete as the Dēva-nāgarī, for some of the rarer letters are altogether wanting, it bears to that alphabet much the same relation that the English current written hand does to the printed character. It is in general use all over the north of India, from the Gujerat coast to the river Kosi. Throughout this great tract it has of course many variations, some depending upon locality and others upon individual handwriting. Although primarily a cursive written hand, it has been raised to the dignity of type in Bihar and Gujerat. In Bihar, it is used for teaching the lower classes, to whom a knowledge of Dēva-nāgarī is an unnecessary luxury, the elements of a primary education. In Gujerat, it has been elevated to the position of a national character. The introduction of this printed character in Gujerat is a matter within the memory of the present generation. The oldest books published in the Gujarātī language were printed in the Dēva-nāgarī type.

In the following account of the Kaithi character, only the simple letters will be described. The compound letters are rare, and, when met, will be easily recognised. So far as Bihārī is concerned, the Kaithī used changes slightly according to locality, and three varieties are recognised, *viz.*, that of Mithilā, that of Magah, and that used in writing Bhojpuri. These three are shown on the plate opposite.

KAITHĪ OR KĀYATHĪ ALPHABET.

VOWELS.

ॐ	ॐ	ā	३	३	ī	३	u	३	ū.
२	२	ai	ॐ	ॐ	au	ॐ	am	ॐ	ah.

CONSONANTS.

<i>Gutturals.</i>	ॐ	ka	ॐ	kha	ॐ	ga	ॐ	gha	
<i>Palatals.</i>	ॐ	cha	ॐ	chha	ॐ	ja	ॐ	jha	
<i>Cerebrals.</i>	ॐ	ta	ॐ	tha	ॐ	da	ॐ	dha	
<i>Dentals.</i>	ॐ	ta	ॐ	tha	ॐ	da	ॐ	dha	ॐ na
<i>Labials.</i>	ॐ	pa	ॐ	ph	ॐ	ba	ॐ	bha	ॐ ma
<i>Semi-Vowels.</i>	ॐ	ya	ॐ	ra	ॐ	la	ॐ	va	
<i>Sibilants.</i>	ॐ	sā	ॐ	sha	ॐ	sa			
<i>Aspirate.</i>	ॐ	ha							

ॐ a, being inherent in each consonant, is only written when initial in a word or syllable; thus, we write ॐ ap, ॐ tua, but ॐ pa, ॐ ta. The other vowels, when following a consonant, are substituted for the inherent ॐ a, and, in this case, they take the following forms:—

ॐ	a (not expressed);	ॐ	ā	३
३	ī	३	ī	३
३	u	३	u	३
३	ū	३	ū	३
३	ai	३	ai	३
३	au	३	au	३

Thus, the several vowel sounds, when they follow consonants, are written as follows:—

ॐ	ka,	ॐ	kā,	३	ki,	३	kī,	३	ku,	३	kū,	३	kē,
३	kai,	३	kō,	३	kau.								

The vowel mark ॐ is called ॐ anuswār as in Dēva-nāgarī. It denotes the nasalization of a preceding vowel, and can therefore never begin a syllable. It is written over, or to the right of the preceding vowel: as, ॐ am, ॐ bh. It is used for both the *anunāsik* and the *anuswār* of Dēva-nāgarī. The mark ३ is called ३ bisarg, and indicates a weak aspiration. It is only found in pure Sanskrit words, and even then, though occurring in the original, is commonly omitted in Hindī; as, ३ dukh written and pronounced ३ dukh.

I now proceed to deal with each of the three dialects separately.

MAITHILĪ OR TIR'HUTIYA.

*Grihē tūrē vaṇē bhītāḥ, paraṣpara-vīrōdhiṇaḥ,
Kulā-bhīmānīnō gūyaṇ Mithilāyāḥ bhavishyatha.*

Heroes at home, cowards in the battle-field, ever quarrelling amongst yourselves, and inordinately full of family-pride, shall ye be in Mithilā.

Rāma-chandra's curse on the Mithilā Brāhmaṇas.

Maithilī or Tir'hutiya is, properly speaking, the language of Mithilā, or Tairabhukti (the ancient name of Tirhut). According to the

Where spoken.

Mithilā-māhātmya, a Sanskrit work of considerable repute

in the territory which it describes, Mithilā is the country bounded on the north by the Himālaya Mountains, on the south by the Ganges, on the west by the River Gandak and on the east by the River Kōsi.¹ It thus includes the British Districts of Champaran, Muzaffarpur, and Darbhanga, as well as the strip of the Nepal Tarai which runs between these Districts and the lower ranges of the Himalayas. The Districts of Muzaffarpur and Darbhanga originally formed one District called Tirhut, and that name is still used as a convenient appellation for the country included in these two Districts. At the present day, the language of the greater portion of Champaran is a form of Bhojpuri and not Maithilī, but, with that exception, Maithilī is spoken over the whole of this tract. It has also extended east of the river Kōsi, and occupies the greater part of the District of Purnea, and has moreover crossed the Ganges, and is now spoken over the whole of the south-Gangetic portion of the Bhagalpur District, over the eastern portion of the south-Gangetic portion of the Monghyr District, and in the north and west of the Sonthal Parganas.

Maithilī is spoken in its greatest purity by the Brāhmaṇs of the north of the Darbhanga and Bhagalpur Districts and by those of western

Sub-dialects.

Purnea. These men have a literature and traditions which

have retarded the corruption of the dialect. It is also spoken with some purity, but with more signs of the wearing away of inflexions in the south of the Darbhanga District, and in those portions of the Monghyr and Bhagalpur Districts which lie on the northern bank of the Ganges. This may be called Southern Standard Maithilī. To the east, in Purnea, it becomes more and more infected with Bengali, till, in the east of that District it is superseded by the Siripurīā dialect of that language which is a border form of speech, Bengali in the main, but containing expressions borrowed from Maithilī, and written, not in the Bengali character, but in the Kaithī of Bihar. Siripurīā will be found described on pp. 139 and ff. of Vol. v, Pt. I, under the head of Bengali. The Maithilī spoken in Purnea may be called Eastern Maithilī.

South of the Ganges, Maithilī is influenced more or less by the Magahī spoken to its west, and partly also by Bengali. The result is a well-marked dialect, locally known as *Chhikā-ohhiki bōli*, from its frequent use of the syllable 'chhik,' which is the base on which the conjugation of the Verb Substantive is conjugated.

¹ *Gaṅgā-kimavattir madhyē nadi-pañcedaśāntarē |
Tairabhūktir itī khyātā dīśāḥ parama-pūvānāḥ |*

*Kautikā tu samārabhya Gaṇḍakim adhiḡamya vai |
Ytjanāni chaturviṃśa vyūyānāḥ parikṛtitaḥ |*

The Maithili spoken in the Muzaffarpur District, and in a strip of country on the eastern side of Darbhanga is strongly infected by the neighbouring Bhojpuri spoken in various forms in the adjacent district of Saran and in the greater part of Champaran. So much is this the case, that, as spoken by some people, it is difficult to say where the dialect is Maithili or Bhojpuri. It may be called Western Maithili.

The Musalmāns of Mithilā do not all speak Maithili. In Muzaffarpur and Champaran, they speak an altogether different dialect, closely allied to the language of Oudh. It is locally known as Shēkhai or as Musalmāni, and is sometimes called Jolabā Bōli, after the caste which forms one of the most numerous Musalmān tribes, according to popular opinion, of the locality. The true Jolabā Boli, however, is the language spoken by the Musalmāns of Darbhanga, which is a form of Maithili, though somewhat corrupted by the admission of Persian and Arabic words to its vocabulary.

The details of the number of people who speak each form of Maithili will be given

subsequently, in dealing with each of the sub-dialects.
The following are the totals :—

Name of Sub-dialect.	Number of Speakers.
Standard	1,946,800
Southern Standard	2,300,000
Eastern	1,302,300 ¹
Ohhikā-chhiki	1,719,781
Western	1,783,495
Jolabā	337,000
Total number of speakers of Maithili in Maithili-speaking districts	9,389,376

These figures do not include the speakers of Maithili in the Nepal Tarai, concerning whom no figures are available. Under any circumstances, therefore, we shall be justified in assuming that at least ten million people speak Maithili in the country of which it is the vernacular.

It is impossible to state how many speakers of Maithili live outside the Maithili tract proper, as no figures are available. In the census of 1891, Maithili and the other Bihār dialects were grouped together with the various languages of Central and Western Hindōstān under the one head of 'Hindi.' We cannot now separate the figures. It is possible, in the case of the Provinces of Lower Bengal and Assam, to ascertain from the Census records, the number of people hailing from each District in Bihār, and also the total number of persons who come from all parts of India in which, according to the Census, 'Hindī' is spoken. With the aid of these figures we can, in the case of these two provinces, divide the number of people recorded in the Census as speaking 'Hindī,' proportionately to these two sets of figures, and the results may be expected to represent approximately the number of people in each District of these two Provinces speaking, respectively, the language of each District of Bihār. By totalling up the figures thus gained for the Maithili-speaking Districts, we may expect to obtain the number of people speaking that dialect outside the Maithili-speaking area. Unfortunately, the theory is not borne out by local experience. For instance, a calculation of this kind shows that there should be 6,900 speakers of Maithili in Burdwan,

¹ Include 2,300 Thāris of North Purnea, who, apparently, speak a corrupt form of Eastern Maithili.

but the local authorities report, in answer to enquiries subsequently made, that as a matter of fact there are no speakers of the language in the District. In such a matter, even the experience of District Officers may be at fault, and though I do not offer the following figures relating to Bengal and Assam as certainly correct, I believe that they have a better foundation than any other assertion which can be made on the point, and give them for what they are worth.

Table showing the estimated number of speakers of Maithilī within the Lower Provinces of Bengal, but outside the area in which Maithilī is the Vernacular Language.

NAME OF DISTRICT.	Number of Speakers.	REMARKS.
Burdwan	6,900	The local authorities report that there are no speakers of Maithilī in the District.
Bankura	300	
Birbhum	3,900	
Midnapore	7,900	
Hooghly	2,400	
Howrah	4,000	
24 Parganas	8,800	
Calcutta	34,000	
Nadia	3,300	
Jessore	700	
Murshidabad	33,100	
Khulna	400	
Dinajpur	26,700	
Rajshahi	9,100	
Rangpur	5,000	
Bogra	4,000	
Pabna	3,500	
Darjeeling	13,900	
Kuch-Bihar (State)	3,200	
Dacca	10,800	
Faridpur	1,500	
Backergunge	1,000	
Mymensingh	5,000	
Chittagong	1,200	
Noakhali	32	
Tippera	800	
Malda	5,000	
Cuttack	100	
Puri	110	
Balasore	140	
TOTAL	196,782	

Table showing the estimated number of speakers of Maithili within the Province of Assam.

NAME OF DISTRICT.	Number of Speakers.	REMARKS.
Cachar Plains	20,400	
Sylhet	9,200	
Goalpara	3,700	
Kamrup	800	
Darrang	4,100	
Nowgong	2,250	
Sibsagar	15,600	
Lakhimpur	10,050	
Naga Hills	150	
Khasi and Jaintia Hills	300	
Lushai Hills	25	
TOTAL	66,575	

We cannot give similar figures for other Provinces of India, as in their Census Reports, the population figures for people whose home is Bihar are not given district by district. In most of them the number of people coming from the Province of Bihar as a whole is given, and it might be thought that it would be possible to ascertain from this the approximate number of people coming from the Maithili-speaking tract by dividing that number in the proportion that the whole population of the Maithili-speaking tract bears to the total population of Bihar; but any such attempt would be misleading. Of the three nationalities which occupy Bihar, the Maithili, the Magahi, and the Bhojpuri, the first are a timid, home-staying people, who rarely leave their abodes for distant provinces of India, while, on the other hand, the Bhojpuris are an enterprising tribe found in numbers all over the land, and even in distant countries, like Mauritius and Natal. Any proportional division would not take this important factor into consideration, and, as a result, would show a far greater number of inhabitants of Mithilā in foreign provinces than is really the case.

We must therefore content ourselves with recording the following figures for the Provinces of Bengal and Assam, and leave the question of the number of speakers of Maithili in other provinces of India as an insoluble problem :—

Total number of people speaking Maithili at home, say	10,000,000
Estimated number of people speaking Maithili elsewhere in the Lower Provinces	196,782
Estimated number of people speaking Maithili in Assam	66,575

TOTAL . . 10,263,357

Maithilī is the only one of the Bihārī dialects which has a literary history. For centuries the Paṇḍits of Mithilā have been famous for their learning, and more than one Sanskrit work of authority

Maithilī literature.

has been written by them. One of the few learned women of India whose name has come down to us, was Lakṣmī Thākkurāṇī, who, according to tradition, lived at the middle of the 15th century A.D. Nor was the field of vernacular literature neglected by them. The earliest vernacular writer of whom we have any record was the celebrated Vidyāpati Thākkura, who graced the court of Mahārāja Śiva Simha of Sugāonā, and who flourished about the same time. As a writer of Sanskrit works he was an author of considerable repute, and one of his works, translated into Bengali, is familiar as a text-book, under the name of the *Puruṣa-parīkṣā*, to every student of that language. But it is upon his dainty songs in the vernacular that his fame chiefly rests. He was the first of the old master-singers whose short religious poems, dealing principally with Rādhā and Kṛishṇa, exercised such an important influence on the religious history of Eastern India. His songs were adopted and enthusiastically recited by the celebrated Hindū reformer Chaitanya who flourished at the beginning of the sixteenth century, and, through him, became the house-poetry of the Lower Provinces. Numbers of imitators sprung up, many of whom wrote in Vidyāpati's name, so that it is now difficult to separate the genuine from the imitations, especially as in the great collection of these Vaishṇava songs, the *Pada-kalpa-taru*, which is the accepted authority in Bengal, the former have been altered in the course of generations to suit the Bengali idiom and metre. Up to nearly twenty years ago, the *Pada-kalpa-taru* was the only record which we had of the poet's works, but, in the year 1882, the present writer was enabled to publish, in his *Maithilī Chrestomathy*, a collection of songs attributed to him, which he collected in Mithilā itself, partly from the mouths of itinerant singers and partly from manuscript collections in the possession of local Paṇḍits. That all the songs in this collection are genuine, is not a matter capable of proof, but, there can be little doubt that most of them are so, although the language has been greatly modernised in the course of transition from mouth to mouth during the past five centuries.

Vidyāpati Thākkura or, as he is called in the vernacular, Bidyāpatī Thākur, had many imitators in Mithilā itself, of whom we know nothing except the names of the most popular, and a few stray verses. Amongst them may be mentioned Umāpati, Nandipati, Mōḍa-nurāyaṇa, Rāmāpati, Mahipati, Jayānanda, Chaturbhuja, Sarasa-rāma, Jayadēva, Kēśava, Bhaṅjana, Chakrapāṇi, Bhānunātha, and Harshanātha or, in the vernacular, Harakh-nāth. The last two were alive when the present writer was in Darbhanga twenty years ago.

Amongst other writers in Maithilī may be mentioned Man-bōdh Jhā, who died about the year 1788 A.D. He composed a *Haribans*, or Poetical Life of Kṛishṇa, of which ten cantos are still extant, and enjoy great popularity.

The drama has had several authors in Mithilā. The local custom has been to write the body of a play in Sanskrit, but the songs in the vernacular. The best-known of these plays are as follows. None of them has been published.

The *Pārījāta-harṣa*, and the *Rukmīṇī-parīṇaya*, both by Vidyāpati Thākkura.

The *Gaurī-parīṇaya* by Kavi-lāla.

The *Uśā-harṣa* by Harshanātha above mentioned.

The *Prabhāvatī-haraṇa* by Bhānunātha above mentioned.

Under the enlightened guidance of the late Mahārāja of Darbhanga, there has been a remarkable revival of Maithili literature during the past few years. At least one author deserving of special note has come to the front, Chandra Jhā, who has shown remarkable literary powers. He has written a *Mithilā-bhāṣā Rāmāyaṇa*, and a translation, with an edition of the original Sanskrit text, of the *Purusha-parikṣa* of Vidyāpati Thakkura, both of which will well repay the student by their perusal.

No translation of any part of the Bible into Maithili has been issued by the Bible Society, nor is that language included amongst those into which the Serampore Missionaries translated the Scriptures. At the same time, if an article in the *Calcutta Review* is to be believed, the first translation of any portion of the Bible made into any language of Northern India was that of the Gospels and Acts, made into the Chhikā-chhikī dialect of Maithili by Father Antonio at the end of the eighteenth century. For further particulars reference may be made to the section on Chhikā-chhikī bōlī, on p. 96 *post*. The only other translations with which I am acquainted are versions of the Sermon on the Mount, and other short portions of Scripture, made about twenty years ago by Mr. John Christian, and lithographed and published at Monghyr.

AUTHORITIES—

I.—EARLY REFERENCES.—The earliest reference which I can find to Maithili or Tirhutiyā is in the Preface to the *Alphabetum Brammanicum*, published in 1771, from which an extract has been quoted in dealing with the Bengali language in Vol. v, Pt. 1, p. 23. In the list of languages mentioned on p. viii is 'Tourutiana.'

Colebrooke in his famous Essay on the Sanskrit and Prakrit languages written in the year 1801, is the first to describe Maithili¹ as a distinct dialect. He points out its affinity with Bengali, discusses the written character used by the Brāhmanas, and adds, 'As the dialect of Mithilā has no extensive use, and does not appear to have been at any time cultivated by elegant poets, it is unnecessary to notice it any further in this place.' Since then,² like the other dialects of Bihar, Maithili remained unnoticed and forgotten, till Mr. Fallon gave a few specimens of it in the *Indian Antiquary* in the year 1875. In the preceding year, it is true, some examples of the dialect were given in Sir George Campbell's *Specimens*,³ but they are there classed as some of many dialects of Hindi spoken in Bihar. Indeed, at this time, it was the general belief that, all over Bihar, the language spoken was a corrupt form of Hindi, whereas, as Colebrooke had long previously pointed out, it was much more nearly allied to Bengali than to the Hindi of the North-Western Provinces. Matters remained in this state, till the present writer published his Maithili grammar in the year 1880-81.

¹ *Asiatic Researches*, Vol. VII, 1801, pp. 199 and ff. Reprinted in his *Essays*, Ed. 1878, p. 26.

² Note, however, Aimé-Martin's *Lettres édifiantes et curieuses*, Paris, 1840. In Vol. II, p. 295, when describing the languages of India, he says 'the Marthila (sic) se retrouve dans Népaul.'

³ *Indian Antiquary*, Vol. IV 1875, p. 340.

⁴ *Specimens of Languages of India, including those of the Aboriginal Tribes of Bengal, the Central Provinces and the Eastern Frontier*. Calcutta, 1874. The specimens given are headed, 'Vernacular of West Tirhoot'; 'Vernacular of East Tirhoot'; and 'Vernacular of West Purneah (Hindee),' respectively. They will be found on pp. 60 and following.

II.—GRAMMARS—

GRIERSON, G. A.,—*An Introduction to the Maithilī Language of North Bihar. Containing a Grammar, Chrestomathy and Vocabulary. Part I, Grammar.* Extra Number to *Journal*, Asiatic Society of Bengal, Part I, for 1880. Separate Reprint, Calcutta, 1881. Part II, *Chrestomathy and Vocabulary.* Extra Number to ditto for 1882. Separate Reprint, Calcutta, 1882.

GRIERSON, G. A.,—*Seven Grammars of the Dialects and Sub-Dialects of the Bihārī Language. Part I, Introductory.* Calcutta, 1883. Part IV, *Maithil-Bhojpurī Dialect of Central and South Muzaffarpūr*, 1884. Part V, *South Maithilī Dialect of South Darbhanga, North Munger, and the Madhepurī Subdivision of Bhagalpur.* Part VI, *South Maithil-Mīgadhi Dialect of South Munger and the Bārhi Subdivision of Patna.* Part VII, *South Maithilī-Bengālī Dialect of South Bhagalpur.* Part VIII, *Maithil-Bangālī Dialect of Central and Western Puraniyā.*

HOERNLE, A. F. R.,—*A Grammar of the Eastern Hindi compared with the other Gaudian Languages.* London, 1880. In this Grammar, Dr. Hoernle was the first to recognise Maithilī as a dialect separate from Hindi. He was able to give some specimens of its grammatical forms, but no published materials were then available.

KELLOGG, The Revd. S. H.,—*A Grammar of the Hindi Language, in which are treated . . . the colloquial dialects of Maithila, etc., with copious philological notes.* Second Edition, Revised and Enlarged. London, 1893. (The first edition does not deal with Maithilī.)

III.—DICTIONARIES—

GRIERSON, G. A.,—There are vocabularies attached to the Maithilī Chrestomathy, above mentioned, and to the edition of Manbōdh's Haribans mentioned below.

HOERNLE, A. F. R., and GRIERSON, G. A.,—*A Comparative Dictionary of the Bihārī Language. Part I,* Calcutta, 1885. Part II, 1889. Only two parts issued.

IV.—GENERAL LITERATURE—

Regarding Vidyāpati, see Beames, *The Early Vaishnava Poets of Bengal, Indian Antiquary* ii, 1873, p. 37, and the same author's *On the Age and Country of Vidyāpati*, *ibid.* iv, 1875, p. 299. See also, the *Bengali Magazine*, the *Baṅga-darśana*, Vol. iv, for Jyāishṭha, 1282, Bg. san, pp. 75 and ff. Also the present writer's *Vidyāpati and his Contemporaries*, *Indian Antiquary*, Vol. xiv, 1885, p. 182; Eggelling, *Catalogue of Sanskrit MSS.* in the India Office Library, Part iv, No. 2364; and the present writer in the *Proceedings of the Asiatic Society of Bengal*, for August, 1895. Also the present writer's *On some mediæval Kings of Mithila*, *Indian Antiquary*, Vol. xxviii, 1899, p. 57. The following contain editions of the Bengali recension of the poet's works. *Vidyāpati-kṛita-pādavalī*, edited by Akshaya-chandra Sarkār. Chinsurah, 1285, Bg. s. *Vidyāpatir Pādavalī*, Edited with an Introduction by Śārada-charaṇ Maitra. Second Edition, Calcutta, 1285, Bg. s. *Prāchīna Kāvya Saṅgraha*, Part I, Edited by Akshaya-chandra Sarkār. Calcutta, 1291, Bg. s. The Mithilā recension is published in the present writer's Maithilī Chrestomathy.

For the benefit of those who wish to study Maithilī, the following is a list of the principal works which have been published in the language.

The present writer's Maithilī Chrestomathy referred to above under the head of Grammars, contains several other texts besides the poems of Vidyāpati.

Twenty-one Vaishnava Hymns, Edited and translated by the present writer. *Journal of the Asiatic Society of Bengal*, Vol. liii, 1884, Special Number, pp. 76 and ff.

Manbōdh's Haribans, Edited and translated by the same. *Ibid.* Vol. li, 1882, pp. 129 and ff., and Vol. liii, 1884, Special Number, pp. 1 and ff.

Selected Specimens of the Bihārī Language, Part I, The Maithilī Dialect. The Gīt Dīnā Bhadrīk, and the Gīt Nibārak. Edited and translated by the same. *Zeitschrift der deutschen morgenländischen Gesellschaft.* Vol. xxix, 1885, pp. 617 and ff.

Vidyāpati's Puruṣa-parīkṣā, Edited and translated in prose and verse into Maithilī by Chandra Jhā, Darbhanga, Raj Press, Śāke 1810.

Mithilā-Bhāṣā Rāmāyaṇa, by Chandra Jhā. A version of the story of the Rāmāyaṇa in Maithilī verse. Darbhanga, Union Press, San 1299 Faal.

Table showing the various alphabets used in Mithilā.

Dēva-nāgarī.	Kaitbī.	Maithilī	English Transliteration	Dēva-nāgarī.	Kaitbī	Maithilī.	English Transliteration
अ	𑒀	अ	a	आ	𑒁	आ	ā
इ	𑒂	इ	i	उ	𑒃	उ	u
ए	𑒄	ए	ē	ऊ	𑒅	ऊ	ū
ऊ	𑒆	ऊ	u	ऋ	𑒇	ऋ	ṛi
ऋ	𑒈	ऋ	ṛi	ॠ	𑒉	ॠ	ṛē
ऌ	𑒊	ऌ	lṛi	ॡ	𑒋	ॡ	lṛē
ॡ	𑒌	ॡ	ē	अ	𑒍	अ	ai
अ	𑒎	अ	o	आ	𑒏	आ	au
आ	𑒐	आ	an	इ	𑒑	इ	ah
इ	𑒒	इ	ku	उ	𑒓	उ	khu
उ	𑒔	उ	ga	ए	𑒕	ए	gha
ए	𑒖	ए	na	ऊ	𑒗	ऊ	cha
ऊ	𑒘	ऊ	cha	ऋ	𑒙	ऋ	chha
ऋ	𑒚	ऋ	ja	ॠ	𑒛	ॠ	jha
ॠ	𑒜	ॠ	ja	अ	𑒝	अ	ha
अ	𑒞	अ	ha	आ	𑒟	आ	ha

* The semi-vowel ɤ is not used by Kayasths in writing Maithilī, the vowel ɛ being substituted for it.

No less than three different alphabets are in use in the tract in which Maithilī is spoken. The Maithilī character proper is that used by

Written Character.

Maithil Brāhmans, and is closely akin to the Bengali. It is not used by persons of the other castes. The character which is used by all the other castes, and which is generally employed, with a few local variations, over the whole of Northern India, from Bihar to Gujerat, is the Kaithī. It is not a complete alphabet, using only the long form of the vowel 'i' for both the short and the long vowels, and the short form of 'u' for similar purpose. A fount of Kaithī type is adopted by the Bengal Government for official publications in the vernacular, intended for publication in Bihar, in which this deficiency has been supplied, and books are now printed in Patna in the same type, so that gradually the written character is becoming more correct in this respect. The Dēva-nāgarī character is used by a few of the educated classes who have come under the literary influence of Benares, and it is understood and read by all persons who pretend to a liberal education.

The table opposite shows the three alphabets current in Mithilā in juxtaposition. Specimens will subsequently be given in all three. In transliterating those in Kaithī, the necessary correction of distinguishing between the long and short 'i' and 'u' will be made.

The pronunciation of the Maithilī language is not so broad as that of Bengali, nor so narrow as in the languages of the North-Western Provinces.

Pronunciation.

This is principally noticeable in the sound given to the vowel अ *a*, which is neither so broad as the *o* in *hot*, nor is so close as that of the *a* in *America*, but is something between the two. Another point of resemblance with Bengali is the pronunciation of the compound consonant झ *hya*. In Bengali this is pronounced as if it were *jjh'a*. Thus झझ *grāhya* is pronounced *grāj'jh'o*. In Maithilī it is pronounced as if it were *zhjya*, and *grāhya* is pronounced *grāzhjya*. In other respects the pronunciation of the consonants is the same as in the country round Benares. Thus the letter ष *sh*, when not compounded with another consonant, is pronounced as if it were ख *kh*. In the Kaithī character there is even no peculiar character for *kh*, and that for *sh* is used instead. Thus the word षट् *shashth*, sixth, is pronounced *khashth*, and in the Kaithī character the word *khēt*, a field, is written षे *shēt*. The compound झ *shp* is pronounced *hsp*. Thus पुष्प *pushp*, a flower, is pronounced *puhsp*. The letters स *s* and ष *ś*, are both pronounced like the *s* in *sin*. Thus षेख *śekh*, remainder, is pronounced, and usually written, सेख *sēkh*. The letter य is usually reserved to represent the Persian ش. Thus شيخ *shēkh* is written in Nāgarī येख and in Kaithī येख *i.e.*, येख.

As in other Bihārī dialects, the vowels *e* and *o*, and the diphthongs *ai* and *au* have each two sounds, a short and a long one. Accurate writers distinguish these when writing in the Dēva-nāgarī character, but no distinction is made between them in the Maithilī or in the Kaithī characters. In transliterating the following specimens the

distinction will always be carefully shown. The following are the signs used in the Dēva-nāgarī character, together with the signs used in transliterating them :—

Dēva-nāgarī.		Transliteration.
Initial.	Non-initial.	
ए	ँ	e, as in एकरा <i>ekārā</i> , तेकरा <i>tekārā</i> .
ए	ँ	ē, as in एकर <i>ekar</i> , तेकर <i>tēkar</i> .
ओ	ँ	o, as in ओकरा <i>okārā</i> , होइए <i>hoiai</i> .
ओ	ँ	ō, as in ओकर <i>okar</i> , लोक <i>lōk</i> .
ऐ	ँ	āi, as in ऐसनहिं <i>aisanahī</i> , देखैतिओ <i>dekhaitiau</i> .
ऐ	ँ	ai, as in ऐसन <i>aisan</i> , देखैत <i>dekhait</i> .
औ	ँ	āñ, as in औतिऐ <i>aitiai</i> , पौलहक <i>pāul'hak</i> .
औ	ँ	au, as in औताइ <i>autāh</i> , पौताइ <i>pautāh</i> .

Regarding the pronunciation of these vowels, it will be convenient to consider the long ones first, as they are those which are most familiar to students of Indian languages. The letter *ē* is pronounced like the *a* in *mate*; *ō* as the second *o* in *promote*; *ai* as the *i* in *might*; and *au* as the *ou* in *house*.

As for the short vowels, each has the short sound of the corresponding long one. Thus, *e* is pronounced as the *é* in the French word *était*; *o* is the first *o* in the word *promote*, and is well represented by the *o* of the French word *votre*, while *ō* is represented by the *ô* of *vôtre*. It has *not* the sound of the *o* in *hot*. The diphthong *āi* has no good representative in English. It is almost the first *i* in *mightily*, but is pronounced still shorter; so *āñ* may be approximately represented by the *ou* in *householder*, when spoken quickly as compared with the *ou* in *house*, which is distinctly long.

The vowel *a* has four distinct sounds, which should be noted. They can be shown in Dēva-nāgarī writing, but not in the two other alphabets of Mithilā. They are as follows :—

Dēva-nāgarī.		Transcription.
Initial.	Non-initial.	
अ	...	a, as in अग्नि <i>agnī</i> , fire; मरैछी <i>maraiçhhi</i> , I am dying.
अ	ँ	ā as in देखबह <i>dekh'bāh</i> , you will see.
आ	ँ	ā, as in आगू <i>āgū</i> , before; मारब <i>mārab</i> , I shall beat.
आ	ँ	ā, as in आगुआ <i>āguā</i> , a peccoder; मारैछी <i>māraiçhhi</i> , I am beating.

Regarding the pronunciation of these vowels, that of *a* has been already described. It is something between that of the *a* in *America*, and that of the *o* in *hot*. The letter *ā* is the long sound of this. It is nearly confined to the termination of the second person plural of verbs, and is pronounced like the *a* in *all*. It is not usually represented in native writing, but is commonly written as if it was merely *a*. When it is desired to show it in writing, it is sometimes represented by ^ˆ above the line, and sometimes by ^ˆ, thus देख^ˆब^ˆ or देख^ˆब^ˆ. This sound, it should be noted, is not nearly so marked in Maithilī, as it is in Bhojpuri, in which dialect it is pronounced with a distinct drawl. The letter *ā* is the well-known *a* of *father*. The letter *ā* is the short sound of this. It is something like the *a* in *farrier*. In Bengali it is pronounced rather flatter, like the *a* in *hat*, but its pronunciation in Bihārī is somewhat broader than this. In native writing it is not customary to indicate it, an ordinary चा *ā* being usually written in its place. Sometimes, however, च *a* is written for this sound, instead of चा *ā*. Thus we have both चागुचा and चगुचा for *āguā*.

In Maithilī, the vowels *a*, *i*, and *u* are often so pronounced as to be hardly audible. They are then, in transliteration, written as small letters above the line,—thus, ^ˆ, ^ˆ, ^ˆ. The small ^ˆ only occurs in the middle of words in unaccented syllables. It is often not pronounced at all by some speakers, but a quick ear will usually distinguish a faint breathing where it occurs like the Hebrew *shwa mobile*. It is found in most Indian languages. In Hindī, it is usually left unwritten, or, at most, is transliterated by an apostrophe. An example in that language is the word मारना which fully transliterated on the usual system would be written *māranā*, but which is commonly transliterated *mārnā* or *mār'nā*. Under the system adopted in this Survey it would be transcribed *mār'nā*. The reason which necessitates this is the requirements of other languages of India, such as Kāshmirī, in which this imperfect ^ˆ-sound occurs in positions in which it would be impossible to represent it either by omitting it or by an apostrophe. An example of its use in Maithilī occurs in the word देखलकै *dekhāl'kai*, he saw, which is pronounced nearly, but not quite, as if it were *dekhalkai*.

The small ^ˆ and the small ^ˆ occur only at the end of a word. They are, as said above, hardly audible, and sound more like a weak aspirate coloured by the vowel than anything else. Examples of these two imperfect vowels occur in the words देखलन्हि *dekh'lānhˆ*, he saw, and देखिबहु *dekhībˆhū*, let me see you. These imperfect vowels are frequently nasalised, as in, देखिलहिं *dekhilāhˆ*, immediately on seeing, and in देखलहुं *dekh'lāhˆ*, I saw. It should not be supposed that every *i* or *u* at the end of a word is pronounced in this imperfect way. Sometimes such a letter is fully pronounced, as in the word पानि *pāni*, water. Care will be taken to show the correct pronunciation in the transliteration.

As usual in most of the languages of Northern India, the letter *a* at the end of a word of more than one syllable, is not pronounced. Thus, the word फल is pronounced *phal*, and not *phala*. This pronunciation will be observed in transliteration, by not writing the final *a*. Thus, फल will be transliterated *phal*.

The remarks contained in the last three paragraphs refer only to prose. It should be carefully remembered that in poetry all the above-mentioned vowels are fully pronounced. Thus, in Hindī poetry, मारना is pronounced *māranā*, not *mārnā*. Hence, in transliterating poetry, all these small letters will be abandoned, and full sized letters on

the line will be written in their places. So, the final *a* of a word, will be written in such circumstances. Thus, in poetry, the words quoted above as examples will be written *dekkhalakāi*, *dekkhalānhi*, *dekhāihv*, *dekhītāhī*, *dekkhaldhū*, and *phala*.

As regards Accent, the general rule is to throw it back as far as possible, but there are exceptions, and in such case the accent will be indicated by a ' on the accented vowel, as in *dekh'ldh'* quoted above. The accent cannot be thrown further back than the antepenultimate, and if the penultimate is long the accent falls on it. Thus, *dekhā'kañh'*, not *dekkhalākainhi*.

Rule of the Short Antepenultimate.

The following rule, known as the Rule of the Short Antepenultimate, is most important. It runs through the whole Bihārī language, and unless it is remembered, numerous difficulties will arise which would at once be cleared away by its application. It should be remembered that it only applies to *Taddhara*¹ words.

Before coming to the rule itself, it should be noted that, in *Taddhara* words, the diphthongs ऐ *ai* and औ *au* are always contractions of अ *a* (or आ *ā*) + इ *i* (or ए *ē*) and अ *a* (or आ *ā*) + उ *u* (or ओ *o*) respectively, and may be always, at option, written and pronounced अइ *ai*, अए *āē*, आइ *āi*, or आए *āē*, and अउ *au*, अओ *āō*, आउ *āu*, or आओ *āō*, respectively according to their origin. Hence, in applying the Rule, ऐ *ai* and औ *au* should always be counted as consisting of two syllables.

a. Whenever the vowel आ *ā* finds itself in the antepenultimate syllable, i.e., the third from the end of a word, it is shortened to अ *a*. Thus, the long form of नाउआ *nāūā*, a barber, is नाउअ *nāūa* or नौअ *nūā*; the long form of आगि *āgi*, fire, is आगिया *āgiyā*; and the instrumental case of पानि *pāni*, water, is पानिँ *pāniē*. This आ *ā* is often written अ *a*, so that the above words would be written नाउअ *nāūa*, अगिया *agiya*, and पानिँ *pāniē*, respectively.

b. Any other long vowel or diphthong finding itself in the antepenultimate syllable is shortened, provided a consonant, which is not a merely euphonic *y* or *w*, follows it. Thus, from सीखब *sikhab*, to learn, सिखलक *sikh'lak*, he learned; नेना *nēnā*, a boy, long form, नेनवा *nēn'wā*; but from चुषब *chūab*, to drip, चुषबह *chūabāh*, you will drip, in which the अ *a* is followed by a vowel, and from पीअ *piab*, to drink, पीअबह *piy'bāh*, you will drink, in which the ई *i* is followed by euphonic *y*.

c. Any vowel or diphthong, whatever, finding itself removed more than three syllables from the end of a word, is shortened, whether it is followed by a consonant or not. Thus, from देखब *dēkhab*, to see, देखैतिओ *dekhaitiau*, (if) I had seen; from सुतब *sūtab*, to sleep, सुतितथीहि *sutit'thinh'*, (if) he had slept.

d. In counting syllables for the above rules, ऐ *ai* and औ *au*, as already stated, count as two, thus, देखै *dekhai*, he sees. The imperfect vowels इ *i* and उ *u*, at the end of a word, are not counted as syllables, nor is the silent अ *a* in the same position. Thus,

¹ The meaning of the words *Tatsama* and *Taddhara* will be found fully explained in the General Introduction. Briefly stated, *Tatsamas* are words which are borrowed at the present day from Sanskrit, and which appear in their Sanskrit form while *Taddharas* are words derived from Sanskrit, but which have passed through a process of phonetic development, outside of Sanskrit, till they have arrived at the form which they bear at the present day. To quote a parallel example from French substituting Latin for Sanskrit, *angelus* is a *tatsama*, while *ange* is a *taddhara*. So the English *fragile* is a *tatsama*, but *frail* is a *taddhara*.

बोधोदि *āor*, not बोधोदि *aōr* and देखब *dēkhab*, not देखब *dekkhab*; but लोकनि *lokani*, people, not लोकनि *lōkani*, because the final *इ* is fully pronounced in this word. On the other hand, the imperfect ब in the middle of a word is counted: Thus, देखबब *dekh'bāh*, not देखबब *dēkh'bāh*.

The principal difficulty to the beginner in the study of Maithili, is the bewildering maze of verbal forms. For each person of each tense sometimes as many as seven or eight different forms may be used. This is due to the fact that the verb agrees not only with its subject, but with its object. Although the distinction of number has disappeared from the modern language, the distinction between superior, or honorific, and inferior, or non-honorific, forms is substituted. In order to simplify the comprehension of the verbal paradigms in the accompanying sketch of Maithili Grammar, the following general rules are here laid down.

General Rules to be observed in conjugating the Maithilī Verb.

Verbs do not change for number, but each person has several forms. There are four principal forms depending, each, upon the honour of the subject and of the object (direct or remote).

The four forms are :—

1. Subject non-honorific, Object non-honorific, *e.g.*, he (a slave) sees him a (slave).
2. Subject non-honorific, Object honorific, *e.g.*, he (a slave) sees him (a king).
3. Subject honorific, Object non-honorific, *e.g.*, he (a king) sees him (a slave).
4. Subject honorific, Object honorific, *e.g.*, he (a king) sees him (a king).

The second and fourth forms are usually made by lengthening the final vowel (when necessary), and adding *nh'*. Thus *dekh'lāth'*, he (a king) saw him (a slave); and *dekhāl'thinh'*, he (a king) saw him (a king). In the third and fourth forms, in which the subject is honorific, the second person is the same as the first. Thus (third form) *dekh'lai*, I saw, or you saw; (fourth form) *dekh'lainh'*, I saw, or you saw.

The *Rule of Attraction* is as follows: If a verbal form ends in *ai* or *ainh'*, and the object (direct or remote) is in the second person, the *ai* is changed to *au* and the *ainh'* to *aunh'*. Thus, *Murtā nēnā-kē mārāl'kai*, Murtā beat the child; but, *Murtā toharā-kē mārāl'kau*, Murtā beat you. *Ok'rā gārī-mā kōn māl chhai*, what goods are in this cart? but, *tok'rā gārī-mā kōn māl chhau*, what is there in *your* cart (remote object). In the first person, *au* is often spelt *āh*. Thus, *mārāl'iau* or *mārāl'āh*, I struck you.

The letter *k* may be added to any form in *ai* or *au* without changing the meaning. Thus, *mārāl'kai* or *mārāl'kaik*: *mārāl'kau* or *mārāl'kauk*.

Forms ending in *ai* or *aik*, or *au* or *auk*, always belong either to the first or third forms, and are hence only used when the object is non-honorific.

It is hoped that if these rules are borne in mind, no difficulty will be experienced in grasping the principles of Maithili Grammar, as shown in the following sketch. In this sketch, verbal terminations formed by changing *ai* to *au*, or by adding *k*, are omitted, to save space. These are provided for by the above general rules.

MAITHILĪ SKELETON GRAMMAR.

I.—Nouns.—A noun has three forms. (1) Short, (2) Long, (3) Redundant. Thus—

	Short.		Long.		Redundant.	
	<i>ghōrā</i>	a horse	<i>ghor'wā</i>	<i>ghorawā</i>		
	<i>ghar</i>	a house	<i>ghar'wā</i>	<i>gharawā</i>		
	<i>māli</i>	a gardener	<i>māliwā</i>	<i>māliwā</i>		
	<i>nā</i>	a barber	<i>nauā</i>	<i>nauawā</i>		
Adjectives	<i>miṭhā</i>	sweet	{ <i>miṭh'kā</i> <i>miṭhākā</i>	{ <i>miṭhāk'wā</i> <i>miṭhākiyā</i>		
	<i>miṭhi</i> (fem.)	sweet	{ <i>miṭh'kī</i> <i>miṭhākī</i>	{ <i>miṭhākī'wā</i> <i>miṭhākiyā</i>		

The short form may be weak or strong. Thus *ghōr* or *ghōrā*, a horse. Usually only one form is used, but sometimes both.

Number.—Plural is formed by adding a noun of multitude, such as *sabā* or *sabāh*, all; *lokani*, people. Thus, *nēnā*, a boy; *nēnā sabā*, *nēnā sabāh*, *nēnā lokani*, boys.

Case.—The only true case is the Instrumental formed by adding *ṭ*, before which a final *ā* is elided, 'becomes *i*, and *i* or *ā* shortened. Thus *nēnā*, by a boy, *nēnā sabāhṭ*, by boys; *phāl*, a fruit, *phālṭ*; *pānī*, water, *pānīṭ*; *nēnī*, a girl, *nēnīṭ*; *Raghū*, nom. prop., *Raghūṭ*. To these may be added a rare locative in *ṭ*, *k'*, or *k'*, as *gharṭ*, *gharāṭ*, or *gharāṭṭ*, in the house. Also a Genitive in *ā* or *h*, as in the following, — *nēnāṭ*, of a boy; *nēnā sabāhāṭ* or *sabāhṭ*, of boys; *phālāṭ*, of a fruit; *pānīṭ*, of water; *nēnīṭ*, of a girl; *Raghūṭ*, of *Raghū*.

Other cases are formed by postpositions, added to the form of the Nominative, or to the oblique form when such exists. Some of these are *kṭ*, to; *sā*, *sāṭ*, from *oṭ* by; *kēr* or *kar*, of; *mṭ*, *mā*, in. Thus, *nēnā kṭ*, to a boy.

Gender.—*Tadbhava* nouns and adjectives in *ā*, form the feminine in *i*. Thus, *nēnā*, fem. *nēnī*. Long forms in *'wā*, have fem. in *iṭā*. Thus, *nēn'wā*, *nēnīṭā*. Redundant forms in *sāṭ* have *iṭā* in the fem. Thus, *nēnawā*, *nēnīṭā*. *Tadbhava* adjectives ending in silent consonant form the fem. in *i*. Thus *bar*, great, fem., *barī*; *adh'īlā*, bad, fem. *adh'īlāi*. So also some *Tatsama* words, e.g., *sundar*, beautiful; fem. *sundarī*.

Oblique form.—Certain nouns, principally ending in *ṭ*, *r* and *i*, have an oblique form in *ṭ* used before postpositions. Thus, *paṭar*, a guard; *paṭ'rā sāṭ*, from a guard. These are principally verbal nouns in *ṭ* and *i*. Thus *dikhāṭ*, to see, *dikh'ṭā sāṭ*, from seeing; *dikh'ṭāṭ*, of seeing; *paṭh'ṭāṭ*, regretting, *paṭh'ṭāṭāṭ* (or *paṭh'ṭāṭāṭ*) *sāṭ*, from regretting. So also, the verbal noun in *i* has an oblique form in *ṭ* or *ṭi*. Thus *dikh'ṭā*, the act of seeing; *dikh'ṭā kṭ*, or *dikh'ṭāi kṭ*, for seeing, and so on. Irregular are *dṭ*, giving, obl. *dṭmṭ*; *iṭ*, taking, obl. *iṭmṭ*.

II.—Pronouns.—

	I		Thou		Self	This	
	Obsolete.	Modern.	Obsolete.	Modern.		Non-honorific.	Honorific.
Sing. Nom.	<i>mṭ</i>	<i>ham</i>	<i>iṭ</i>	<i>iṭhā, iṭ</i>	<i>ap'nahṭ</i>	<i>i, i</i>	<i>i, i</i>
Obl.	<i>moḥ'</i>	<i>hamar ...</i>	<i>toḥ'</i>	<i>...</i>	<i>ap'nā, ap'nahṭ</i>	<i>oh'</i>	<i>...</i>
Gen.	<i>mōr</i>	{ <i>hamar</i> <i>hamār</i>	<i>tua</i>	{ <i>tohar, tohār</i> <i>tōr</i>	<i>apan, appan</i>	<i>ṭ-har</i>	<i>hinah</i>
Plur. Nom.	...	<i>ham sabā</i>	...	<i>iṭhā sabā</i>	<i>ap'nahṭ sabā</i>	<i>i or i sabā</i>	<i>i or i sabā</i>

	That, he		Who		That, he		Who? (substantive)	
	Non-honorific.	Honorific.	Non-honorific.	Honorific.	Non-honorific.	Honorific.	Non-honorific.	Honorific.
Sing. Nom.	<i>ṭ</i>	<i>ṭ</i>	<i>jṭ</i>	<i>jṭ</i>	<i>sṭ</i>	<i>sṭ</i>	<i>kṭ</i>	<i>kṭ</i>
Obl.	<i>oh'</i>	<i>...</i>	<i>jṭh'</i>	<i>...</i>	<i>iṭh'</i>	<i>...</i>	<i>kṭh'</i>	<i>...</i>
Gen.	<i>ṭ-kar</i>	<i>hamah</i>	<i>ja-kar</i>	<i>janah</i>	<i>ta-har</i>	<i>tanah</i>	<i>ka-kar</i>	<i>kanah</i>
Plur. Nom.	<i>ṭ sabā</i>	<i>ṭ sabā</i>	<i>jṭ sabā</i>	<i>jṭ sabā</i>	<i>sṭ sabā</i>	<i>sṭ sabā</i>	<i>kṭ sabā</i>	<i>kṭ sabā</i>

Kṭ, what? (substantive); Obl. base, *kahṭ*, gen. *kanah*.

Kṭh, who? or what? (adjective), does not change.

Ka, anyone, someone (substantive); obl. *kāh'rah*; gen. *kar'rah*. Also obl. *kāh'*, gen. *kāhuk*.

Kam, any, some (adjective), does not change.

Kichā, something; obl. *kahṭh*, gen. *kanah*.

Kichā, when it means anything, does not change. Thus *kāhṭh kṭ*, to something; *kāhṭh kṭ*, to anything.

Honorific Pronoun. *ahṭ, ahṭi, ap'nahṭ* or *apan*, your Honour; obl. *ahṭ, ahṭi, apnā*; gen. *ahṭh, ahṭh, ap'nah*.

MAITHILĪ SKELETON GRAMMAR.

All the above Genitives have an oblique form in *ś*, as follows:—

Direct.	Oblique.	
mōr kāmā tār tāhar apan ś-kar hīnāh ś-kar hūnāh ja-kar janib ta-kar tanib hū-kar kanib	mōrś kām'rś tārś tāh'rś ap'rś ś'rś hīn'rś śh'rś hūn'rś jak'rś janikś tak'rś tanikś hūk'rś kanikś	Each of these oblique genitives can all be used as a kind of secondary oblique base to which the postpositions can be attached. Thus besides <i>jāś' kś</i> , to whom, we can have <i>jak'rś kś</i> , and so on. For the modern forms of the first and second persons, and for the Honorific forms of the other pronouns, these are the only forms used. Thus accusative, <i>kām'rś</i> ; dat., <i>kām'rś kś</i> , <i>tāh'rś kś</i> , <i>hīn'rś kś</i> , and so on. We even have nominative plural like <i>kām'rś śubh</i> , <i>tāh'rś śubh</i> . The non-honorific oblique forms are also used as adjectives, and <i>śh'</i> and <i>śh'</i> are only used as adjectives, or as substantival pronouns referring to inanimate things. The secondary oblique bases are never used as adjectives. <i>Kī</i> is never used as an adjective. These oblique forms agree with nouns in oblique cases. Thus, <i>kāmār ghar</i> , my house; but <i>kām'rś ghar śh</i> , from my house.

III.—Verbs.—

A.—Auxiliary Verb, and Verb Substantive.—Present Participle, *achhāiś*, existing.

Present, I am—

Form 1.	Form 2.	Form 3.	Form 4.
1. <i>chhī, chhāiś</i> ¹ 2. <i>chhāś</i> ² 3. <i>achh', chhāś</i> ³	<i>chhāiśinā'</i> <i>chhāśhūnā'</i> <i>chhāiśinā'</i>	<i>chhī, chhāiś</i> ¹ <i>chhī, chhāiś</i> ¹ <i>chhāś</i> ²	<i>chhāiśinā'</i> <i>chhāiśinā'</i> <i>chhāśhūnā'</i>

Optional forms, (1) *chhāśhūnā'*; (2) *chhāś, chhāś, chhāśhūnā', chhāśhūnā'*; fem. *chhāś*²; (3) *chhīk, chhāś', aś, kī*; (4) *chhāśhūnā'*.

Alternative form, I am—

Form 1.	Form 2.	Form 3.	Form 4.
1. <i>chhāśhūnā', chhāiś</i> ¹ 2. <i>chhāś</i> ² 3. <i>chhī, chhāiś</i> ³	<i>chhāiśinā'</i> <i>chhāśhūnā'</i> <i>chhāiśinā'</i>	<i>chhāśhūnā', chhāiś</i> ¹ <i>chhāśhūnā', chhāiś</i> ¹ <i>chhāś</i> ²	<i>chhāiśinā'</i> <i>chhāiśinā'</i> <i>chhāśhūnā'</i>

Optional forms, (1) *chhāśhūnā'*; (2) *chhāś, chhāś, chhāśhūnā', chhāśhūnā'*; fem. *chhāś* or *chhāiś*; (3) *chhī, chhāśhūnā'*; fem. *chhāś*; (4) fem. *chhāś* or *chhāiś*; (5) *chhāśhūnā'*.

Past, I was—

Form 1.	Form 2.	Form 3.	Form 4.
1. <i>chhāśhūnā', chhāiś</i> ¹ 2. <i>chhāśhūnā'</i> 3. <i>chhāś, chhāiś</i> ³	<i>chhāiśinā'</i> <i>chhāśhūnā'</i> <i>chhāiśinā'</i>	<i>chhāśhūnā', chhāiś</i> ¹ <i>chhāśhūnā', chhāiś</i> ¹ <i>chhāś</i> ²	<i>chhāiśinā'</i> <i>chhāiśinā'</i> <i>chhāśhūnā'</i>

Optional forms, (1), (2), (3), (4), as in *chhāśhūnā'*; (5) *chhāśhūnā'*; fem. *chhāś*.

Alternative form, I was—

Form 1.	Form 2.	Form 3.	Form 4.
1. <i>chhāś, chhāiś</i> ¹ 2. <i>chhāśhūnā'</i> 3. <i>chhāś</i> ³	<i>chhāiśinā'</i> <i>chhāśhūnā'</i> <i>chhāiśinā'</i>	<i>chhāś, chhāiś</i> ¹ <i>chhāśhūnā'</i> <i>chhāś</i> ²	<i>chhāiśinā'</i> ¹ <i>chhāśhūnā'</i> <i>chhāśhūnā'</i>

Optional forms, (1) *chhāśhūnā'*; (2) *chhāś, chhāśhūnā', chhāśhūnā'*; fem. *chhāśhūnā'*; (3) *chhāś* is seldom used, *chhāś* being generally employed in stead; (4) *chhāśhūnā'*.

B.—Transitive Verb.—*dēkhab*, to see. Root, *dēkh*.

Verbal Nouns, (1) *dēkhab*, obl. *dekh'ba*; (2) *dēkhal*, obl. *dekh'ta*; (3) *dēkh'*, obl. *dēkha* or *dēkhā*.

Participles, Pres., *dekhait*, fem. *dekhait'*; Pas', *dēkhal*, fem. *dēkhal'*.

Conjunctive Participle, *dēkh' kē* (or *kū*, or *kū-kā*), having seen.

Adverbial Participle, *dekhitāh*, on seeing.

Simple Present, I see; *Present Conditional*, (if) I see:

Form 1.	Form 2.	Form 3.	Form 4.
1. <i>dēkhī</i> , <i>dekhiai</i> 2. <i>dēkhā</i> ¹ 3. <i>dekhai</i> ²	<i>dekhiaiinh'</i> <i>dekh'hūnh'</i> <i>dekhainh'</i> ³	<i>dēkhī</i> , <i>dekhiai</i> <i>dēkhāth'</i> "	<i>dekhiaiinh'</i> <i>dekh'hūnh'</i> ⁴

Optional forms, (1) *dekh'ādk*, *dekh'hik*; fem. *dēkhāh'*; (2) *dekhai* is only used in the simple present, *dekhau* being generally employed instead in the Present Conditional; (3) so also, *dekhauinh'* is generally employed in the Conditional; (4) *dekh'hūnh'* is more usual than *dekh'thūnh'*.

Future, I shall see. Three varieties:—

First variety, the same as the Simple Present, to which, however, the syllable *gd* is generally added. Thus, *dēkhī-gd*, I shall see.

Second Variety—

Form 1.	Form 2.	Form 3.	Form 4.
1. <i>dēkhab</i> , <i>dekh'bai</i> 2. <i>dekh'bāh'</i> ¹ 3. Wanting	<i>dekh'bainh'</i> <i>dekh'bahūnh'</i> wanting	<i>dēkhab</i> , <i>dekh'bai</i> wanting "	<i>dekh'bainh'</i> wanting

Optional forms, (1) *dekh'bāh'*, *dekh'bāhik*, *dekh'bāhik*; fem. *dekh'bāh'*. The syllable *gd* may be added to any form. Thus, *dēkhab-gd*.

Third Variety—

Form 1.	Form 2.	Form 3.	Form 4.
1. <i>dekh'tiai</i> ¹ 2. wanting 3. <i>dēkhat</i> , ² <i>dekh'tai</i>	<i>dekh'tiaiinh'</i> wanting <i>dekh'taiinh'</i>	<i>dekh'tiai</i> ¹ <i>dekh'tāh</i> , <i>dēkhūth'</i> ³	<i>dekh'tiaiinh'</i> <i>dekh'hūnh'</i> ⁴

Optional forms, (1) *dekh'tiāh'*; (2) fem. *dēkhat'*; (3) fem. *dekh'tiāh'*, *dekh'tiāh'*; (4) *dekh'thūnh'*. The syllable *gd* may be added to any form. Thus *dekh'tiai-gd*.

Imperative, Let me see—

Form 1.	Form 2.	Form 3.	Form 4.
1. <i>dēkhū</i> , <i>dekhiai</i> 2. <i>dēkh</i> , <i>dēkhāh'</i> ¹ 3. <i>dēkhau</i>	<i>dekhiaiinh'</i> <i>dekh'hūnh'</i> <i>dēkhauinh'</i>	<i>dēkhū</i> , <i>dekhiai</i> " <i>dēkhath'</i> "	<i>dekhiaiinh'</i> <i>dekh'hūnh'</i>

Optional forms, (1) *dēkhāh'*, *dekh'hāh'*, *dēkh'hāh'*; fem. *dēkhāh'*; Pre-ative form, *dekhitāh*, be good enough to see; *dēkhat jāh*, etc.

Past Conditional, (if) I had seen—

Form 1.	Form 2.	Form 3.	Form 4.
1. <i>dekhitāh'</i> , <i>dekhitai</i> ¹ 2. <i>dekhitāh'</i> 3. <i>dekhuit</i> , <i>dekhitai</i>	<i>dekhitaiinh'</i> <i>dekhit'hūnh'</i> <i>dekhitaiinh'</i>	<i>dekhitāh'</i> , <i>dekhitai</i> ¹ " <i>dekhitāh'</i> "	<i>dekhitaiinh'</i> <i>dekhit'hūnh'</i> ³

Optional forms, (1) *dekhiti*; (2) *dekhitāh'*, *dekhit'ādk*, *dekhit'hik*; fem. *dekhitāh'*; (3) *dekhit'hūnh'*. Some people say *dekhitāh'* instead of *dekhitāh'*, and so throughout.

Present Definite, I am seeing—

Maleculine, *dekhait chāh*, or *dekhaitchāh*, and so throughout.

The 3rd person singular is commonly *dekhaitchāh'*.

Feminine, *dekhait' chāh* or *dekhaitchāh'*, and so throughout.

The verb *chāhāh'* may be substituted for *chāh* throughout.

Imperfect, I was seeing—

Maleculine, *dekhait chāhāh'* or *dekhaitchāhāh'*, and so throughout.

Feminine, *dekhait' chāhāh'* or *dekhaitchāhāh'*, and so throughout.

The verb *chāh* may be substituted for *chāhāh'* throughout.

Past, I saw—

Form 1.	Form 2.	Form 3.	Form 4.
1. <i>dēkhal, dekh'lai</i> ¹ 2. <i>dekh'lah</i> ² 3. <i>dekh'lah, dekh'alai</i>	<i>dekh'lainā</i> ¹ <i>dekh'lakhānā</i> ² <i>dekh'lakānā</i> ³	<i>dekh'al, dekh'lai</i> ¹ " <i>dekh'lānā, dekh'lāh</i> ²	<i>dekh'lainā</i> ¹ " <i>dekh'lānā</i> ²

Optional forms, (1) *dekh'lāh*², *dekh'li*, *dekh'lai*, the fem. of *dēkhal* is *dēkhal'*; (2) *dekh'li*, *dekh'la*, *dekh'lahāh*, *dekh'lakhāh*, fem. *dekh'lāh*, or *dekh'li*; (3) *dekh'lainā*; (4) *dekh'lānā*.

Perfect, I have seen. Two varieties:—

(1) Formed by adding *achā*, etc., throughout to all persons of the Past. Thus *dēkhal achā*, *dekh'lai achā*, etc., I have seen.

(2) Formed by adding the present of the Auxiliary Verb to *dekh'li*, the Instrumental of the second verbal noun. Thus *dekh'li chāi*, I have seen, and so on.

Pluperfect, I had seen. *dekh'li chālah*² (or *rah*), and so on.

C.—Neuter Verb.—*Sūtab*, to sleep.

The second and fourth forms are rarely used in Neuter Verbs.

Simple Present, and Present Conditional, I sleep, (if) I sleep; *sūti*, as in the Transitive Verb.

Future, I shall sleep, *sūtab*, etc., as in the Transitive Verb.

Imperative, Let me sleep, *sūtā*, as in the Transitive Verb.

Past Conditional, (if) I had slept, *sūtāh*, as in the Transitive Verb.

Present Definite, I am sleeping, *sūtāi chāi*, etc., as in the Transitive Verb.

Imperfect, I was sleeping, *sūtāi chālah*², etc., as in the Transitive Verb.

Past, I slept.		Perfect, I have slept.	
Form 1.	Form 2.	First variety.	
		<i>sut'li achā</i> , etc., after the analogy of Transitive Verbs.	
		Second variety.	
1. <i>sut'li, sut'lai</i> ¹ 2. <i>sut'lāh</i> ² 3. <i>sūtā</i> ³	<i>sut'li, sut'lai</i> ¹ " <i>sut'lāh</i> ²	Form 1.	Form 2.
Optional forms, (1) <i>sut'lāh</i> ² (2) <i>sut'li</i> , <i>sut'la</i> , <i>sut'lahāh</i> , <i>sut'lakhāh</i> ; fem. <i>sut'li</i> , or <i>sut'li</i> ; (3) <i>sut'li</i> ; fem. <i>sūtā</i> ; (4) <i>sut'lānā</i> ; fem. <i>sut'li</i> , <i>sut'li</i> .		1. <i>sūtāl chāi</i> 2. <i>sūtāl chāh</i> 3. <i>sūtāl achā</i>	<i>sūtāl chāi</i> " <i>sūtāl chāh</i>
Pluperfect, I had slept, <i>sūtāl chālah</i> ² , etc., as in the Perfect.		Feminine <i>sūtāl' chāi</i> , and so on. Any form of the Auxiliary may be used.	

D.—Verbs whose roots end in *āb*; *pāb*, to obtain; first and third forms only given. Present Part., *pābat* or *pāt*; Past Part., *pāol*; Root, *pāb*.

Simple present.	Future.	Imperative.	Past Conditional.	Past.	Perfect.	Pluperfect.
1. <i>pābi</i> or <i>pāi</i>	<i>pāb, pāb</i>	<i>pāb</i>	<i>pāidāh</i> ²	<i>pāol, paulai</i>	<i>pāol achā</i> or <i>paul' chāi</i>	<i>paul' chālah</i> ²
2. <i>pābāh</i>	<i>pāibāh, pāubāh</i>	<i>pābāh</i>	<i>pāidāh</i>	<i>pāuldāh</i>	...	...
3. { I. <i>pātau, pābau</i> III. <i>pābatā</i>	<i>pāit, pāot</i> <i>pāidāh, pāudāh</i>	<i>pātau, pābau</i> <i>pābatā</i>	<i>pābat</i> <i>pāitāh</i>	<i>pāitāh</i> <i>pāitāh</i>	...	...

These include all causal verbs, the verbs *gāb*, to sing, and *āb*, to come, and all Transitive Verbs with infinitives in *āb*, except *khāb*, to eat. Other Intransitive Verbs whose infinitives end in *āb* and *khāb*, are conjugated as follows:—

Simple Present.	Future.	Past Conditional.	Past.	E.—Irregular Verbs.
1. <i>khāb</i> 2. <i>khābāh</i> 3. { I. <i>khātau</i> III. <i>khāitā</i>	<i>khāb, khābāh</i> <i>khāitāh</i>	<i>khāitāh</i> <i>khāitāh</i> <i>khāitāh</i>	<i>khāol</i> <i>khāitāh</i> <i>khāitāh</i>	<i>jāb</i> , to go. Past Part., <i>gāl</i> . <i>karāb</i> , to do. Past Part., <i>kāil</i> . <i>dhārab</i> , to cease, please. Past Part., <i>dhāil</i> . <i>dāb</i> , to give. Past Part., <i>dāl</i> . <i>lāb</i> , to take. Past Part., <i>lāl</i> . <i>hāb</i> or <i>hāb</i> , to become. Past Part., <i>hāl</i> . <i>marāb</i> , to die. Past Part., <i>marāil</i> or <i>marāil</i> .

MAGAHĪ OR MĀGADHĪ.

*Magaha dāsa hai kañchana purī,
Dāsa bhālā pai bhākhā buri.
Bahalā Maggaha kahālā 'rē',
Tekarā-lā kā marabē rē ?*

Magah is a land of gold. The country is good, but the language is vile. I lived there and have got into the habit of saying 'rē.' Why, 'rē,' do you beat me for doing so ?

Magahī or Māgadhi is, properly speaking, the language of the country of Magadha.

Name of Dialect.

The Sanskrit name of the dialect is hence Māgadhi, and this name is sometimes used by the educated; but the correct

modern name is Magahī.

The ancient country of Magadha (now often called Magah) corresponded to what is at

The ancient kingdom of
Magadha.

the present day, roughly speaking, the District of Patna, together with the northern half of the District of Gayā. It

contained at different times three famous capital cities. The oldest was Rāja-griha, the modern village of Rajgir, situated in the heart of the low range of hills which at the present day separates the District of Patna from that of Gayā. The history of Rāja-griha is enveloped in the mists of legend. Suffice it to say that, according to tradition, its most celebrated king was named Jarā-sandha, who was overlord of a great part of Central Hindōstān. In the middle of the sixth century B.C., it was ruled by king Bimbi-sāra, who is famous as the patron of the Buddha. Here that great reformer lived for many years, and the ruined site of the city teems with reminiscences of him. Bimbi-sāra's son and successor founded the city of Patna, which in after years became the capital of Magadha in supersession of Rāja-griha. Here, in the latter half of the third century B.C. were the head-quarters of the great Aśōka, under whom Buddhism was finally adopted as the state religion. The whole of Northern India was directly subject to him, as far south as Orissa, and a great portion of what is now Afghanistan, and of the Deccan as far south of the River Krishna, were under kings who recognised his suzerainty.

Under the Musalmāns, the capital of the country was the town of Bihār, in the south of the Patna District, the name of which, a relic of ancient times, is a corruption of the Buddhist word *vihāra* or monastery. From this town, the whole *sūba* or Province of Bihār took its name.

During British supremacy, up to the year 1865, the greater part of the present Patna District and the north of the present Gayā District, an area which closely corresponded to that of the ancient Magadha, formed one District known as Zila' Bihār; the south of Gayā, together with a portion of the Hazaribagh District, being known as Zila' Rāmgarh. From that date, the two Districts of Patna and Gayā have been in existence.

¹ Vide p. 34 post. The unfortunate man has lived in Magah and has acquired the vulgar habit of ending every question with the word 'rē', which, elsewhere in India, is the height of rudeness. He gets into a quarrel over this when he comes home, and earns a drubbing for insulting some one. Yet, so ingrained is the habit that while apologising he actually uses the objectionable word.

Magahī is, however, not confined to the old country of Magadha. It is also spoken all over the rest of Gayā and over the District of Hazaribagh ; also, on the West, in a portion of the District of Palamau, and, on the East, in portions of the Districts of Monghyr and Bhagalpur. Over the whole of this area, it is practically one and the same dialect, with hardly any local variations. Only near the city of Patna is it infected with idioms belonging to the North-Western Provinces by the strong Musalmān element which inhabits that town, and which itself speaks more or less correct Urdū.

On its eastern border, Magahī meets Bengali. The two languages do not combine, but the meeting ground is a bilingual one, where they live side by side, each spoken by its own nationality. Each is, however, more or less affected by the other, and the Magahī so affected possesses distinct peculiarities, entitling it to be classed apart as a sub-dialect, which I have named Eastern Magahī. We find this dialect in South-East Hazaribagh, in Manbhum, in the South-East of the District of Ranchi; in the Native State of Kharsāwān, and even so far South as the Native States of Mayūrbhanja and Bamra which belong politically to Orissa and Chhattisgarh, respectively. It is also spoken as an isolated island of speech in the West of the District of Malda.

Pure Magahī has also found its way down South of the District of Ranchi, and appears in the North of the District of Singhbhum, and in the Native States of Sarai Kalā and Kharsāwān, where it is spoken side by side with Oṛiyā. It will be noticed that both Standard Magahī and Eastern Magahī are spoken in Kharsāwān. Here the dividing cause is not difference of locality, but difference of caste. For further particulars concerning Eastern Magahī, and for the various local names by which it is called, the reader is referred to pages 145 and ff.

Magahī is bounded on the North by the various forms of Maithilī spoken in Tirhut across the Ganges. On the West it is bounded by the Bhojpuri spoken in Shahabad and Palamau. On the North-East it is bounded by the Chhikā-chhiki Maithilī of Monghyr, Bhagalpur and the Sonthal Parganas, and on the South-East by the Bengali of Manbhum and East Singhbhum. Standard Magahī is bounded on the South by the Sadān form of Bhojpuri spoken in Ranchi. It then, in the form of Eastern Magahī, runs along the eastern base of the Ranchi plateau through the Bengali-speaking District of Manbhum, and finally curls round to the West, below the south face of the same plateau in the North of the Oṛiyā-speaking District of Singhbhum, reappearing here as Standard Magahī. It will thus be seen that a belt of Magahī-speaking population bounds the Ranchi plateau on three sides, the North, the East, and the South.

There are three *enclaves* of Eastern Magahī, one in the Native States of Mayūrbhanja and Bamra, where it is surrounded on all sides by Oṛiyā, and is known as Kuṛumālī, and the other in Western Malda, where it is called Khoṇṭāi, and is bounded on the North and West by Maithilī, and on the East and South by Bengali.

The area in which Magahī is spoken is illustrated in the map facing page 1, and the area of Eastern Magahī is shown in greater detail in the map facing page 147.

The following are the figures which show the number of people who speak Magahī in Districts in which it is a vernacular :—

Number of speakers.	Name of District.	Number of Speakers.	Total for each Sub-dialect.
A.—Standard Magahī—			
	Patna	1,551,362	
	Gaya	2,067,877	
	Bhagalpur	7,195	
	Monghyr	1,019,000	
	Palamau	150,000	
	Hazaribagh	1,069,000	
	Singhbhum	25,867	
	Sarai Kalā State	34,815	
	Kharsāwān State	987	
	TOTAL FOR STANDARD MAGAHĪ		5,926,103
B.—Eastern Magahī—			
	Hazaribagh	7,333	
	Ranchi	8,000	
	Manbhum	111,100 ¹	
	Kharsāwān State	2,957	
	Bamra State	4,194	
	Mayūrbhanja State	280	
	Malda	180,000	
	TOTAL FOR EASTERN MAGAHĪ		313,864
	GRAND TOTAL FOR MAGAHĪ		6,239,967

For the reasons stated when dealing with Maithilī, *vide ante*, pp. 14 and ff., it is impossible to ascertain the number of people whose native language is Magahī, but who live in parts of India where Magahī is not the vernacular. All that can be done is to give for the Provinces of Bengal and Assam, the following estimated figures. No figures of any kind are available for other parts of India :—

¹ The figures include some speakers of pure Magahī.

Table showing the estimated number of speakers of Magahi, within the Lower Provinces of Bengal, but outside the area in which Magahi is the vernacular language.

Name of District.	Number of Speakers.	REMARKS.
Burdwan	16,600	
Bankura	1,600	
Birbhum	3,900	
Midnapur	14,900	
Hooghly	5,000	
Howrah	7,900	
24 Parganas	19,300	
Calcutta	90,200	
Nadia	2,000	
Jessore	600	
Murshidabad	23,800	
Khulna	900	
Dinajpur	2,900	
Rajahmahi	1,100	
Rangpur	900	
Bogra	1,100	
Pabna	1,800	
Darjeeling	700	
Jalpaiguri	2,300	
Kuch Bihar (State)	350	
Dacca	8,200	
Faridpur	1,300	
Backergunge	1,000	
Mymensingh	500	
Chittagong	1,100	
Noakhali	64	
Tippera	400	
Outtaok	80	
Puri	180	
Balasore	170	
Ranchi	20,141	
Jaahpur State	1,500	
TOTAL	231,485	Spoken in the North of the District by immigrants from Hazaribagh.

Table showing the estimated number of speakers of Magahi within the Province of Assam.

Name of District.	Number of Speakers.	REMARKS.
Cachar Plains	10,200	
Sylhet	4,600	
Goalpara	1,800	
Kāmrup	400	
Darrang	2,100	
Nowgong	1,100	
Sibsagar	7,900	
Lakhimpur	5,000	
Naga Hills	100	
Khasi and Jaintia Hills	150	
Lushai Hills	15	
TOTAL .	33,365	

NOTE.—Nearly all these are tea-garden coolies.

The following is, therefore, the total number of speakers of Magahi recorded in the above tables :—

Number of people speaking Magahi at Home	6,239,967
" " " " elsewhere in the Lower Provinces	231,495
" " " " in Assam	33,365
TOTAL .	6,504,817

Magahi is condemned by speakers of other Indian languages as being rude and uncouth like the people who use it. In fact the principal difference between it and Maithili is that the latter has been under the influence of learned Brāhman for centuries, while the former has been the language of a people who have been dubbed boors since Vedic times.¹ To a native of India, one of its most objectionable features is its habit of winding up every question, even when addressed to a person held in respect, with the word 'rē'. In other parts of India this word is only used in addressing an inferior, or when speaking contemptuously. Hence a man of Magah has the reputation of rudeness, and is liable to earn an undeserved beating on that score, as has been illustrated in the little popular song which is prefixed to this section.

¹ Compare Atharva-vēda, v, xxi, 14.

Magahī has no indigenous written literature. There are many popular songs current throughout the area in which the language is spoken, and strolling bards recite various long epic poems which are

Magahī Literature.

known more or less over the whole of Northern India. One of these, the Song of Gōpī-chandra, has been published by the present writer, with an English translation, in the Journal of the Asiatic Society of Bengal, Vol. liv, Part I, 1885, pp. 35 and ff. Another very popular poem, which has not yet been edited, is the Song of Lōrik, of which an account will be found in the eighth volume of the reports of the Archæological Survey of India, and in the present writer's Notes on the District of Gayā.¹

The only other printed specimens of the dialect with which I am acquainted are the fables at the end of the Grammars mentioned below, and a translation of the New Testament. The latter is a version in the 'Magadh' language, and was printed at Serampore in 1826. A revised version of the Gospel of St. Mark was issued by the Calcutta Branch of the Bible Society in the year 1890, and is still on sale.

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The character in general use in writing Magahī is Kaithī, for the alphabet of which see the plate facing p. 11. The Dēva-nāgarī alphabet is also occasionally used. For Eastern Magahī, we find the

Written Character.

Bengali, and even the Oṛiyā alphabet employed. Examples of the use of all these alphabets will be found in the following specimens.

The pronunciation of Magahī is not so broad as in Maithilī. The letter **व** *a* is usually pronounced like the *u* in 'nut,' as in the North-Western Provinces. In the last syllable of the second

Pronunciation.

person of a verb, it is, however, pronounced like the *a* in 'all.' It will then be transliterated *d*. Thus मार *mārā*, beat thou. There is the same confusion of **क** *kh* and **ख** *kh* that we find in Maithilī. When not compounded with another consonant, both are pronounced *kh*. The letters **स** *s* and **श** *s* are both pronounced like the *s* in 'sin.' The vowel **आ** *ā* is sometimes pronounced like the *a* in 'mad.' It is then transliterated *ā*. Thus मारखख *mārā'kaś*. Regarding this sound, and the other vowels, see the remarks under the head of Maithilī on page 22, which also apply to Magahī. See also the remarks on page 28 regarding the small ' in the middle of a word in unaccented syllables. The vowels **इ** *i* and **उ** *u* at the end of a word are fully pronounced in Magahī, and not as 'or' as in Maithilī. A final **व** *a* is not usually pronounced in

¹ Calcutta, 1893.

² *Vide ante*, p. 21, for further details.

³ A final *a* is pronounced in the second person of verbs, as in मार *mārā* given above.

prose, but is pronounced in poetry. The pronunciation will be followed in the transliteration. Thus फल will be transliterated *phal* in prose, and *phala* in poetry.

The **Rule of the Short Antepenultimate** applies in Magahi, exactly as it does in Maithili. The reader is referred to pages 24 and ff.

As in the case of Maithili, the chief difficulty of Magahi Grammar is the number of verbal forms for each person. The verb, as in Maithili, agrees both with its subject and with its object, and, while there is no distinction of number, there are the four forms of each person depending on the honour of the subject and the object.

As in Maithili, the four forms are as follows :—

1. Subject non-honorific, Object non-honorific.
2. Subject non-honorific, Object honorific.
3. Subject honorific, Object non-honorific.
4. Subject honorific, Object honorific.

The second and fourth forms may be distinguished by the fact that they always end in *u*. The preceding vowel is generally, but not always, *i* or *u*, and, though this is not shown in the paradigms, these are often pronounced long. Thus, besides *dekhal'thin*, he (honorific) saw him (honorific), we may have *dekhal'thin*.

The **Rule of Attraction** closely agrees with that which obtains in Maithili. If a verbal form ends in *aī* (or *aī*) *i* or *in*, and the Object, direct or remote, is in the second person, the *aī* (or *aī*) is changed to *au* (or *au*), the *i* to *u*, and the *in* to *un*. This rule also applies when the *Subject* of the verb is connected indirectly with the second person. Thus, if the subject of a verb is 'his brother', the termination would be *aī* or *i*, but if it is 'your brother,' the termination would be *au* or *u*. The letter *ō* is often substituted for *au*. The following examples illustrate this rule :—

Rām lar'kā-kō mārāl'kaī, Ram beat the child.

Rām toh'rā lar'kā-kō mārāl'kaū, Ram beat *your* child.

Ok'rā gārī-mē kaūn māl kaī, What goods are there in his cart ?

Toh'rā gārī-mē kaūn māl kaū, What goods are there in *your* cart ?

Dekhal'thin, he has seen His Honour.

Dekhal'thun, he has seen Your Honour.

Ōkar bhāī aī'thī kaī, his brother has come.

Tōhar bhāt aī'thū kaī, *your* brother has come.

Note that in the last instance, the auxiliary has not changed its form.

The letter *k* may be added to any form in *aī* (or *aī*), *au* (or *au*), or *ō*, without changing the meaning. Thus, *mārāl'kaī* or *mārāl'kaik*; *mārāl'kaū* or *mārāl'kaūk*.

Besides the ordinary Present Definite and Imperfect formed as in other Aryan languages by adding the Auxiliary Verb to the Present Participle, Magahi has two tenses, which may be called the Present Indefinite, and the Past Indefinite, respectively. They are formed by adding the Auxiliary Verb to the root, to which the letter *e* has been appended. Thus *dēkha hī*, I see; *dēkha haīē*, I saw. These tenses are of very frequent occurrence.

On the whole, Magahi Grammar closely follows that of Maithili. The two main distinguishing points are, first, the use of the two tenses just mentioned, and, second,

the form of the Verb Substantive, which is *āi*, I am, instead of the very common Maithilī *cahāi*.

It should be remembered that the rules of Magahī spelling are in no way fixed, and that forms will often be met which deviate from those now given, but it is hoped that if the above remarks are borne in mind, no difficulty will be experienced in grasping the principles of Magahī Grammar, as shown in the following sketch. In this sketch, verbal terminations formed by changing *ai* to *ai*, *i* to *ū*, or *in* to *un*, or by adding *k*, are omitted, to save space. They are provided for by the above general rules.

BHOJPURI.

*Lāṭhi-mē gupā bahutā haī,
Naddī nāra-agāha jalā,*

*sadā rakhiṭā saṅga,
taṅhē bachāwai aṅga.*

Taṅhē bachāwai aṅga,

Dushmanā dāwāgira,

Kahā Gīri-dhara Kabi-rāya,

Saba hathyāra-kē chhāri

jhapāṭa kutīo-kē mārāi :

hōe tina-hē-kē jhārāi.

bātā bādhā yaha gāṭhi.

hātha-mē rakhi lāṭhi.

The Bhojpuri National Anthem.

(Thus paraphrased by Mr. W. S. Meyer, I.O.S.)

Great the virtues of the Stick !
Keep a Stick with you alway—
Night and day, well or sick.

When a river you must cross,
If you'd save your life from loss,
Have a stout Stick in your hand,
It will guide you safe to land.

When the angry dogs assail,
Sturdy Stick will never fail.
Stick will stretch each yelping hound
On the ground.

If an enemy you see,
Stick will your protector be.
Sturdy Stick will fall like lead
On your foe's wicked head.

Well doth poet Girdhar say
(Keep it carefully in mind)
' Other weapons leave behind,
Have a Stick with you alway.'

Bhojpuri, or, if the word were strictly transliterated, Bhoj'puri,¹ is properly speaking the language of Bhojpur, the name of a Town and Pargana in the north-west of the District of Shahabad. It is a place of some importance in the modern history of India. The town is the original head-quarters of the Dumraon Raj, and the battle of Buxar was fought at Bagh'sar a few miles to its west. Politically, it belongs rather to the United Provinces than to Bibār, although it is at the present day included within the boundaries of the latter province. It was from its neighbourhood that the famous Bundelkhand heroes, Alhā and Ūdan, traced their origin, and all its associations and traditions point to the west and not to the east.

The language called after this locality has spread far beyond its limits. It reaches, on the north, across the Ganges, and even beyond the Nepal frontier, up to the lower ranges of the Himalayas, from Champaran to Basti. On the South, it has crossed the Sone, and covers the great

¹ The word Bhojpuri has obtained currency in English, and it would be an affectation of purism to spell the name 'Bhoj'puri.'

Ranchi plateau of Chota Nagpur, where it ultimately finds itself in contact with the Bengali of Manbhum, and with the Oṛiyā of Singhbhum.

Of the three Bihāri dialects, Maithili, Magahī, and Bhojpuri, it is the most western.

The language boundaries.

North of the Ganges, it lies to the west of the Maithili of Muzaffarpur, and, south of that river, it lies to the west of the Magahī of Gaya and Hazaribagh. It then takes a south-easterly course, to the south of the Magahī of Hazaribagh, till it has covered the entire Ranchi Plateau, including the greater part of the Districts of Palamau and of Ranchi. Here, it is bounded on the east by the Magahī spoken in the sub-plateau parganas of Ranchi and by the Bengali of Manbhum. On the south it is here bounded by the Oṛiyā of Singhbhum and the Native State of Gangpur. The boundary then turns to the north, through the heart of the Jashpur State, to the western border of Palamau, along which line it marches with the form of Chhattisgarhī spoken in Sargūjā and western Jashpur. After passing along the western side of Palamau, the boundary reaches the southern border of Mirzapur. It follows the southern and western borders of that District up to the river Ganges. Here it turns to the east, along the course of that stream, which it crosses near Benares, so as to take in only a small portion of the north Gangetic portion of Mirzapur. South of Mirzapur, it has still had Chhattisgarhī for its neighbour, but on turning to the north, along the western confines of that District, it has been bounded on the west, first by the Baghēli of Baghelkhand, and then by Awadhī. Having crossed the Ganges, its boundary line lies nearly due north to Tāṇḍā on the Gogra, in the District of Fyzabad. It has run along the western boundary of the Benares District, across Jaunpur, along the west of Azamgarh, and across Fyzabad. At Tāṇḍā, its course turns west along the Gogra and then north up to the lower ranges of the Himalayas, so as to include the District of Basti. Beside the area included in the above language frontier, Bhojpuri is also spoken by the members of the wild tribe of Thārūs, who inhabit the Districts of Gonda and Bahraich.

The area covered by Bhojpuri is, in round numbers, some fifty thousand square miles. At home, it is spoken by some 20,000,000 people as

Bhojpuri compared with the other Bihāri dialects.

compared with the 6,235,782 who speak Magahī, and the 10,000,000 who speak Maithili. So far, therefore, as regards the number of its speakers, it is much more important than the other two Bihāri dialects put together. This division of the dialects of Bihāri into two groups, an eastern, consisting of Maithili and Magahī, and a western, Bhojpuri, commends itself on both linguistic and ethnic grounds. The two eastern dialects are much more closely connected with each other than either is connected with Bhojpuri. In grammatical forms, Maithili and Magahī have much in common that is not shared by Bhojpuri, and, on the other hand, Bhojpuri has peculiarities of declension and conjugation which are unknown to the other two. There is a difference of intonation, too, between the east and the west, which is very marked to anyone who is familiar with the languages of Eastern Hindōstān. In Maithili, the vowel

Pronunciation compared.

a is pronounced with a broad sound approaching the 'o in *hot*' colour which it possesses in Bengali. Bhojpuri, on the contrary, pronounces the vowel with the clear sharp-cut tone which we hear all over Central Hindōstān. Contrasted with this the dialect also possesses a long drawled vowel, which is written in many different ways,

but which is always pronounced like the *aw* in *awl*.¹ This last sound also occurs both in Maithili and in Magahi, but not nearly to so great an extent, and moreover, when it does occur in these dialects, it is not so liable to be noticed owing to the broad sound of the frequently occurring vowel *a*, with which it is, as pronounced in the east, easily confounded. In Bhojpuri, on the contrary, the contrast between this drawled *ā* and the clear-cut sound of the common *a* is so very marked, and the drawled *ā* is of such frequent occurrence, that it gives a tone to the whole language which is recognised at once.

In the declension of nouns, the favourite Bhojpuri postposition of the genitive is

Declension and conjugation
compared.

ke, while in the Eastern dialects it is either *k* or *kar* or *kār*.

Besides this, the genitive of a Bhojpuri substantive has an oblique form, a thing unknown to Maithili or Magahi. As

regards pronouns, Bhojpuri has a word for 'your honour',—viz. *raure*,—which does not occur in the east. In the conjugation of verbs, the Bhojpuri verb substantive, *bāṭē*, he is, does not appear in the other two, while the form of the verb substantive which may be called common to the three dialects,—*hai*, he is,—is throughout its conjugation pronounced so differently in Bhojpuri that it can hardly be recognised as the same verb. In the conjugation of the finite verb, Bhojpuri has a present tense,—*dēkhī-lā*, I see,—which is peculiar to itself, and is not met in the other two dialects. Finally,—Bhojpuri has cast aside all that maze of verbal forms which appals the student when he first attempts to read Maithili or Magahi. All those forms which depend upon the person of or the degree of respect to be shown to the object, which are so characteristic of these two dialects, are absent from Bhojpuri, and instead we have a simple conjugation, with rarely more than one form for each person.

Bhojpuri has three main varieties,—the Standard, the Western, and Nagpuriā. It

Sub-dialects.

has also a border sub-dialect called Madhēsi, and a broken form called Thārū. Standard Bhojpuri is spoken mainly in

the Districts of Shahabad, Ballia, and Ghazipur (Eastern half), and in the Doab of the Gogra and the Gandak. As its name implies, Western Bhojpuri is spoken in the Western Districts of Fyzabad, Azamgarh, Jaunpur, Benares, the western half of Ghazipur, and South-Gangetic Mirzapur, while Nagpuriā is spoken in Chota Nagpur. Madhēsi is spoken in Champaran, and Thārū Bhojpuri along the Nepal frontier from that district to Bahraich.

Standard Bhojpuri extends over a large area, and exhibits some local peculiarities.

Standard Bhojpuri.

The most noticeable is the preference of the more southern

Districts of Shahabad, Ballia and Ghazipur, and of the southern part of Saran, for the letter *r* instead of *ṛ* in the conjugation of the auxiliary verb. Thus, while the Northern Standard Bhojpuri prefers to say '*bāṛē*' for 'he is,' the Southern prefers *bārē*. In the centre and north of Saran, there is a peculiar form of the Past tense of the verb, in which *u* is substituted for the *i* which is usually typical of Bihārī; but this anomaly does not go further north, and in Eastern Gorakhpur, the language differs but little from that of Shahabad. Still further to the north-west, in Western Gorakhpur and in Basti, there are a few other divergencies from the Standard, but they are not of importance, and are mainly due to the influence of the neighbouring western

¹ This is the sound which I transliterate by *ā*.

variety of the dialect. Natives, who are quick to recognise any divergence of dialect, call the language of Eastern Gorakhpur Gorakhpurī, and the language of the west of that district and of Basti, Sarwariā.¹

Western Bhojpuri is frequently called Pūrbi, or the Language of the East, *par excellence*. This is naturally the name given to it by the inhabitants of Western Hindōstān, but has the disadvantage of being indefinite. It is employed very loosely, and often includes languages which have nothing to do with Bhojpurī, but which are also spoken in Eastern Hindōstān. For instance, the language spoken in the east of the District of Allahabad is called Pūrbi, but the specimens of it which have been sent to me are clearly those of a form of Eastern Hindī. It altogether wants the characteristic features of Bhojpuri,—the present in *-lā* and the Past in *-al*,—and instead has the well-known Eastern Hindī Past in *-is*. I have hence decided to abandon the term Pūrbi altogether, and to use instead the term ‘Western Bhojpuri,’ which, while not so familiar to Natives, has the advantage of being definite, and of connoting exactly what it is wanted to express.

As compared with Standard Bhojpuri, the following are the principal points of difference in Grammar. In Standard Bhojpuri, the termination of the Genitive is *ke*, with oblique form *ka*; in the Western dialect it is *ka* or *kāṭ*, with an oblique form *kē*. The latter has also an Instrumental Case ending in *an*, which is altogether wanting in the Standard language. In Western Bhojpuri, the adjective is liable to change according to the gender and case of the noun which it qualifies. This is much rarer in the Standard form of the language. The use of the pronouns in the two forms of speech differs considerably. The forms of the demonstrative pronouns vary, and the word *tūh* can be used as an honorific pronoun of the second person in the West, which is not the case in the East. In the East the oblique form of nouns and pronouns usually ends in *ā*, while in the West, it always ends in *ē*. The Verb Substantive has two forms in both sub-dialects, but the *kāwī*, I am, of the East has become *kawī* in the West. As forms of this verb are of frequent occurrence, and as the difference of pronunciation is very marked, the result of this last point is that the ‘tone-colour’ of each of the two sub-dialects shows considerable diversity from that of the other. In the conjugation of the verb, there are two marked differences. Nothing is more marked in Standard Bhojpuri than the nasal tone which is given to the termination of the first person plural, which, being also used for the singular, is of frequent occurrence. Thus a man of Shahabad says *ham kailī* for ‘I did’. In Western Bhojpuri this nasal is dropped in the plural, and we only have *ham kaili*. Moreover, in the latter, the first person plural is not nearly so often used for the Singular, as in the Standard. The termination of the third person plural also differs considerably in the two forms of speech. In the Standard it ends in *-an* or in *-ani*, and in the West it ends in *-aī*. The above are only the most noteworthy points of difference between the two main forms of Bhojpuri. There are many other minor ones, for which the reader is referred to the grammatical notes prefixed to the specimens. See, especially, pp. 249 and ff.

The Nagpuriā of Ohota Nagpur differs from the Standard type principally in the fact that it has borrowed grammatical forms from the neighbouring Ohbattisgarhi of the east of the Central Provinces.

Nagpurī.

¹ For an explanation of this last name, see pp. 238 and ff.

Instances are the use of the termination *-har*, to give definiteness to a noun, and the suffix *-man* to form the plural. There are other divergencies from the Standard which will be found described on pp. 280 and ff. It may be noted that Nagpuriā is sometimes known by the people who speak it as Sadān or Sadri and is called by the Muṇḍa tribes of Chota Nagpur 'Dikkū Kāji.'

The Madhēsi of Champaran is the language of the '*Madhya-dēśa*,' or 'Middle country,' between the Maithili of Tirhut and the Bhojpuri of Gorakhpur. As its name implies it is a border form of speech possessing some of the characteristics of each dialect. Its structure is, however, in the main that of Bhojpuri.

The Thārū who inhabit the Tarai along the Nepal frontier have no speech of their own. Wherever we find them they have adopted more or less completely the language of their Aryan neighbours. Those who are found in the British districts from Bahraich to Champaran speak a corrupt form of Bhojpuri, mixed here and there with aboriginal words which will repay the investigations of the ethnologist. It is worth noting that the Thārū of Bahraich and Gonda speak Bhojpuri, although the local Aryan language is not that language, but is Eastern Hindī.

The area in which Bhojpuri is spoken is shown in the map facing page 1.

The following are the figures which show the number of speakers of Bhojpuri within the area in which it is a vernacular. The totals are given for each sub-dialect. For details, district by district, the reader is referred to the various sections dealing with each sub-dialect :—

Southern Standard	4,324,293
Northern Standard, <i>vis.</i> :—	
Dialect of Saran	1,504,500
Gorakhpuri	1,307,600 ¹
Sarwariā	3,353,151 ¹
	<hr/>
	TOTAL 6,165,151
Western Dialect	3,939,500
Nagpuriā	594,257
Madhēsi	1,714,036
Thārū Bhojpuri	39,700
	<hr/>
	TOTAL 16,776,937

Besides the above, there is the population of the Nepal Tarai, which, of necessity, cannot be numbered. A moderate estimate would put the Bhojpuri speakers of that tract at three millions, so that we are justified in estimating the whole number of people who speak Bhojpuri at home, as in round numbers 20,000,000.

For the reasons stated when dealing with Maithili, *vide ante* pp. 14 and ff., it is impossible to ascertain the number of people whose native language is Bhojpuri, but who live in parts of India where Bhojpuri is not the vernacular. All that can be done is to give for the Provinces of Bengal and Assam the following estimated figures. No figures of any kind are available for the rest of India.

¹ Include some speakers of Thārū Bhojpuri and Demri.

Table showing the estimated number of speakers of Bhojpuri, within the Lower Provinces of Bengal, but outside the Area in which Bhojpuri is the Vernacular Language.

Name of District.	Number of Speakers.	REMARKS.
Burdwan	12,800	
Bankura	1,600	
Birbhum	9,200	
Midnapur	40,600	
Hooghly	4,900	
Howrah	19,000	
24-Parganas	23,000	
Calcutta	71,600	
Nadia	3,600	
Jessore	1,500	
Murshidabad	40,900	
Khulna	1,600	
Dinajpur	7,300	
Rajshahi	4,000	
Rangpur	17,900	
Bogra	9,400	
Pabna	7,000	
Darjeeling	4,500	
Jalpaiguri	9,300	
Kuch-Bihar (State)	4,800	
Dacca	11,600	
Faridpur	2,300	
Backergunge	900	
Mymensingh	24,800	
Chittagong	1,200	
Noakhali	162	
Tippura	2,200	
Bhagalpur	7,406	
Cuttack	350	
Puri	340	
Balasore	920	
Jashpur State	200	
TOTAL	346,878	

Table showing the estimated number of speakers of Bhojpuri within the Province of Assam.

Name of District.	Number of Speakers.	REMARKS.
Coochar Plains	18,400	
Sylhet	18,500	
Goalpara	3,100	
Kamrup	900	
Darrang	3,200	
Nowgong	1,800	
Sibsagar	10,300	
Lakhimpur	9,000	
Naga Hills	130	
Khasi and Jaintia Hills	350	
Lushai Hills	50	
TOTAL .	65,730*	* Nearly all these are tea-garden coolies.

The following is, therefore, the total number of speakers of Bhojpuri recorded in the above tables :—

Number of people speaking Bhojpuri at home	20,000,000
" " " " elsewhere in the Lower Provinces	346,878
" " " " in Assam	65,730
Total	20,412,608

Bhojpuri has hardly any indigenous literature. A few books have been printed in it. Those which I have met will be found mentioned in the list of Texts given under the head of Authorities. So far as I am aware, no portion of the Bible has been translated into the dialect. Numerous songs are current all over the Bhojpuri area, and the national epic of Lōrik, which is also current in the Magahī dialect, is everywhere known.

AUTHORITIES—

A.—EARLY REFERENCES.

I know of no early references to the Bhojpuri language. Bhojpur, itself, is frequently mentioned by Muhammadan historians, and its wild inhabitants are referred to in no complimentary terms. Nor is the word Pārbi, so far as I am aware, met with in any early writer, as the name of a language. The following article, taken entire from Yule's 'Hobson Jobson,' illustrates the use of the word from the earliest times as a geographical and ethnical title.

Poorub, and Poorbeea, ss. Hind. *Pārāb*, *Pār̄b*, 'the East,' from Skt. *pārva* or *pārba*, 'in front of,' as *paśoḥa* (Hind. *paḥḥam*) means 'behind' or 'westerly' and *dakṣiṇa*, 'right-hand' or 'southerly.' In Upper India the term usually means Oudh, the

Benares division, and Behar. Hence POORBEA (*pūrbīyā*), a man of those countries, was, in the days of the old Bengal army, often used for a sepoy, the majority being recruited in those provinces.

1553. "Omaum (Humayun) Patziab.....resolved to follow Xerhan (Sher Khan) and try his fortune against him..... and they met close to the river Ganges before it unites with the river Jamona, where on the West bank of the river there is a city called Canoes, one of the Chief of the kingdom of Dely. Xerhan was beyond the River in the tract which the natives call PUNBA." *Barros*, IV. ix. 9.

1616. "Bengala, a most spacious and fruitful province, but more properly to be called a kingdom, which hath two very large provinces within it, PUNB and Patan, the one lying on the East, the other on the West side of the river." *Terry*, Ed. 1665, p. 357.

1666. "La Province de Halabas s'appelloit autrefois PUNOR" *Thaenot*, v. 197.

1821. ".....My lands were taken away,

And the Company gave me a pension of just eight annas a day;

And the POORBEAS swaggered about our streets as if they had done it all....."

Attar Singh lequiter, by 'Swar,' in an Indian paper, the name and date lost.

B.—GRAMMARS AND VOCABULARIES.

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C.—TEXTS.

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The character in general use in writing Bhojpuri is the Kaithī, for the alphabet of which, see the plate facing p. 11. The Dēva-nāgarī is also used by the educated classes. Examples of both these alphabets will be found in the following specimens.

There is a marked difference between the pronunciation of Bhojpuri and that of the two eastern dialects of Biḥārī. The sound of the latter, especially of Maithilī, more nearly approaches that of Bengali, owing to the frequent occurrence of the letter *α* which is pronounced rather broadly. In Bhojpuri, on the contrary, the letter *α* is usually pronounced in the clear-cut way which we find elsewhere in the North-Western Provinces, i.e., like the *u* in *nut*.

The long, drawled *α* which I transliterate *ā*, is especially common in Bhojpuri, and its contrast with the short clear-cut *α*, which is of frequent occurrence, gives a striking piquancy to the general tone-colour of the dialect. Usually, this drawled *ā* is left unrepresented in writing but its existence is fully recognised, and various attempts are made by different people to portray it. Thus, some write the sign ' over the consonant containing this vowel. Others write ' after it. Others write : after it, and others repeat the letter α after it. For instance, the word *dākhā-lā*, you see, is written by some देखल; by others देखलः; by others देखलः; and by others देखलल. The first method is that adopted by the present writer.

The short vowel, which I transliterate *ā*, which is pronounced like the *α* in *mad*, and which is common in Maithilī and Magahī, does not occur in Bhojpuri. The clear-cut *α* pronounced like the *u* in *nut* is always substituted.

The Rule of the Short Antepenultimate occurs in Bhojpuri as in the other Biḥārī dialects. The only difference is that a long *ā* is shortened to *α* and not to *ā*. Thus, the third person Past of *māral*, to strike, is *marlas*, he beat, not *mār'las*. For further particulars regarding the shortening of the Antepenultimate, a fact which is continually observed in Bhojpuri, see pp. 24 and ff.

As customary, when the letter *α* in the middle of a word is silent, or is only very lightly heard, it is represented by a small ' above the line. As elsewhere, this is not done in poetry, in which every *α*, even the *α* at the end of a word is fully pronounced.

Bhojpuri Grammar is much more simple than that of Maithilī or Magahī. Except in a few isolated instances, the form of the verb depends only on the subject. The Object has no effect upon it. In Standard Bhojpuri, the first person singular is very rarely used, the plural being used instead, but this is not the case in the Western sub-dialect.

Bhojpuri has a peculiar form of the Present Indicative, which closely corresponds to the Naipālī Future, and which is, itself, often used in the sense of the Future. It

is formed by adding the suffix *-lā* to the Present Subjunctive. According to Dr. Hoernle, this suffix means 'gone,' and is used like the *-gā* of the Hindōstānī Future. Just as the Hindōstānī *dēkhū-gā*, mean literally 'I am gone that I may see,' hence 'I am going to see,' hence 'I shall see,' so do the Naipālī *dēkhū-lā*, and the Bhojpurī *dēkhī-lā*. In the last named instance the tense has come to be more often used as a present.

Bhojpurī has its own Verb Substantive. Just as *chhī*, I am, is typical of Maithilī, and *hī*, I am, is typical of Magahī, so *bāṛī*, *bārī*, or *bānī*, is typical of Bhojpurī.

It is hoped that, if the above remarks are borne in mind, no difficulty will be experienced in grasping the principles of Bhojpurī grammar, as shown in the following sketch :—

BHOJPURÍ SKELETON GRAMMAR.

I.—NOUNS—

Each has three forms as in Maithili. Thus (short) *ghōṛā*, (long) *ghor'wā*, (redundant) *ghorawā*. The long form sometimes ends in *ā* instead of *ā*. Thus, *ghor'wā*. All these forms may have their termination nasalised. Thus *ghor'wā*. The short form may be weak (as *ghōṛ*) or strong (as *ghōṛā*).

Number.—Plural is formed by adding *ai*, *ā*, or *ā*, and shortening a preceding long vowel. Thus *ghōṛā*, horse; *ghorani*, *ghōṛani*, or *ghōṛan*, horses; *ghar*, a house, pl. *gharani*, *gharanā* or *gaaran*. Plural may also be formed by adding nouns of multitude, such as *sabā*, all, *lōg*, people. Thus *ghōṛā sabā*; *rājā lōg*.

Case.—The only true cases are the Instrumental and Locative Singular, formed, as in Maithili, by the addition of *ś* and *ś* respectively, before which a final *ā* is elided, and a final *i* or *ā* is shortened. Thus, *ghōṛś*, by a horse; *ghōṛś*, on a horse; *phalś*, a fruit, *phalś*: *māliś*, a gardener; *māliś*, *māliś*. These forms do not occur in the plural.

Other cases are formed by postpositions added to the nominative, or (when such exists) to the oblique form; see below. Some of these are *ā*, to (also used as a sign of the accusative); *ś*, *tā*, *śantā* or *kar'ā*, by; *khātir*, *lāg*, *lā*, for; *ś*, *lā*, from; *k*, *ke*, *kāi*, of; *mā*, *mā*, on.

Before the postposition *ā*, a final long vowel is shortened, as in *ghōṛak*, of a horse; when the noun ends in a consonant, *a* is inserted, as in *gharak*, of a house. There is an oblique genitive postposition *kā*. Thus *rājā-kā mandir*, the king's palace; but *rājā-kā mandir-mā*, in the king's palace. The distinction is seldom observed by the uneducated.

Gender.—In Standard Bhojpuri, adjectives do not change for gender.

Oblique Form.—Verbal nouns in *āl* have an oblique form in *lā*. Thus *dēkhāl*, seeing; *dēkh'ā-l-mā*, in seeing. Verbal nouns in the form of the root have an oblique form in *e*. Thus, *dēkh*, seeing; *dēkh-e-lā*, for seeing. In all other nouns, the oblique form is the same as the nominative.

II.—PRONOUNS—

	I.		Thou.		Your Honour.	Self, Your Honour.	This.	That, He.
	Inferior form.	Superior form.	Inferior form.	Superior form.				
Sing. Nom.	<i>mā</i>	<i>ham</i>	<i>tū</i> or <i>tū</i>	<i>tū</i> or <i>tū</i>	<i>rauwā</i> <i>rauwā</i> <i>rauwā</i> as nom.	<i>ap'ne</i>	<i>i, ike, iā</i>	<i>ū, i</i>
Obl.	<i>mohi</i> or <i>mō</i>	<i>ham'ā</i>	<i>tohi</i> or <i>tō</i>	<i>toh'rā</i>		<i>ap'nā</i>	<i>ehi, ehē, iā</i>	<i>ohi, oh, ō, uā</i>
Gen.	<i>mōr</i> , <i>mōre</i>	<i>hamār</i> , <i>ham're</i>	<i>tōr</i> , <i>tōre</i>	<i>tohār</i> , <i>toh're</i>	<i>rāur</i> , <i>raure</i>	<i>apan</i> , <i>appan</i> , or <i>ap'ne</i> .	<i>sh-ke</i>	<i>oh-ke</i>
Plur. Nom.	<i>ham'nī-kā</i>	<i>ham'ran</i>	<i>toh'nī-kā</i>	<i>toh'ran</i>	<i>rauran</i> <i>rauran</i> Ditto.	<i>ap'nan</i>	<i>inā-kā</i>	<i>unā-kā</i>
Obl.	<i>ham'nī</i>	<i>ham'ran</i>	<i>toh'nī</i>	<i>toh'ran</i>		<i>ap'nan</i>	<i>inā</i>	<i>unā</i>

	Who.	He, that.	Who?	What (thing).	Any one, some one.
Sing. Nom.	<i>jē, jawan, jaun</i>	<i>eh, tē, tawan, taun</i>	<i>kē, kawan, kaun</i>	<i>kā</i>	<i>koā, kēhu, kaunā</i>
Obl.	<i>jeh, jaunā</i>	<i>teh, taunā</i>	<i>keh, kaunā</i>	<i>kā, kēhe, kēhi</i>	<i>koā, kēhā, kaunā</i>
Gen.	<i>jeh-ke, jē-kar, jeh're</i>	<i>teh-ka, tē-kar, tek're</i>	<i>keh-ke, kē-kar, keh're</i>	<i>kē-ke, kēhe-ke, kēhi-ke</i>	<i>keh'ro, kēhiyo, kē'ro</i>
Plur. Nom.	<i>jinh-kā, jawan, jaun</i>	<i>tinh-kā, tawan, taun</i>	<i>kinh-kā, kawan, kaun</i>	Anything, something, is <i>kachhu, kachhuo</i> or <i>kachhuo</i> . Declined like a substantive.	
Obl.	<i>jinh</i>	<i>tinh</i>	<i>kinh</i>		
Gen.	<i>jinh-ke</i>	<i>tinh-ke</i>	<i>kinh-ke</i>		

An optional form of the oblique singular of *ū*, is *uāhi*; of *jē, jāhi*; of *tē, tāhi*; of *kē, kāhi*. For *teh*, we can substitute *tehi* or *tū*; for *eh, ehi* or *ē*, and so on for the others.

There are many forms of the oblique plural in all the above. The following are those of *i*. The others can be formed by analogy. *Eh'nī* *inān*, *inhān*, *inh'nī*; so *eh'ā*, *unān*, etc.; *jeh'nī*, etc. The spelling of all these fluctuates.

The genitives *ī* and *re* have a feminine form in *i*, which is met in poetry. Thus *mōri*, *ham'ri*, and so on.

All these genitives have an oblique form in *ā*, viz. *mōrā*, *ham'rā*, *tōrā*, *toh'rā*; so also *eh'rā*, *eh'rā*, *jeh'rā*, *teh'rā* and *keh'rā*. These can be used as fresh oblique bases of the Pronoun. Thus *mōrā-eh*, from me; *eh'rā-eh*, from this, and so on. In the plural they become *ham'ran*, *toh'ran*, *eh'ran*, etc.; thus *ham'ran-eh*, from us.

III.—VERBS—

General Note.—In all Verbs, the first person singular is hardly ever used except in poetry. The plural is used instead. The use of the second person singular is vulgar. The plural is here also used instead. The first person plural is commonly used instead of the second person when it is desired to show respect. The syllable *ad* may be added to the second or third person to show the plural number or respect. Thus *dekād-ad*, your honour sees.

It is quite common to use Masculine forms instead of the Feminine.

A.—Auxiliary Verbs, and Verbs Substantive—

Present, I am, etc.

	Form I.				Form II.			
	Sing.		Plur.		Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.
1	(<i>barṣ</i>)	—	<i>barṣ</i> or <i>bānī</i>	<i>bāryā</i>	(<i>ādwā</i>)	—	<i>ādwā</i> , <i>ādī</i>	<i>ādwyā</i>
2	<i>bār</i> , <i>bārā</i> , <i>barasi</i> , <i>bārasi</i>	<i>bārie</i>	<i>bārā</i> , <i>bārāh</i>	<i>bārā</i>	<i>ādwā</i> , <i>ādwās</i> , etc.	<i>ādwās</i>	<i>ādwā</i> , <i>ādwāh</i>	<i>ādwā</i>
3	<i>bā</i> , <i>bārā</i> , <i>bārā</i> , <i>bārā</i> , <i>barasi</i> , <i>barasi</i> , <i>bārasi</i>	—	<i>bārān</i>	<i>bārīn</i>	<i>ā</i> , <i>ādwā</i> , <i>ādwās</i> , <i>ādwās</i>	—	<i>ādwān</i>	<i>ādwīn</i>

Past, I was, etc.

	Form I.				Form II.			
	Sing.		Plur.		Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.
1	(<i>rah'īṣ</i>)	—	<i>rah'īṣ</i>	<i>rah'īyā</i>	(<i>rah'ī</i>)	—	<i>rah'ī</i>	<i>rah'yā</i>
2	<i>rah'īṣ</i> <i>rah'īas</i>	<i>rah'īṣ</i> <i>rah'īṣ</i>	<i>rah'īṣ</i> <i>rah'īṣ</i>	<i>rah'īṣ</i>	<i>rah'īṣ</i> <i>rah'īas</i>	<i>rah'īṣ</i> <i>rah'īas</i>	<i>rah'īṣ</i> , <i>rah'īṣ</i>	<i>rah'īṣ</i>
3	<i>rah'īṣ</i> , <i>rah'īṣ</i> , <i>rah'īṣ</i> , <i>rah'īṣ</i>	<i>rah'īṣ</i>	<i>rah'īṣ</i>	<i>rah'īṣ</i>	<i>rah'īṣ</i> <i>rah'īṣ</i> , <i>rah'īṣ</i>	<i>rah'īṣ</i>	<i>rah'īṣ</i>	<i>rah'īṣ</i>

Sometimes the *ā* is dropped. Thus *rah'ī*, I was.

The Strong Verb Substantive is *ākhāṣ*, to become, conjugated regularly.

The Negative Verb Substantive is *naākhāṣ* or *naākhāṣ*, I am not, conjugated regularly, but only in the present tense.

B.—Finite Verb—

Verbal Nouns.—(1) *dēkh*, obl., *dēkhe*; (2) *dēkhaḥ* (Infinitive), obl., *dēkh'is*; (3) *dēkhaḥ*, no obl. form. All mean 'to see' 'the act of seeing.'

Participles.—Pres. *dēkhat*, *dēkhit*, *dēkhat*; Fem., *dēkh'is*, etc.; obl., *dēkh'is*, etc.; Past, *dēkhaḥ*; Fem., *dēkh'is*; obl. *dēkh'is*.

Conjunctive Participle.—*dēkh-ke* or *dēkhi-ke*; *ke* may be used instead of *he*.

Simple Present—I see, etc.; and **Present Conditional (if) I** see, etc.

Present Indicative, I see, etc., I shall see, etc.

Sing.		Plur.		Sing.		Plur.	
Masc.	Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.
1 (<i>dēkh'is</i>)	—	<i>dēkh'is</i>	<i>dēkhi'is</i>	(<i>dēkh'is</i>)	—	<i>dēkh'is</i> <i>dēkh'is</i>	<i>dēkh'is</i>
2 <i>dēkh</i> , <i>dēkh</i> <i>dēkhari</i> , <i>dēkhas</i>	<i>dēkhis</i>	<i>dēkhā</i> <i>dēkhāh</i>	<i>dēkhā</i>	<i>dēkh'is</i> <i>dēkhe'is</i>	<i>dēkhā-lis</i>	<i>dēkhā-lā(h)</i> <i>dēkhe-lā(h)</i>	<i>dēkhā-lis</i>
3 <i>dēkhā</i> , <i>dēkha</i> , <i>dēkhā</i> , <i>dēkhari</i> , <i>dēkhasu</i> , <i>dēkhas</i>	—	<i>dēkhan</i> <i>dēkhani</i>	<i>dēkhi</i>	<i>dēkhā-lis</i> <i>dēkhe-lis</i>	<i>dēkhā-lis</i>	<i>dēkhā-lis</i> , -lan, -lani <i>dēkhe-lis</i> , -lan, -lani	<i>dēkhā-lis</i>

Past, I saw, etc.

Future, I shall see, etc.

Sing.		Plur.		Sing.		Plur.	
Masc.	Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.
1 (<i>dēkh'is</i>)	—	<i>dēkh'is</i>	<i>dēkh'is</i>	(<i>dēkh'is</i>) (<i>dēkh'is</i>)	—	<i>dēkhā</i> , <i>dēkh'is</i> <i>dēkhā</i>	<i>dēkhā</i> , <i>dēkh'is</i>
2 <i>dēkh'is</i> <i>dēkh'is</i>	<i>dēkh'is</i> <i>dēkh'is</i>	<i>dēkh'is</i> (h)	<i>dēkh'is</i>	<i>dēkh'is</i>	<i>dēkh'is</i> <i>dēkh'is</i>	<i>dēkh'is</i> (h)	<i>dēkh'is</i>
3 <i>dēkh'is</i> <i>dēkh'is</i> <i>dēkh'is</i>	<i>dēkh'is</i>	<i>dēkh'is</i> <i>dēkh'is</i>	<i>dēkh'is</i>	<i>dēkh'is</i>	—	<i>dēkh'is</i> <i>dēkh'is</i>	—

Past Conditional, I had seen, etc.

Sing.		Plur.	
Masc.	Fem.	Masc.	Fem.
1 (<i>dēkh'is</i>)	—	<i>dēkh'is</i>	<i>dēkh'is</i>
2 <i>dēkh'is</i> <i>dēkh'is</i>	<i>dēkh'is</i> <i>dēkh'is</i>	<i>dēkh'is</i> (h)	<i>dēkh'is</i>
3 <i>dēkh'is</i> , <i>dēkh'is</i> <i>dēkh'is</i> <i>dēkh'is</i>	<i>dēkh'is</i>	<i>dēkh'is</i> <i>dēkh'is</i>	<i>dēkh'is</i>

¹ or *dēkh'is*, and so throughout.

The Imperative is the same as the Simple Present. *Preterite Forms* are, singular, *dēkhā*, *dēkhā*, *dēkh'is*; Plural, *dēkhā*, *dēkhā*, *dēkh'is*, *dēkh'is*.

Present Definite. I am seeing, *dēkhā dēkh'is*, and so on. Contracted form *dēkh'is*, or *dēkh'is* and so on. The participle does not change for gender or number.

Imperfect. I was seeing, *dēkhā rak'is*, or *dēkhā rak'is*, and so on. The participle does not change for gender or number.

Perfect, I have seen, formed by adding *āḥ* or *ā* to the Past. *āḥ* is used in the first and third persons plural, and *ā* in the second person, and in the third person singular. Thus *dēkh'is āḥ*, I have seen; *dēkh'is ā*, you have seen. *āḥ* may be substituted for *āḥ* and *ā* for *ā*.

Another form of the Perfect is made by conjugating the locative of the Past Participle, with the Present tense of the auxiliary verb. Thus, *dekā'is bānī*, I have seen, *dekā'is bānī* you have seen, and so on.

Pluperfect, I had seen, *dekā'is rah'ī* or *rah'ī* and so on. The syllable *ā* may be added. Thus, *dekā'is rah'ī ā*. In the second person, and in the third person singular, *ā* is used instead of *ā*.

C.—Neuter Verbs—

In the third person singular masculine of the past, they may take the form of the Past Participle, without any suffix. Thus beside *gir'is* and *gir'as*, we may have also *girāl* (fem. *gir'is*), meaning, 'he fell.'

In the second form of the Perfect, the nominative, and not the locative of the Past Participle is used. Thus, *girāl bānī*, not *gir'is bānī*, I have fallen. In the Pluperfect, the form is the same as in the Active Verb. Thus, *gir'is rah'ī* or *rah'ī*, I had fallen.

D.—Verbs whose roots end in *ā* and *ī*—

Those in *ā* are all transitive verbs, except the neuter verb *gāw*, sing.

Example,—*pāwal*, to obtain; Pres. Part., *pāwat*, *pāwit*, *pāit*; Past Part., *pāwal*.

Simple Pres.		Pres. Ind.		Past.		Future.		Past Conditional.	
Sing. Masc.	Plur. Masc.	Sing. Masc.	Plur. Masc.	Sing. Masc.	Plur. Masc.	Sing. Masc.	Plur. Masc.	Sing. Masc.	Plur. Masc.
<i>pāṭ</i>	<i>pāṭ</i>	<i>pāwe-ṭ</i>	<i>pāṭ-ṭ</i>	<i>pauṭ</i>	<i>pauṭ</i>	<i>paiṭ</i>	<i>pāṭ</i>	<i>pauṭ</i>	<i>pauṭ</i>
<i>pāw</i>	<i>pāw</i>	<i>pāwe-ṭ</i>	<i>pāṭ-ṭ</i>	<i>pauṭ</i>	<i>pauṭ</i>	<i>paiṭ</i>	<i>pāṭ</i>	<i>pauṭ</i>	<i>pauṭ</i>
<i>pāwas</i>	<i>pāwan</i>	<i>pāṭ-ṭ</i>	<i>pāwe-ṭ</i>	<i>pauṭ</i>	<i>pauṭ</i>	<i>pāṭ</i>	<i>paiṭ</i>	<i>pāṭ</i> or <i>pāwat</i>	<i>pauṭ</i>

Those in *ī* are all neuter verbs, except the active verb *kāṭ*, eat.

Example,—*kāṭī*, to eat; Pres. Part., *kāṭit* or *kāṭ*; Past Part., *kāṭī*.

	Simple Pres.		Pres. Ind.		Past.		Future.		Past Conditional.	
	Sing. Masc.	Plur. Masc.	Sing. Masc.	Plur. Masc.	Sing. Masc.	Plur. Masc.	Sing. Masc.	Plur. Masc.	Sing. Masc.	Plur. Masc.
1	<i>kāṭ</i>	<i>kāṭ</i>	<i>kāṭ-ṭ</i>	<i>kāṭī-ṭ</i>	<i>kāṭ</i>	<i>kāṭ</i>	<i>kāṭ</i>	<i>kāṭ</i>	<i>kāṭ</i>	<i>kāṭ</i>
2	<i>kāw</i>	<i>kāw</i>	<i>kāṭ-ṭ</i>	<i>kāṭ-ṭ</i>	<i>kāṭ</i>	<i>kāṭ</i>	<i>kāṭ</i>	<i>kāṭ</i>	<i>kāṭ</i>	<i>kāṭ</i>
3	<i>kāwas</i>	<i>kāwan</i>	<i>kāṭ-ṭ</i>	<i>kāṭ-ṭ</i>	<i>kāṭ</i>	<i>kāṭ</i>	<i>kāṭ</i>	<i>kāṭ</i>	<i>kāṭ</i>	<i>kāṭ</i>

A neuter verb, such as *agāṭ*, be initiated, would make its 3rd sg. past optionally *agāṭī*. The verb *āw*, come, is treated as a verb in *āw* in the Present Indicative (*āwe-ṭ*), he comes, and the Preterite Conditional (*auṭ*, (if) I had come). In the other tenses, it is treated as a verb in *ā*. Thus *aiṭ*, I came; *āṭ*, he came.

E.—Irregular Verbs—

<i>kāṭ</i> , to do;	Past Part. <i>kāṭ</i> or <i>kāṭ</i> , Conj. Part. <i>ke</i> or <i>kā</i> .
<i>dhāṭ</i> , to place, seize;	" <i>dhāṭ</i> or <i>dhāṭ</i> , " <i>dhāṭ</i> or <i>dhāṭ</i> .
<i>māṭ</i> , to die;	" <i>māṭ</i> or <i>māṭ</i> , Pres. Part., <i>māṭ</i> or <i>māṭ</i> .
<i>gāṭ</i> , to go;	" <i>gāṭ</i> .
<i>dāṭ</i> , to give;	" <i>dāṭ</i> or <i>dāṭ</i> .
<i>lāṭ</i> , to take;	" <i>lāṭ</i> or <i>lāṭ</i> .
<i>bāṭ</i> , to become;	" <i>bāṭ</i> .

F.—Causal Voice, formed by adding *ā* to root. Thus *dekāṭ-ṭ*, I cause to see. The double causal adds *āw*.

G.—Potential Passive Voice, formed by adding *ā* to the root. Thus *dekāṭ-ṭ*, I can be seen.

MAITHILĪ OR TIR'HUTIYĀ.

The standard dialect is the language which is specially called Tir'hutiya by people in other parts of India. It is called Maithili by its speakers. Its head-quarters are the North and Centre of the Darbhanga District, where the Maithil Brāhmans muster in large numbers. In the South of Darbhanga it is spoken in the slightly corrupt form which I call Southern Standard Maithili. It is spoken in its greatest purity by Maithil Brāhmans, and the other higher castes of its habitat. The lower castes have a habit of clipping their final syllables which will be abundantly shown in the specimens. The same peculiarity is observable in the Southern variety of the Standard Language.

Standard Maithili is also spoken in that portion of the District of Monghyr (except in the southern portion of Gogri Thana), which lies north of the Ganges. As its geographical position would suggest, it is the Southern variety which is spoken here. The District of Bhagalpur is similarly divided into two portions, a northern and a southern by the Ganges. North Bhagalpur is a long narrow strip of country which runs from the Ganges right up to the Nepal frontier, and includes two sub-divisions, *vis.*, Supaul on the north, and Madhipura, south of Supaul, on the banks of the Ganges. Standard Maithili is spoken over the whole of North Bhagalpur, the pure variety being spoken in Supaul, and the southern in Madhipura.

In the District of Purnea, which lies to the east of North Bhagalpur, the bulk of the population speak Eastern Maithili, but the Brāhmans of that District, especially those living to the west on the Supaul border, speak pure Standard Maithili.

The following is the estimated population speaking both varieties of Standard Maithili :—

Name of District.	Number of Speakers.
Darbhangā	2,460,000
Monghyr	800,000
Bhagalpur	956,800
Purnea	30,000
TOTAL .	4,246,800

With reference to the above, it may be mentioned that the Magistrate of Monghyr has returned 1,000,000 people as speaking Maithili in his District. On further inquiry it appears that it may be estimated that, of these, 800,000 speak Standard Maithili, and the remaining 200,000 the Chhikā-chhiki Bōli of the South of the Ganges. All the above figures are estimates made by the local officers, as the Census figures do not distinguish between Maithili and the Hindi dialects of the North-Western Provinces.

No attempt has been made by the local officials to distinguish the populations speaking the true Standard Maithili and its Southern variety. The matter is not of

great importance, but the following estimates, based on my own experience, will not, I think, be found to be very incorrect :—

TRUE STANDARD MAITHILĪ.

Name of District.	Number of Speakers.
Darbhanga	1,460,000
Bhagalpur	456,800
Purnea Brāhman	30,000
TOTAL .	1,946,800

SOUTHERN STANDARD MAITHILĪ.

Name of District.	Number of Speakers.
Darbhanga	1,000,000
Monghyr	800,000
Bhagalpur	500,000
TOTAL .	2,300,000

The following specimen is in the pure Maithili dialect used by the Tirhutīā Brāhman and other higher class people of the Darbhanga District, their head-quarters. It is written in the character which they use themselves,—the Maithilī, *par excellence*. This character is only used by these Brāhman, and accordingly I have also given the same specimen in the variety of the Kaithī character which is used in that District. Both specimens are in facsimile. Writers in this part of the country are very careless, and hence, there are minor differences, principally owing to slips of the pen, between the two copies. These are not sufficient to render separate transliterations necessary, and so I have given only one transliteration, following, as a rule, the copy in the Maithilī character, and silently correcting any mistakes as they occur. It should be remembered that the Maithilī character is used only by Brāhman, and that other higher class people use the Kaithī character :—

EASTERN GROUP.

BIHARI.

MAITHILĪ DIALECT (MAITHILĪ CHARACTER, AS USED BY BRĀHMANŚ).

(DARBHANGA DISTRICT.)

[illegible]

हमअसममयेही हमअपना बापकनग ज्ञानर आउबदनकामकहावेहि
 जेखौंवारुहमधर्मकविद्वद्व आउबअपनेक असाक्ष पापकय
 नअबि हमकेबिअपनेकबशोकहावेक यो गानहिही हमराअपन
 बनिहाअँ काबाअनजाउ तअनउठानआउबअपनाबापकममी
 पवननपबनुअनउठवाकहिबि नकीउकवापउक्यादमिकें दयाके
 नमीहि आउबादोतिकें उक्यावाअनपहि केँ उक्याबुझाँनेनथीहि
 बेशेदनकाकहँकेहि जेखौंवारुहमधर्मकविद्वद्व आउबअपनेकअ
 क्षरपापकयतअबि हमके बिअपनकबेशोकहावेक यो गानहिही
 पब नुबापअपना नोकमउमकहनथीहि जेमउमउतमबुधरहार
 केँ हिनकपहिवरह आउबहिनका हाथमेउठानाउ वमपनहीनहिबुद्ध
 अहमयानाकनिअष्टा आउबअनन्दकरी कि एकउ एहमबबेशेअज्ञानबुनम
 केरिजिउतअबि हेताउतहु नमेकेबिभिनेनअबि आउतअनउनेक
 निअनकदेनँ ज्ञाह

एकजठबेशेअतमेबुनोकअनउअकममीपदवनतअनउराउ
 आउनाबकजदअननक आउबअपनामेबकमउ नेमउककेँअप

नानावजा केंपुनैकेकजे प्रा कीमि कैक उद्धनकाम कहनके
 हिउअपान वजाअपनपुमिआउअपानक बाप रउउमे
 व कयनहिअविउहेउकीकनकावेगानिगेगनाउनअविपबनुउ
 जोधकेंडीतरनहिगेताह एहेउद्धनक बाप बाहअवि कनका
 बुमारेंनगताहवापाकेंउउवादनहिजे देखहमएउक वषमं
 अपानकसेवाकरेहीआउवकहिउअपानकआछाठलंननहि
 कैनआउअपानेहम्माकहिउवागाबावहिदेनजेहमअपाना
 मिमिउकमईअनन्द करिउकपबनुअपानेकप्रायेअउरे
 शेजेवगाम्मकमईअपानेकममनउति आपानअविउंहिआ
 उनअपानउक्यानि मिउरउउंसेवकवनअवि बाप कनकाक
 हनथीहिजेहेवानक ठोसदाहमवेमहुअउवाउकिहु
 हमअविसेताहअधिकद पबनुअनन्द कथन हसितहै
 वउठितुन कीउकठप्रागेहउप्राअजानपुनकेविहीउनअ
 विहेउअनपुनकेविहेअवि=

उनापुआठिठशीरु—येदाभनउ—उठउंकि—ये—श्रीवाउ—हमभमउविउघ—श्रीपम
 पेनेकभम्यद्वपापयेठभदि—हमभेनि—अपकेउ—वेघउशेके—दोपनहिछी—
 परीउ—वाप—अपना—नेउन—शानुशो—उहठभीरुले—शगर्थोउलम—बभ्र—पालुंते—
 लिनका—मलिनस—आभोनलिनज—लशेर्म—श्रीडी—आभोन—परेनेर्म—मनहीमहिनाप
 आभोन—हमनाठेठेकि—जोई—श्रीग—आनरु—जनी—जिभेउभी—ईहमनवेश—मुईठ
 दूठेसेठेनि—पिठठ—शदि—हेनारेठदूठ—सेठेनि—नेहठभदि—आमान—गजन—भोभि
 ठेकि—आनरुभे—ठगठाल—भोभनदेठवेश—पेनेर्मदूठेठ—दजन—भोवतप—सभीप
 पउवठ—गजनवेवादा—भोन—नावउसद—भुनठउ—आभोन—अपना—सिउउ—
 भामेसी—लेउंअपनाठग—पजोउं—उदूठेउ—देईडीभीउंउ—भोदुकासोउउउउ
 दे—अपकेउ—गोई—आएठदूधि—आभोन—अपनेउ—वाप—कउउतसव—ठेठेकि
 भदि—परीउवेक्रीधभे—गीगन—नहिगेठाल—लेउउनकावाप—वाएनआदि
 हुनउ—उहावेरे—भमठाल—भोवपउं—उगनदेठधि—देदेपु—हमरेगेउ—मन
 मीं—अपकेउ—वेवाउंनेछी—आभोनउलिमी—अपने—उमभोउ—उठंभन—नहिउठ—
 आभोन—अपने—हमनाउलिभो—दशगोनहिदेठ—देहमअपना—मिदसगउ—ईभान
 नउनिगहु—परीउअपनेउईवेघ—वेवेस्था—सगउसंग—अपनेउ—सभानि—जोभेठ
 भदि, नेलि—आएठ—अपने—भोजा—निमित्त—कउउतसवेउठ—भदि—वापहुनज
 उहठधीए—पाठउगो—सका—हमना—संगध—आभोन—देउंउ—हमन—भदि—
 गोल—धिउ—परीउ—आनरु—उतय—हकिने—हेर—एवीगदूठ—जिभेउतो—
 ईनोहन—गोई—मुईठदूठ—ठेनिपिठठ—भदि—लेनारेठदूठ—ठेनिनेहठभदि

[No. 1.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRI.

MAITHILĪ DIALECT AS USED BY BRĀHMAṆS AND HIGHER CASTE HINDŪS.

(DARBHANGA DISTRICT.)

Kōnō manukhya-kē dui bēṭā rahainh'. Oh'-sā chhoṭ'kā
A-certain man-to two sons were. Them-from the-younger
 bāp-sā kahal'kainh', jē, 'au bābū, dhan-sarpatt'-mē-sā jē
the-father-to said, that, 'O Father, the-property-in-from which
 hamar hissā hōy, sē ham'rā diyā.' Takhan o
my share may-be, that to-me be-good-enough-to-give.' Then he
 hun'kā apan sampatt' bāṭ' del'thinh'. Thōrek din
to-them his-own property having-divided gave. A-few days
 bit'lā-uttar chhoṭ'kā bēṭā sabh-kichh'-kē (ekatthā kāi),
on-passing-after the-young son everything (together having-made),
 katah' dūr dēs chal-gēl; āor ōtah' luch'pani-mē apan
somewhere far country departing-went; and there debauchery-in his-own
 sampatt' urā-dēlak. Jakhan ō sabh-kichh' kharch kāi
property (he)-squandered. When he everything expenditure having-done
 chukal, takhan oh' dēs-mē mahā akāl par'laik, āor ok'rā
finished, then that country-in a-great famine fell, and to-him
 kalēs hōe 'ag'laik, āor ō jāe-kā oh' dēsak nibāsi-
trouble to-be began, and he having-gone that country-of the-dwellers-
 sabh-mē-sā ek-gōṭāk-otai rahāi lāgal, jē ok'rā
all-(sign of plur.)-in-from one-individual's-near to-dwell began, who him
 ap'nā khōt-sabh-mē sūgar charāba-lāi paṭhaul'kai, āor ō oh'
his-own fields-(plur.)-in swine feeding-for sent, and he those
 chhimaṛ'-sā jē sūgar khāit-chhalaik apan pēt bharāi chāhait-chhal.
husks-with which the-swine eating-were his-own belly to-fill wishing-was,
 āor keo ok'rā nah' kichh' dēik. Āor jakhan ok'rā jī(gy)ān
and anyone to-him not anything gives. And when to-him sense
 bhelaik, ō biohār-kailak jē, 'ham'rā bāp-kē banihār-sabhak
became, he considered that, 'my father's labourers-(plur.)-of
 khāek-sā adhik rōṭi pakait-ohhainh', āor ham bhūkh-sā
eating-of-then more loaves being-cooked-are, and I hunger-from
 maraichhi. Ham ap'nā bāpak-lag jāeb,' āor hun'kā-sā kah'bainh'
am-dying. I my-own father's-near will-go, and him-to I-will-say

jē, "au bābū, ham dharmak biruddh āor ap'nek adhyaksh
that, " O Father, I of-virtue against and of-your-Honour (in)-sight-of
 pāp kail-achh'. Ham phēr' ap'nek bētā kahābāik y(j)ogy'
sin have-done. I again your-Honour's son of-being-called fit
 nah' ohī. Ham'rā apan banihār jakṣ rākhal-jāo." ' Takhan ō
not am. Me thine-own labourer like please-to-keep." ' Then he
 uṭhal, āor ap'nā bāpak samip chahal, parantu jakhan ō pharākah'
arose, and his-own father-of near went, but when he at-a-distance
 chhal, ki ōkar bāp ok'rā dēkh'-kāl dayā kāl'thinh', āor
was, that his father him having-seen compassion made, and
 dauṛi-kāl ok'rā garā-mē lapaṭ'-kāl ok'rā chumbṣ lēl'thinh'.
having-run him on-the-neck having-embraced to-him a-kiss took.

Bētā hun'kā kahal'kainh' jē 'au bābū, ham dharmak biruddh āor
The-son to-him said that " O Father, I of-virtue against and
 ap'nek adhyaksh pāp kail-achh'. Ham phēr' ap'nek bētā
of-your-Honour in-sight-of sin have-done. I again your-Honour's son
 kahābāik y(j)ogy' nah' ohī.' Parantu bāp ap'nā nōkar-
of-being-called fit not am.' But the-father his-own servants-
 sabh-sā kahal'thinh' jē, 'sabh-sā uttam bastra bahār (bāhar) kāi
(plur.)-to said that, 'all-than excellent clothes out having-made
 hin'kā pahirābā, āor hin'kā hāth-mē aūṭhī, paer-mē pan'hi
this-person clothe, and this-person's hand-on a-ring, feet-on shoes
 pahirābā, āor ham'rā-lokani khāi, āor ānand kari; kiek-tā i
put-on, and-(let) us-people eat, and rejoicing make; because this
 hamar bētā muil ohhal, sē phēr' jiul achh'; herāel ohhal, sē phēr'
my son dead was, he again alive is; lost was, he again
 bhēṭal achh'.' Āor takhan ō-lokani āna(nd) karāi lag'lāh.
met is.' And then they-people rejoicing to-do began.

Ō-kar jēṭh bētā khēt-mē chhalaik. Jakhan ō gharak samip
His elder son field-in was. When he of-the-house near
 pahūchal, takhan ō bājā āor nāchak śabd sun'lak, āor ap'nā
arrived, then he music and dancing-of the-sound heard, and his-own
 sēbak-sabh-mē-sā ek-kē ap'nā lag bajā-kāl, puchhal'kaik
servants-(plur.)-in-from one-to of-himself near having-called, he-asked
 jē, 'i ki thikaik?' Ō hun'kā-sā kahal'kainh' jē, 'ap'nek
that, 'this what is?' He him-to said that, 'your-Honour's
 bhāi āel ohhath', āor ap'nek bāp baṛ utsab kailanh'.
brother come is, and your-Honour's father a-great feast has-
 achh': ō hēt' ki hun'kā bēs nirōg pāol-achh'.
made: (for)-this reason that him well safe-and-sound has-found.'
 Parantu ō krōdh kāi bhitar nah' gēlāh. Ē hēt' hunak
But he anger having-made within not went. (For)-this reason his

bāp bāhar āb' hun'kā bujhābāi lag'lāh. O
father outside having-come him to-remonstratē-with began. He
 bāp-kē uttar dēlanh' jē, 'dēkhū, ham etek barakh-sā
the-father-to answer gave that, 'look, I so-many years-from
 ap'nek sēbā karaichhī, āor kahiō ap'nek ājñ(gy)ā(k)
your-Honour's service am-doing, and ever your-Honour's, orders
 ullāṅghan nah' kail, āor ap'ne ham'rā kahiō chhāgar-ō nah'
disobedience not did, and your-Honour to-me ever a-goat-even not
 dēl, jē ham ap'nā mitra-sabhak sāṅ ānand karitāh'.
gave, that I (my)-own friends-(plur.)-of with rejoicing I-might-make.
 Parantu ap'nek i bēṭā, jē bēsyā-sabhak sāṅ ap'nek
But your-Honour's this son, who harlots-(plur.)-of with your-Honour's
 sampatt' khā-gēl-achh', jēh' āel, ap'ne ok'rā nimitt
property has-devoured, when he-came, your-Honour of-him for-the-sake
 baṛ utsab kail-achh'. Bāp hun'kā kahāl'thinh' jē, 'hō bālak,
a-great feast has-made.' The-father to-him said that, 'O child,
 tō sadā ham'rē sāṅ chhā, āor jē-kichh' hamar achh', sē tōhar
thou always of-me-even with art, and whatever mine is, that thine
 thikāh'. Parantu ānand karab, harkhit haib, uchit chhal, kiek-tā
is. But rejoicing to-make, rejoiced to-be, proper was, because
 i tōhar bhāi muil ohhal, phēr' jiul achh': herāel chhal, phōr'
this thy brother dead was, again alive is: lost was, again
 bhēṭal achh'.
met is.'

The next specimen is a letter in Standard Maithili, which formed part of the record of a case tried by me in the Darbhanga District some twenty years ago. It was originally written in the Kaithī character, but is here given in the Dēva-nāgarī. It is in other respects given exactly as it was written, only names of persons and places being, for obvious reasons, changed.

[No. 2.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

MAITHILĪ DIALECT.

(DARBHANGA DISTRICT.)

॥ श्री चंपावती निकट दुरमिल भा लिखित पत्र ॥

सखि चिरंजीवि चंपावती के आशीख, आगा सहुमनक जुवानो ओ चीठी सौं अहाँ सभक कुशल हेम बूझल, मन आनंद भेल । श्री सखमी देवि के मेना छोट छैन्हि, जेहि सौं ओकर परवरस होइक से अवसर कर्तव्य होक । हुनिका माता नहि ; अहें लोकनिक भरोस तेल कुँइक निगाइ रहैन्हि । एक बकस पठाओल अछि, से अहाँक हेतु, अहाँ राखब ; बकस में हो १ टा रुपैया छैक, ओ मसाला सभ छैक ; से बकस खोलि दुइटा रुपैया ओ आधा २ सभ मसाला सखमी दार के अपने चुपे देबैन्हि, दुइटा रुपैया मसाला बकस अपने राखब ; अहें से भेजाओल अछि । कोनो बातक मन में अंदेशा मत राखी ; जे चीज बस्तु सभ अहाँक नोकसान भेल अछि से सभ पहुँचत, तखन हम निश्चित हब ॥

श्री समधी जी के प्रणाम ; आगा भोला साहू के बहुत दिन भेलैन्हि अहाँ लोकनि तकाजा नहिं करैछिएन्हि ; हमार बेटा जेहन छथि से खूब जनैछी ; जल्दी रुपैया असूल कर, नहिं त पोछू पड़ताएब । बखारीक धान सभ बेच लेखन्हि । एह बेकूप के कहाँ तक नीक अकिस हैतैक ॥

श्री बाबू गीर्विंद के आशीख ।

	रुपैया	अमोड धारा
रहिकाक पड़ना	२)	२
श्री सखमी दार	२)	२
श्री कीठी जनी	२)	२

[No. 2.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

MAITHILĪ DIALECT.

(DARBHANGA DISTRICT.)

TRANSLITERATION AND TRANSLATION.

Śri Champābati nikaṭ Durmil Jhā likhit patra.
The-respected Champābati near (to) Durmil Jhā written letter.

Swast'.

It-is-well (i.e. may-good-luck-attend-you).

Chiramjib' Champābati-kṣ̄ āśikh, āgā Lachhumanak
The-long-lived Champābati-to blessings, moreover (from)-Lachhuman's
 jubānī ō-chiṭhi-sāū ahā sabhak kuśal-ohhēm būjhal. Man ānand
words and-letter-from you all well-being I-learnt. Heart pleased
 bhēl. Śri Lachh'mi-Dēb'-kṣ̄ nēnā chhōṭ ohhainh',
became. The-respected Lakshmi-Dēbi-to child little is,

jeh'-saū ōkar parharas hoik sē abaśya kartabya thik. Hunikā
what-(means-) by his support may-be that surely to-be-done is. To-her
 māṭā nah'; ahaī lokanik bharōs tēl kūrak nigāh rahainh'.
mother (is-)not; you people-of hope oil pot-of (let-the-)eye remain.

Ēk bakas pathāol-achh', sē ahāk hēt', ahā rākhāb;
One box I-have-sent, that you-of for, you will-keep-(it);
 bakas mē chhau-ṭā rupaiyā chhaik ō masālā sabh chhaik; sē
box in six rupees are and spices all are; that
 bakas khōl' dui-ṭā rupaiā ō ādhā ādhā sabh masālā Lachh'mi
box opening two rupees and half half all spices Lakshmi

Dā'-kṣ̄ ap'ne chuppē debainh', dui-ṭā rupaiā masālā bakas
Dāi-to you silently will-give, two rupees spices box
 ap'ne rākhāb; ahaī lai bhejāol-achh'. Kōnō bātak man mē
you keep; you for I-have-sent. Any things-of heart in
 andēśā mat' rākhī; jē ohij bast' sabh ahāk noksān
anxiety do-not keep; whatever things properly all your injured
 bhēl-achh', sē sabh pahūchat, takhan ham nischint
has-been, that all will-reach-(you), then I easy-in-(my)-mind

haib. Śri sam'dhi-jī-kṣ̄ pranām; āgā
will-be. The-respected father-in-law-to compliments; moreover
 Bhōlā Sāh'-kṣ̄ bahut din bhelainh', ahā lokani takājā nah'
Bhōlā Sāhu-to many days passed, you people demand not

karaichhiainh'; hamār bēṭā jēhan chh i', sō khūb janaichhi;
are-making; my son what-sort, is, that well you-know;
 jaldi rūpaiā asūl karū, nah'-ta picchhū pachh'-tāeb.
soon rupees realisation make, otherwise afterwards you-will-repent.
 Bakhārik dhān sabh bēch-lēlanh', eh bēkūph-kē kabā-tak
Of-granary the-paddy all he-has-sold, this fool-to till-when
 nik akil haitaik. Śrī Bābū Gōbind kē āśikh.
good sense will-be. The-respected Bābū Gōbind to blessings.

	Rūpaiā. Rupees.	Amōṭ dhārā. Mango-conserve slabs.
Rahikāk <i>Of-Rahikā bridegroom.</i>	2	2
Śrī Lachhamī Dāi <i>Respected Lakshmi Dāi.</i>	2	2
Śrī ohhōṭī janī <i>Respected little girl-folk.</i>	2	2

TRANSLATION OF A LETTER WRITTEN BY DURMIL JHĀ TO MUSAMMAT CHAMPĀBATĪ.

After compliments,—May you live for a long time. My good wishes to Champābatī. Moreover, I have learnt both from the mouth of Lakshman and from your letter that you are all well, and my heart has been pleased thereby. Lakshmi Dēbī has had a little child, and we must make arrangements for its support; she has no mother, and I hope that you will keep an eye on her, and see that she gets everything necessary (*i.e.* oil and pots). I have sent you a box herewith; it is for you, keep it. In the box there are six rupees, and some Kābuli * fruits; open the box and give two rupees and half the fruit to Lakshmi Dāi, but give it privately. You will keep two rupees, the remainder of the fruit, and the box; I have sent them for you. Don't be unhappy about anything; all your property, which has been spoilt, will be recovered for you; and then only will I be easy in my mind.

My compliments to the father-in-law. Moreover, it is a long time since you have pressed Bhōlā Sāhu to pay the money he owes. You know what sort of temper my son has, so realize the money quickly, or you will repent afterwards. He has sold all the paddy in the granary. When will the fool get decent wisdom?

My good wishes to Gōbind Bābū.

	Rs.	Slabs of mango conserve.
For the Rahikā bridegroom	2	2
For Lakshmi Dāi .	2	2
For the little girl .	2	2

* The word *masālā* usually means spices. I am, however, assured that here it must be translated as above.

The next specimen is a short poem by the famous old Master-singer, Vidyāpati Thākur, who flourished at the end of the 15th century. He was court poet to Rājā Śiva-simha of Sugāonā, a village still existing in the Darbhanga District. There is a tradition that this king was summoned by the Emperor to Delhi for some offence, and that Vidyāpati obtained his patron's release by an exhibition of clairvoyance. The Emperor locked him up in a wooden box and sent a number of the courtesans of the town to bathe in the river. When all was over he released him, and asked him to describe what had occurred. Vidyāpati immediately recited *impromptu* the poem which I now give as a specimen of his powers, describing a beautiful girl at her bath. Astonished at his power, the Emperor granted his petition to release King Śiva-simha.

The poem has been handed down by word of mouth for centuries, and the language is, no doubt, modernised; but there is little doubt that, whatever we may think of the legend, the ideas are those of the poet himself.

As customary, the poet inserts in the last verse his own name.

In poetry, all vowels, even a silent *a* at the end of a word, and those represented in prose by small letters above the line in the middle or at the end of a word, are fully pronounced.

A POEM BY VIDYĀPATI THĀKUR.

कामिनि करण सिनाने । हेरते हृदय हरण पचवाने ॥
 चिकुर गलण जल धारा । मुख-ससि डर जनि रोषण चंधारा ॥
 तितल बसन तनु लागू । मुनि-हुँ-क मानस मन-मय जागू ॥
 कुच-सुग चाह चकोवा । निष कुल धानि मिलाओल देवा ॥
 ते संकाष्ट भुज पासि । बाँधि धरिष घन उड़त चकासि ॥
 भनहि बिद्यापति भाने । सुपुरुष कबहुँ न होए नदाने ॥

TRANSLITERATION AND TRANSLATION.

Kāmini karae sinānē,
A fair-one does nothing,
 heraite hṛidaya harae pacha-bānē.
on-seeing the-heart seizes the-five-arrowed-one.
 Chikura galae jala-dhārā,
Her-locks melt (in)-a-water-stream,
 mukha-sasi ḍara jani roae ādhārā.
moon-face (in-)fear as-though weeps darkness.
 Titala basana tanu lāgū,
The-wet garments (to)-the-body cling,
 muni-hū-ka mānasa mana-matha jāgū.
hermits-even-of (in)-the-soul the-God-of-Love awakes.
 Kuoha-juga chāru chakēwā,
The-bosom-pair fair chakēwās,
 nia kula āni milāola dēwā.
own family having-brought united the-God.
 Tē sākāo bhuja-pāsē,
Therefore in-fear in-the-arm-noose,
 bādhi dharā, ghana urata akāsē.
having-bound clasp, clouds they-will-fly into-the-sky.
 Bhanabi Bidyāpati bhānē,
Saith Vidyāpati the-sun-(of-poets),
 su-purukha kaba-hū na hōe na-dānē.
a-wise-man ever not becomes a-fool.

FREE TRANSLATION OF THE FOREGOING.

1. The pretty one is bathing, and as I gaze, the five-arrowed (God of Love) seizes my heart.

2. Her locks melt in a cascade of water-drops, as though darkness were weeping in fear of the brightness of her moon-face.

3. Her garments, wet (and transparent), cling to her form, and so fair is the vision that (Cupid), the soul-disturber, awakes even in the hearts of hermits.

4. Her two fair bosoms are a pair of sweet *chakēwās*,¹ as though God had brought and united each to its mate.

5. Therefore, for fear that they will fly away to the clouds in the sky, bind them and hold them fast in the snare of thine arms.

6. Singeth Vidyāpati, the Sun among the Poets, 'a wise man never proves himself a fool.'²

The above is the straightforward meaning of the above lines. But, as is customary in Indian poetry, it is so arranged that altogether different senses can be obtained by dividing the words differently. Thus, if we divide the first line as follows, and slightly alter the spelling, we get,—

Kā Maīna kara e sinānē, hera ite hṛidaya Hara Pacha-bānē.

Which means, 'O Maina, God of Love, why art thou beckoning? See here, on her heart is seated Hara (i.e., her bosom), (thine enemy,) O thou who hast five arrows.'

So the second line may be divided,—

Chikura galae jala-dhārā, mukha-sasi ḍara jani ro, ae ādhārā.

Which means, 'Weep not (*jani ro*), O darkness, in fear of her moon-face, for her locks are clouds, which will soon overshadow (its brightness).

Again, the third verse,—

Tita lava sanatana lāgū, muni-hū-ka mānasa Mana-matḥa jāgū.

Which means, 'There (on her bosom, or Hara,') the pious have fixed their devotion, for thou, O Cupid, hast awoken even in the hearts of hermits.

The next specimen is a short extract from the *Hari bans*, a poetical life of Kṛishṇa, written by Man-bōdh Jhā in the latter half of the eighteenth century.

¹ The Brahminy duck, a snow-white bird. Under ordinary circumstances, they are cursed never to pass the night together.

² I.e., verb. sep. eat.

³ In the first verse, her bosom was compared to the God Hara, who was the destroyer of the Indian Cupid. Hence, when the latter attacks the saints, they fix their minds on the former in self-protection. But, alas for their good intentions, Hara, himself, has taken the form of her bosom.

[No. 4.]

INDO-ARYAN FAMILY.

EASTERN GROUP

BIHARI.

MAITHILĪ DIALECT.

(DARBHANGA DISTRICT.)

EXTRACT FROM MAN-BÔDH'S HARI-BANS.

कतो एक दिवस जखन बिति गेल । हरि पुनु हथगर गोड़ागर भेल ॥
 से कोन ठाम जते नहिँ जायि । के बेरि चंगनहुँ सौँ बहरायि ॥
 द्वार छपर सौँ धरि धरि आनि । हरखित हसबिजसोमति रानि ॥
 कोसल चखबि मारि कहूँ पास । जसोमति कोँ भेल बिबक जँजास ॥
 के बेरि आनि जाय सौँ बीनु । के बेरि पकसाइ तकसा बीनु ॥

TRANSLITERATION AND TRANSLATION.

Kato-eka dibasa jakhana bitī-gēla,
Some days when they-passed,
 Hari punu hatha-gara goṛa-gara bhēla.
Hari again hand-using feet-using became.
 Sē kona ṭhāma jatai nahī jāthi,
That what place where not he-goes,
 Kai berī āgana-hū-sō baharāthi.
How-many times the-courtyard-even-from he-goes-outside.
 Dwāra-upara-sō dhari dhari āni,
The-doorway-on-from seizing seizing bringing,
 Harakhita hasathi Jasōmati rāni.
Gleeful laughs Jasōdā the-queen.
 Kausala chalathi māri-kahū chāla,
Clever he-goes having-beaten his-gait,
 Jasōmati-kā bhela jibaka jājāla.
Jasōdā-to he-became of-life the-worry.
 Kai berī āgi hātha-sō ohhīnu,
How-many times fire his-hand-from she-snatches,
 Kai berī pakalāha takalā binu.
How-many times was-he-burnt looking without.

FREE TRANSLATION OF THE FOREGOING.

When some time had passed, (the babe) Hari soon began to be able to use his hands and feet.

What place was there, where he did not go ? How often did he go outside even the court-yard of the house ?

Gleefully used Madam Jasōdā to laugh, as she ever and again caught him up, and brought him back from the outer doorway.

Sharp as a little needle would he strut about, till he became the worry of her life.

How often did she snatch burning coals out of his very hand ! and how often did he burn (his fingers) when she was not looking !

The next specimen is a short poem written in the middle of the last century by Bhānu-nāth Jhā. It describes the pangs suffered by a Herd maiden who has been deserted by Kṛishṇa. According to custom, the poet enters his own name, and that of his patron, the father of the present Mahārāja of Darbhanga in the last verse.

[No. 5.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

MAITHILĪ DIALECT.

(DARBHANGA DISTRICT.)

A POEM BY BHĀNU-NĀTH JHĀ.

जदुपति बुझिब बिचारो । अभिनब बिरह बेचाकुलि नारी ॥
 नखिन सयन नहिं भावे । तनि पय हेरइति दिवस गमावे ॥
 केचो चानन कर सिपे । केचयो कहइ जिउ रहल सँछेपे ॥
 कोन परि करति निबाहे । सित-कर किरन सतत कह दाहे ॥
 तप जनि करइ सकामि । निस दिन अपइति रह तसु नामे ॥
 भानु-नाथ कवि भावे । रस बुझ महेसुर सिंघ सुजाने ॥

TRANSLITERATION AND TRANSLATION.

Jadupati	bujhia	bichāri,		
<i>O-Krishna</i>	<i>understand</i>	<i>having-considered,</i>		
abhinaba	biraba	beākuli	nāri.	
<i>fresh</i>	<i>secerance</i>	<i>distraught</i>	<i>the-lady.</i>	
Nalina	sayana	nahī	bhābē,	
<i>Lotus</i>	<i>bed</i>	<i>not</i>	<i>pleases,</i>	
tani	patha	heraīti	dibasa	gamābē.
<i>his</i>	<i>path</i>	<i>watching</i>	<i>the-day</i>	<i>she-passes.</i>
Keo	chānana	kara	lēpē,	
<i>Some</i>	<i>sandal</i>	<i>do</i>	<i>anointing,</i>	
keao	kahai	jiu	rahala	sāchhēpē.
<i>some</i>	<i>say</i>	<i>life</i>	<i>was</i>	<i>in-danger.</i>
Kona	pari	karati	nibāhē ?	
<i>What</i>	<i>on</i>	<i>will-she-make</i>	<i>recourse ?</i>	
Sita-kara	kirana	satata	karu	dāhē.
<i>Moon</i>	<i>rays</i>	<i>continually</i>	<i>do</i>	<i>burning.</i>
Tapa	jani	karai	sakāmē,	
<i>Austerities</i>	<i>as-it-were</i>	<i>she-does</i>	<i>zealously,</i>	
nisa	dina	japaīti	raha	tasu nāmē.
<i>night</i>	<i>day</i>	<i>muttering</i>	<i>she-remains</i>	<i>his name.</i>
Ehānu-nātha	kabi	bhānē,		
<i>Bhānu-nāth</i>	<i>poet</i>	<i>sings,</i>		
rasa	bujha	Mahesura	Singha	sujānē.
<i>sentiment</i>	<i>understands</i>	<i>Mahēsvara</i>	<i>Simha</i>	<i>the-wise.</i>

FREE TRANSLATION OF THE FOREGOING.

O Kṛishṇa, learn and understand. Distraught is the lady by the fresh severance.

Even a bed of lotuses pleases her not. On his (i.e., thy) path gazing does she pass the day.

Some are anointing her body with cooling sandal-paste, while others stand by and say she cannot live.

To what can she have recourse? Even the cool rays of the moon continually burn her.

She is, as it were, performing austerities with but one fixed desire, and night and day she prays, murmuring but his¹ name in her prayers.

Saith the Poet Bhānu-nāth, The wise Mahēśvara Sīrha understands the sentiment.

The next specimen is a translation of the Parable of the Prodigal Son into the form of Maithilī which is used by the lower caste Hindūs of the Darbhanga District. It will be noticed that the principal differences are that in the first place the vocabulary is not so sanskritised, and, in the second place, that the forms of the verb which end in *nh'*, and which denote that respect is shown to the object are not used.

It is printed in Kaithī type.

¹ *Tasū* is an old or poetical form of the genitive, equivalent to *takar*.

BIHARI.

MAITHILI DIALECT (AS USED BY HINDŪS OF THE LOWER CASTES).

(DARBHANGA DISTRICT.)

एक गोठा के दुसरे वेठा रहैक । कोठका वेठा बाप सौं कहलैक जे बाप हमन
 हिससा सग धन दै दह । बाप ओकरन हिससा धन बाँटि देलैक । ओकरन दिन पन
 कोठका वेठा अपन सग धन एकट्ठा के बड़ी दून देस अठि गोठ । ओकरन अपन सगटा
 धन कुकरन में ओहा देलैक । ओकरन सग धन जखन ओहा गेठैक, ओही देस में
 बड़ मानी अकाठ पड़ै । जखन ओ ओही देस में एक गोठाक ओही गाम सुगन
 यनेवा पन नोकरन रहै । ओकरना सुगनक पैवाक नुसो वे पैवा ठै मेठै । जखन
 ओकरना होस मेठैक ओकरन पड़ै जे हमना बापक ओही गाम कौन नोकरन अछि जकरना
 था पो के अधिक धन बखैक । हम एत नुसो भनैक । हम बापक ओकरन जाएव
 कहै जे हम गोहर ओ मजवानक वड़ अपनाध कै । हम गोहर वेठा कहैवाक
 जोग नहि कियो । हमना गो अपना ओही गाम नोकरन नाथ । ई सग बाग मन में
 गनि बापक ओकरन अठ । बापक ओकरन पड़ै । ठेकिन जखन बनकहि अठ
 ओकरन बाप देखिगहि मनक ठे ओकरना दिस जठे अठै, ओकरना गनदनि में ओकरना
 के सुनवा देलैक । वेठा कहैक जे बाप हम गोहर मजवानक वड़ अपनाध कै ।
 गो हम गोहर वेठा कहैवा जोग नहि कियो । ओकरन बाप कहि पन अपना नोकरन के
 कहैक जे भूव नोकर २ नुमा ठा, एकना पहरा, ओही राख में दह, पनरो से पहरा
 दह । मोटाएठ बाका ठा के मान जे हम सग था पो के सुखी करी । किथीक गो
 हमन वेठा मनि के जी एठै । ई वेठा हेना गो अठ से उन मेठ । ई कहि सग
 सुखी करन ठाठ ।

जखन ओकरन वड़का वेठा पैगसो धन अवेन रहै, बनक नजदीक नाम ओ
 गान सुनलैक । अपना नोकरन सौं पुछलैक जे मरि की कियेक जे नाम गान
 होखैक । ओ सग कहैक जे गोहर मरि आएठ अछि नीके जेका एठै है गोहर
 बाप एक मोटाएठ बाका मनक है । कहि पन ओ गमचाए गेठै, गान नही गो ।
 जखन ओकरन बाप वाहन अछि ओकरना नेहोना करन ठाठै । ओ अपना बाप सौं कहैक
 जे एकेक दिन सौं हम गोहर सेवा कैठिओ गोहरा कहै सौं कोनो काज वाहन नही

कै०, गै० गौ हमना कहिओ बहिनोक वय्यो ने प्याए ठै देह० जे हम अपना दोरा
 सजक संगे पुसी कनिगहुं । ठेकिन गोहन ई वेठा जे अपन सज वन नन्दीवाजी में
 ओहा कं भाए० अखि गकना ठै गौ मोटाए० वाक्का मान० अखि, वाप कह०कै, वेठा
 गौ हनहन हमना संगे नहैकै, जे किछु वन हमना अखि से सज गोहने बिओक ।
 हमना सजके पूव पुसी कन वूह जे गोहन माई मनि कं छै जे ए० अखि ।

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

MAITHILĪ DIALECT (AS USED BY HINDŪS OF THE LOWER CASTES).

(DARBHANGA DISTRICT.)

TRANSLITERATION AND TRANSLATION.

Ēk gōṭā-kē dui bēṭā rahaik. Chhoṭ'kā bēṭā bāp-saū
One person-to two sons were. The-younger son father-to
 kahal'kaik jē, 'bāp, hamar hissā sabh dhan dāi dāh.' Bāp
said that, 'Father, my share all wealth having-given give.' Father
 ō-kar hissā dhan bāṭi del'kaik. Thōrek din par chhoṭ'kā bēṭā
his share wealth dividing gave. A-few days on the-younger son
 apan sabh dhan ekaṭṭhā kāi baṛi dūr dēs chali gūl.
his-own all wealth together making very distant country going went.
 Ōt apan sabh-tā dhan ku-karam-mē ohā-dēlak. Ō-kar
There his-own entire wealth bad-deeds-in he-wasted. It is
 sabh dhan jakhan ohā-gelaik, oh' dēs-mē baṛ bhāri
all wealth when was-wasted, that country-in a-great heavy
 akāl paṛlai. Takhan ō oh' dēs-mē ēk gōṭak oh'-ṭhām
famine fell. Then he that country-in a person's near
 sūgar charaibā-par nōkar rahal. Ok'rā sugarak khaibāk
swine feeding-on servant remained. By-him of-swine of-feeding
 bhūs-ō nē khaibā-lāi bhēṭai. Jakhan ok'rā hūs bhelaik, mōn
chaff-even not eating-for was-got. When to-him senses became, consideration
 paṛlai jē, 'ham'rā bāpak oh'-ṭhām katek nōkar aohh', jak'rā
happened that, 'my father's near how-many servants are, to-whom
 khā-pi-kā adhik dhan bachai-chhaik; ham ēta bhūkhē
having-eaten-(and)-drunk much wealth remains-over; I here by-hunger
 marai-ohhī. Ham bāpak ōta jāeb, kah'bai jē, "ham tōhar ō
am-dying. I father's there will-go, I-will-say that, "I of-thee and
 Bhag'bānak baṛ ap'rādh kail. Ham tōhar bēṭā khaibāk jōg
of-God great sin did. I thy son of-being-called worthy
 nah' chhiau. Ham'rā tē ap'nā oh'-ṭhām nōkar rākhā."
not am-by-thee. Me thou thine-own near a-servant keep."
 I-sabh bāt man-mē ṭhān', bāpak ōta chhal. Bāpak
These words mind-in having-resolved, father's there he-went. Father's
 lag pahūchal. Lēkin jakhan pharakā-h' chhal, ō-kar bāp
near he-arrived. But when at-a-distance-even he-was, his father

dekhitáhⁱ mam^{tak} lál; ok^{rā} dis jal^{di} chal^{lai}; ok^{rā} gar^{dan}-mē
on-seeing compassion took; his ~direction quickly he-went; his neck-on
 lagā-kā chumbā lel^{kaik}. Bētā kahal^{kai} jē, 'bāp, ham
having-stuck kiss took. The-son said that, 'Father, I
 tōhar Bhag^{bānak} bar ap^{rādh} kailāh. 'Taī ham tōhar bētā
of-thee of-God great sin did-for-thee. Therefore I thy son
 kahaibā jōg nahⁱ chhī. 'Ō-kar bāp ehⁱ-par ap^{nā} nōkar-kē
(of)-being-called fit not am.' His father this-on his-own servants-to
 kahal^{kai} jē, 'khūb nik nik nuā lā, ek^{rā} pahirā;
said that, 'very good good gument bring, on-this-(person) put-on;
 aūthī hāth-mē dahī; pan^{hi}-sē pahirā-dahī; moṭāel bāchhā lā-kā
a-ring hand-on put; shoes-with clothe; the-fatted calf having-brought
 mārā, jē ham-sabh khā-pī-kā khusi kari.
kill, that we having-eaten-(and)-drunk happiness may-make.
 Kiyāik-tau hamar bētā marⁱ-kā jī-ailai; i bētā herā-gēl-
Because my son having-died has-come-to-life; this son had-been-
 chhal, sū phēr bhētal. 'I kahⁱ sabh khusi
lost, he again has-been-got.' This saying all happiness
 kara lāgal.
for-making began.

Jakhan ō-kar baṅkū bētā khēt-saū ghar abait-rahai, gharak
When his elder son the-field-from home was-coming, of-the-house
 naj^{dik} nāoh ō gān sun^{lak}. Ap^{nā} nōkar-saū puchhal^{kai} je,
near dancing and singing he-heard. His-own servant-from he-asked that,
 'āi kī chhiaik, jē nāoh gān hoi-chhaik? 'Ō-sabh kahal^{kaik}
this what is, that dancing singing is-occurring? They said
 jē, 'tōhar bhāi ael aohhⁱ; nikē jekā ailai-hai, taī tōhar
that, 'thy brother come is; well because he-is-come, therefore thy
 bāp ēk moṭāel bāchhā mār^{lak}-hai. 'Tāhⁱ-par ō tam^{sue}-gelai,
father a fatted calf has-killed.' That-on he became-angry,
 āgan nahⁱ gēl 'Tal han ō-kar bāp bāhar ābⁱ ok^{rā}
to-the-inner-court not went. Then his father outside having-come to-him
 nehōrā kara lag^{lai}. Ō ap^{nā} bāp-saū kah^{lak} jē, 'etek
entreaty to-make began. He his-own father-to said that, 'so-many
 din-saū ham tōhar sēbā kailiau. Tob^{rā} kah^{lā}-saū kōnō kāj
days-from I thy service did-for-thee. Thy saying-from any action
 bāhar nahⁱ kail, taiō tō ham^{rā} kahiō bak^{rik}
outside not I-did, nevertheless thou to-me ever of-a-goat
 bāchh-ō nē khāe-lāi dēlāh, jē ham ap^{nā} dōst-sabhak
the-young-one-even not eating-for gavest, that I my-own friends-of
 saṅgē khusi karitāhū. Lēkin tōhar i bētā, jē apan
with happiness might-have-made. But thy this son, who his-own

sabh dhan raṇḍī-bāji-mē ohā-kā ael achh', tak'rā-lāi tō
all wealth harlotry-in having-squandered come is, him-for thou
 moṭāel bāchhā mār'lā-achh' Bāp kahal'kai, 'bētā, tō har-dam
the-fatted calf hast-killed.' The-father said, 'son, thou always
 ham'rā saṅg rahai-ohhaī. Jē-kichh' dhan ham'rā achh', sē sabh tohar-ē
me with remainest. Whatever wealth to-me is, that all thine-even
 chhiau. Ham'rā-sabh-kē khūb khusī-kar būjh, jē tōhar
is-to-thee. To-us much happiness-of (there-is)-propriety, for thy
 bhāi mar'-kā phēr jī-ailau-achh'.
brother having-died again has-come-to-life-for-thee.'

SOUTHERN STANDARD MAITHILI.

Between the District of Darbhanga, and those Districts of Bengal proper in which the Bengali language is spoken, lie the northern portions of the Districts of Monghyr and Bhagalpur, and the entire Districts of Purnea and Malda, all of which lie north, or, in the case of Malda, north-east of the River Ganges. Purnea and Malda may be left out of consideration for the present. Northern Bhagalpur consists of two subdivisions, Supaul and Madhipura. The former is the northern of the two, and is bounded on the west by the Darbhanga District and on the east by the low country which contains the shifting bed of the River Kusi, and which separates it from the District of Purnea. The language and people of Supaul are the same as that of Northern and Central Darbhanga, and the specimens previously given for that area, will also do for the dialect spoken in it. Going from west to east in order, the Samastipur subdivision of Darbhanga, North Monghyr, and the Madhipura subdivision of Bhagalpur form a belt of land on the northern bank of the Ganges, in which also Maithili is spoken, but not quite so purely as in the true Standard Maithili tract of Central and North Darbhanga. A grammar of the form of the dialect here spoken will be found in part V of the *Seven Grammars of the Dialects and Sub-dialects of the Bihārī Language*, written by the present author. The following are the chief points of difference between it and Standard Maithili:—

A. PRONUNCIATION—

The principal difference is that the rule of shortening the antepenultimate vowel is not followed in the case of the Simple Present of a verb. Thus, 'he sees.' is *dēkhai*, not *dekhai* as in Standard Maithili.

B. NOUNS—

Another termination of the Genitive is *ke*. Before the Genitive termination *k*, a final long vowel is shortened. Thus, from *nēnā*, a boy, one form of the Genitive is *nēnak*, not *nēnāk*, as in Standard Maithili. The Locative in *ē*, which is rare in Standard Maithili, is much more common in this southern form of the dialect.

C. PRONOUNS—

The Genitives of the Personal Pronouns are as follows,—*mōr*, *mōre*, or *mōra*; *hamar*, *ham're*, or *ham'ra*; *tōr*, *tōre*, or *tōra*; *tōhar*, *tōh're*, or *tōh'ra*. The Honorific pronoun of the second person is *ais*, *ahā*, or *ap'ne*. The Genitives of *jē*, who; *sē*, he; and *kī*, who?; are *jē-kar*, *tē-kar*, and *kē-kar*, respectively. The corresponding oblique forms are *jēkrā*, *tekrā*, and *kek'rā*. The oblique form of *kī*, what?, is *kathī*, *kethī*, *kāhe*, *kah'*, or *kigē*.

D. VERBS—

The following are the terminations used in the Simple Present, and in the Past, Indicative and Conditional. The four Forms have the same power as in Standard Maithili:—

Person.	Form I.	Form II.	Form III.	Form IV.
1	ई, ई, or अ	Same as Form IV .	ई, ई (Fem. ई) . . .	ईअंह.
2	ई (Fem. ई), ई, अई, अई, अई, or अई.		अई, अ, हान, or हान . .	हान्ह.
3	अई or अई		अई, अई, अ (Fem. ई), or अई (Fem. ईह.)	ईअंह, ईअंह.

The Past tense Indicative of transitive verbs has the following terminations in the third person:—

Forms I and II.—*अई*, *कथई*. Form III.—*अई*, *ई*, *अई*, *अई*. Fem. *ई*, *अई*, *ई*. Form

In the case of intransitive verbs, the second person has the following terminations :—

Form I.—*ā, haī, hā.*

In the third person, Form I either drops all terminations, or else take one of the following,—*ē, ai,* and, in North Monghyr, *a.* The terminations of Forms III and IV are those given above in the table, with, in addition, *ē, āt ;* fem. *it.*

In addition to the above, the following terminations may be used in the Past tense of any verb, whether transitive or intransitive :—

Form I.—1st person, *ā* (only in North Monghyr) ; 3rd person, *kai.*

Form III.—1st person, *ianh, ihanh* ; 2nd person, *hā.*

The following are the terminations of the Future :—

Person.	Form I.	Form III.	Forms II and IV.
1	<i>bā, bai, baik</i>	<i>ab</i>	<i>bainh.</i>
2	<i>bē, bē, bai, baī, bhē, bhaī, bhē, bhik</i>	<i>bāh, bā, bhau, bhauk</i>	<i>bhunh.</i>
3	<i>at, tai, taik ;</i> (Fem.) <i>ai:t</i>	<i>tanh</i> (Fem. <i>tinh</i>), <i>tā</i> (Fem. <i>ti</i>), <i>tāt</i> (Fem. <i>tit</i>), <i>tath.</i>	<i>think, thanī.</i>

As in Standard Maithili, the object influences the form of the verb which should be used. The following rules illustrate this :—

Forms I and II are used when the subject is non-honorific. Forms III and IV when it is honorific.

Forms II and IV are used when the object, direct or remote, is mentioned with respect.

When the object, direct or remote, is in the second person, an *ai* or *aik* in any termination of the first or third person is changed to *au* or *auk*, respectively. The terminations *hē, ai,* and *aik,* are only used when the object, direct or remote, is inferior to the subject. So also *au* and *auk*, except that, when they are pronounced with a kind of drawl, the object is mentioned with some, though not great, respect.

AUXILIARY VERBS—

Instead of *kai*, he is, the following forms are also used :—*ah', ah, eh, yeh, ya, ha, chai.*

Besides the base '*chha*' which we meet in Standard Maithili, there is also a base *chhika*. Thus, *chhikai*, he is. A common form of the 3rd singular of the simple verb is *achh, or chha,* instead of *achh'.*

In Madhipura, the Past Participle of the verb *hōeb*, to become, is *hōt*, as well as the *bhāl* of Standard Maithili.

AUTHORITY—

GUINERSON, G. A.,—*Seven Grammars of the Dialects and Sub-dialects of the Bihārī Language. Part V. South Maithili. Dialect of South Darbhanga, North Munger, and the Madhepura subdivision of Bhagalpur.* Calcutta, 1885.

The first of the following specimens is a portion of the Parable of the Prodigal Son, in the form of the dialect spoken in Madhipura. As the dialect so closely resembles Standard Maithili, and as other specimens will be given, it is unnecessary to give the entire Parable.

Note the tendency to throw a final short *i*, by epenthesis, into the preceding syllable. Thus *chai*, for *chāi'*, having gone; *pair* for *paī'*, having fallen, and *bāet*, i.e., *bāit*, for *bāi'*, having divided. Note, also, the form *kar'-kai-kē*, having done.

[No. 7.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRI.

MAITHILĪ DIALECT (SOUTHERN VARIETY).

(MADHIPURA, BHAGALPUR.)

SPECIMEN I.

कोए आदमी के दुइ बेटा छथै । छोटका बेटा अपना बाप के कहै छै कि
 हमुन हिस्सा बन बाँट देअ । ओकर बाप हुनो मार के बन बाँट देछै ।
 कुछ दिनक बाद छोटका बेटा बन सब जमा करि के को कोनो भाउ मुसक
 के देछै । एव आपन बन सब सौखिनिक पाछाँ वेनबाद के देछै
 जखन जे सब धन के देछै एव ओने वैड़ मकाठ पैड़ गेछै । एव जे आदमी
 जीव होबै छाछै । एव सहर में कोनो आदमी कोने जे नोकर रहि गेछै ॥

TRANSLITERATION AND TRANSLATION.

Kōe ād'mī-kē dui bēṭā chhalai. Ohhoṭ'kā bēṭā ap'nā bāp-kē
A-certain man-to two sons were. The-younger son his-own father-to
 kahal'kai ki, 'hammar hissā dhan bāṭē deā.' Ōkar bāp dūnō
said that, 'my share wealth having-divided give.' His father the-two
 bhāi-kē dhan bāṭē del'kai. Kuchh' dinak bād chhoṭ'kā bēṭā dhan
brothers-to wealth having-divided gave. Some of-days after the-younger son wealth
 sab jamā kar'-kai-kō, kōno āur muluk-kē chail-del'kai. Tab āpan dhan
all collected having-made, some other country-to went-away. Then his-own wealth
 sab aukhinik pāchhā ber'bād kai-del'kai. Jakhan ū sab kharach kai-del'kai, tab
all revelry-of after wasted he-made. When he all spent had-made, then
 onē baīr akāl paīr gelai. Tab ū ād'mī garīb hōwāi lāgal.
there a-great famine having-fallen went. Then that man poor to-be began.
 Tab sahar-mē kōno ād'mī kōṭē ū nōkar rahi-gēl.
Then the-city-in a-certain man near he a-servant remained.

The next specimen comes from the Begusarai Subdivision of North Monghyr. It is a folk-tale, illustrating the proverbial folly of a Jolahā, or man of the weaver caste. The Jolahās are the wise men of Gotham of Bihār folk-tales.

The original is given in facsimile, as it is a good specimen of the Kaithī character of North Monghyr.

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHÂRI.

MAITHILĪ DIALECT (SOUTHERN VARIETY).

(BEGUSARAI, NORTHERN MONGHYR.)

SPECIMEN II.

A FOLK-TALE.

फोर - गांव - में - रजो - जोरहा - १६ + नव - ७ - कमायन -
 कमायन - दस - पण्डित - जुँआ - जोर - फोरफ - नव -
 अपन - मौगी - से - कहफ - फि - ऐ - जुँआ - से - इम -
 जैस - मोठ - ठेव - मात - ओफा - दूध - दही - पाएन -
 ओइया - जोरहा नीला - कहफे - फि - इम - दूध - दही
 ठेहा - पण्डित - काल + इ - वाग - सुनि - के - जोरहा -
 जिसिआर के - ओफा - नव - मात - मात के - मात -
 कहफे - फि - इम - दूध - दही - जैवेन - फोरम
 इ - ठेहा - पण्डित + नैय - ओफा - मौगी - इसि के -
 ठेहा - योठे - नव - जोरहा - ओफा - पाय - पाय
 कितावै - ठे - योठ - पाय - पाय - अपन - मुखा
 जोर - नव - ओफा - सात - ओफा - से - पुच्छफे -
 फि - गो - फहा - जैठे - नव - नैय - ७ - जोरहा -

फइठफै - फि - इम-न - गोइने - रिआं - औठौंअइ-
 नव - ओफा - सा - ओफा - से - आयेफै - १० -
 पूवै ठाठाठै - नव - छिव - वाग - वगए - वगए - फे - फइठफै -
 गैप - ओफा - सा - ओफा - वा - मागि - मागठफै -
 आ - फइठफै - फि - औंते - गोइने - जैस - इम - टाटी -
 गेठ - किअ - ठगाते - अरि - गैप - ठ - जोठइवा -
 फइ - ठाठाठै - फि - आंएइ - एअने - न - इम -
 गैसिओ - न - ठेठैअव - गोइने - टाटी - फैस -
 ठगाते - गैप - ओफा - सा - फइठफै - फि -
 अ - पुावफ - जैस - गो - ठेठै - नव - इम - वागि -
 छु - फइसै - जेठफै - जेठ - ओफा - मा - पीट
 गा - गेठ - फेठइ - अव - नव - जोठइवा -
 पुइठफ - आ - अपना - वुके - १० - पफनि -
 ठेठफ - आ - १० - जेफनि - अपना - वा - आएठ -
 आ - पुअ - से - १३ - ठाठाठ -

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

MAITHILĪ DIALECT (SOUTHERN VARIETY).

(BEGUSARAI, NORTHERN MONGHYR.)

SPECIMEN II.

A FOLK-TALE.

TRANSLITERATION AND TRANSLATION.

Kōi gāw-mē ēgō jol'hā rahai. Jab ō kamāet kamāet
A-certain village-in a weaver was. When he labouring labouring
 das pand'rah rupaiā jaur kailak, tab ap'nā maugi-sē kah'lak ki,
ten fifteen rupees collected made, then his-own wife-to he-said that,
 'ai rupaiā-sē ham bhaṭs mōl-lēb, ār ō-kar dūdh dahī khāeb.'
'these rupees-with I a-buffalo will-buy, and its milk (and) tyre will-eat.'
 Oi-par jolah'niā kahal'kai ki, 'ham-hū dūdh dahī lai har
That-on the-weaver's wife said that, 'I-also milk (and) tyre to-my-father's-house
 paṭhāel karab.' I bāt suni-kē jolah'wā khisiāe-kē ok'rā
sending will-do.' This word having-heard the-weaver having-become-angry her
 bar mār' mār'al'kai, ār kahal'kai ki, 'ham-ta dūdh dahī
a-great beating bent, and said that, 'I-on-my-part milk (and) tyre
 khaibō na kaili-ah, i laihrē paṭhaiti.' Tai-par
eating-even not have-done, this-(woman) to-her-father's-house will-send.' That-on
 ōkar maugi rūsi-kē lahirā chal'lai. Tab jolah'wā
his wife having-been-huffed to-her-father's-house went. Then the-weaver
 ok'rā pāchh^u pāchh^u phirābāi-lēl chalal. Jāet jāet apan
her behind behind causing-her-to-return-for went. Going going his-own
 sasurār gēl. Tab ō-kar sār ok'rā-sē puchhal'kai
father-in-law's-house he-reached. Then his brother-in-law him-from asked
 ki, 'Tō kahā aile-achh?' Tai-par ō jolah'wā kahal'kai ki, 'ham-ta
that, 'You where have-come?' That-on that weaver said that, 'I-on-the-one-hand
 tohrē hiā ailaū-ah.' Jab ō-kar sār ok'rā-sē ābāi-ke
to-you only-here have-come.' When his brother-in-law him-from coming-of
 hāl pūchhe lāg'lai, tab ō sah bāt banāe-banāe-kē
the-reason asking began, then he the-whole affair constructing-constructing
 kahal'kai. Tai-par ō-kar sār ok'rā bar mār' mār'al'kai, ār kahal'kai
told. That-on his brother-in-law him a-great beating bent, and said
 ki, 'aī-rē! tōhar bhaṭs hamar tāṭi rōj kiā ujārai-ah?' Tai-par
that, 'Ah! your buffalo my mat-fence every-day why destroys?' That-on

ō jolah'wā kahe lāg'lai ki, 'āe-hō, ekh'nē-ta ham bhāisi-ō
that weaver saying began that, 'Oh! oh! now-even-on-the-one-hand I a-buffalo-even
na lelaū-aohh. Tōhar tāti kaisē ujārai-ohha?' Tai-par ō-kar sār
not have-got. Your mat-fence how is-it-destroying?' That-on his brother-in-law
 kahāi lāg'lai ki, 'arē bur'bak, bhāis tō lēlē nai, tab hamar bahin dūdh
saying began that, 'O fool! a-buffalo you did-get not, then my sister milk
 kahā-sē bhejhal'kau jē tō ok'rā mār pīt gāri gāñjan
where-from sent-of-thine that you her beating striking abuse distress
 kail'hī-aohh?' Tab jolah'wā bujh'lak, ār ap'nā bah'-ke hāth pakar'
have-done?' Then the-weaver understood, and his-own wife's hand seizing
 lēlak, ā dun' bēkat' ap'nā ghar āel, ār sukh-sē rahāi
took, and the-two persons their-own house came, and happiness-with to-remain
 lāgal.
 began.

FREE TRANSLATION OF THE FOREGOING.

In a certain village there dwelt a weaver. When he had saved some ten or fifteen rupees by honest labour, he said to his wife, 'I'll buy a buffalo with this money, and drink the milk and tyre which I get from it.' His wife replied, 'and I'll send some milk and tyre regularly to my own people.' This reply angered the weaver, and he gave her a sound drubbing, saying, 'before I've eaten my milk and tyre, this creature wants to send it to her father's house.' Then up got his wife, and went off in a huff to her own people. The weaver followed her in the hope of bringing her back, and at length reached his father-in-law's. There he met his brother-in-law, who asked him why he had come, 'O, as for me,' he said, 'I've only come to see you.' The brother-in-law, however cross-questioned him, and the weaver told him the whole story in detail. Thereon the brother-in-law gave him a sound drubbing, crying, as he did so, 'Ah, then, so it's your buffalo that breaks down my fence every day!' The weaver cried between the blows, 'Oh! Oh! Why I don't even own a buffalo, so how can it have broken down your fence.' Then said the brother-in-law, 'You fool! If you had not a buffalo, how did my sister send the milk here about which you gave her all that beating and abuse?' Then the weaver understood, and took his wife by the hand and brought her home, and there they lived happy ever afterwards.

EASTERN MAITHILĪ OR GĀŌWĀRĪ.

The language of the greater part of Purnea District closely resembles the South Maithilī with which we have just been dealing. East of the Mahananda, however, the bulk of the population speaks a form of Northern Bengali, which has already been described, under the head of that language. We may, therefore, say that Maithilī is the language of Central and Western Purnea, as contrasted with the Bengali of the East of the District. Over this tract, and especially in the West, people of the Brāhmaṇ caste speak pure Standard Maithilī similar to what is spoken in North Darbhanga, and in the Supaul Subdivision of Bhagalpur. The number of speakers of this Standard dialect in the District is estimated at 30,000. The corrupt Maithilī which is illustrated by the following specimens is spoken by the illiterate classes throughout the centre and west of the District, and, even to the east of the River Mahananda by Hindūs. The Bengali of the east of the District is principally spoken by Muhammadans. This corrupt form of Maithilī is locally known as Gāōwārī, or the village dialect. If it is desired to give it a more definite name, we may call it Eastern Maithilī. It is estimated that it is spoken by 1,300,000 speakers.

To the above, 1,300,000 speakers of Eastern Maithilī, should be added the 2,300 Thārūs who inhabit the northern part of the District, who, so far as I can gather, speak a corrupt form of the dialect.

Full particulars regarding the Thārūs will be found on pp. 311 and ff, under the head of Bhojpuri. Unfortunately, in Purnea, they are so wild that it has been found impossible to procure any specimens of their language.

The total number of speakers of Eastern Maithilī is therefore 1,302,300.

The principal points of difference between it and Standard Maithilī are the following:—

I. PRONUNCIATION.—As in Southern Maithilī, in the Simple Present, a long vowel is not shortened before *ai* or *au*. Thus, *dēkhai*, not *dekhai*, he sees.

II. NOUNS.—The termination of the Genitive is *k*, *ke*, *kar* or *kūr*.

III. PRONOUNS.—One form of the nominative of the pronoun of the first person is *hammē*, and of the second person, *tōhē*. The genitive singular sometimes ends in *e*; thus, *tōhar* or *tōh're*, thy. The Honorific Pronoun of the second person is *ap'ne*, *iāā*, or *ahā*. The Demonstrative pronouns are *i*, *ī*, *ē*, *iāy*, *ethi*, or *ithi*, this, and *ū*, *wē*, *wahāy*, or *uthi*, that. The genitives of *jē*, who; *sē*, he; and *kē*, who? are *jakar* or *jē-kar*; *takar* or *tēkar*; and *kakar* or *kē-kar*, respectively. The corresponding oblique forms are *jak'rā* or *jēk'rā*; *ta'k'rā* or *te'k'rā*; and *ka'k'rā* or *ke'k'rā*. 'What?' is *kī* or *kā*, oblique, *kathī* or *kithī*. Anyone, someone, is *kōi*, oblique, *kathū*, *kōnō*, *ka'ro*, *ke'ro*, or *ke'rahan*. Anything, something, is *kuohh* or *kuohh'*, oblique, *kuohh*, *kuohh'*, or *kethi*. The plural of all pronouns is formed by adding *sab*, *sibi*, *sī*, or *ār*.

IV. VERBS.—In Standard Maithilī, there are four sets of forms to each person, depending on the respect shown both to the subject and the object. In the first form, the subject is non-honorific, and the object also non-honorific. In the second, the subject is non-honorific, but the object is honorific. In the third, the subject is honorific, and the object non-honorific. In the fourth, both are honorific. In Eastern Maithilī, the forms in which special honour is shown to the object have almost disappeared, that

is to say, only the first and third forms are in common use. A few isolated instances of the fourth form will be mentioned subsequently.

As in Standard Maithili, the plural is the same as the singular. The first person is often used honorifically instead of the second.

The following are the terminations used in the Simple Present, the Past, and the Past Conditional:—

Person.	Form I.	Form III.
1	ũ, õ, aũ, aõ, or ã	i, iai.
2	ã, ã, ã, or aĩ	ã, hãt, hauk.
3	ai, aik	at.

In the Past tense, the third person singular also may end in *kai* or *kaiḱ*, and, in the case of transitive verbs, in *aḱ*. In the case of intransitive verbs, we may also have, for the same person, the termination *kā*.

For the Future, we have the following terminations:—

Person.	Form I.	Form III.
1	bai, bõ or baũ	ah, bẽ.
2	bã, bẽ, bẽ, bai, bhẽ, or mẽ	bã, bõhãk, bhauk.
3	at, tai, it, itai, tah, itah	...

ibai, iðõ, etc., may be substituted for *bai, bõ*, etc., thus resembling the Bengali form. Eastern Maithili *dekhībõ*, is equivalent to the Bengali *dēkhība*, pronounced *dekhībõ*, I will see.

Regarding the use of these persons, it may be said that, as a rule, forms ending in *ai* or *aik* are used when the direct or remote object of the sentence is inferior to the subject. Moreover, when such terminations have the object, direct or remote, in the second person, they are changed, as in Standard Maithili, to *au* and *auk*, respectively.

In the second and third persons, we sometimes find a termination *ain* used when special respect is shown to the object, direct or remote. If it is in the second person, this *ain* becomes *ann*. These are the only relics of the second and fourth forms of Standard Maithili.

AUXILIARY VERBS—

The initial *h* of the Standard Maithili *hai*, he is, is dropped, and we have *ai*. This verb forms a future, *haiḱai*, I shall be, which is conjugated throughout.

Besides the base '*chha*,' we have also a strengthened base '*chhika*.' Thus, *ochhai*, *aohh*, or *ochhikai*, he is.

The Past tense of the verb *hōeb*, to become, is *hōl*, not *bhōl*, as in Standard Maithili. In this, also, we see an approach to Bengali. *Bhōl* is, however, also used. 'Having become,' is *bhōl-ke*.

FINITE VERBS—

The Past Participle in Standard Maithili ends in *al*, thus, *dēkhāl*, seen. In Eastern Maithili it may also end in *ũ*. Thus, *dēkhũl*. This is specially the case in Central

Purnea, on the Bengali Frontier. The same termination may also optionally be preserved in the tenses derived from that participle. Thus, Past, *dekh'-lai* or *dekhilai*, he saw. Here again, we see the shading off into Bengali, which has *dekhilen*. Sometimes *in* is substituted for *l*, as in *kainē-chhaun*, for *kailē-chhaun*, (thy father) has made.

AUTHORITY—

GRINSON, G. A.,—*Seven Grammars of the Dialects and Sub-dialects of the Bihārī Language*. Part VIII.—*Maithil-Bangālī Dialect of Central and Western Puraniyā*. Calcutta, 1887.

The first specimen is the Parable of the Prodigal Son. It is printed in the Kaithi character, and as the copy sent by the Collector is an excellent example of the way in which that character is written in Purnea, it is printed in facsimile. With it is given a transliteration into the Roman character. It has not been thought necessary to give an interlinear translation.

The second specimen is a popular song. It is printed in Kaithi type, and is accompanied by a transliteration and an interlinear and a free translation.

As usual, in written Kaithi, the spelling is capricious. The mistakes have been silently corrected in the transliteration of the first specimen.

[No. 9.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARI

MAITHILI DIALECT (EASTERN VARIETY).

(CENTRAL AND WESTERN PUENEA.)

SPECIMEN I.

रेशगोचउ डूँवेचाहैव यौङगामेशे घोचठा चापशे
 उहठ उद्येवाग हग वय्या लेशमग हारन हग
 दह नय्यगठ यौङग शमग वांदा देठै औरथोड़क
 दन पाठेशे घोचठावेदा शगै यद्येगठि हूँदेश वठै
 और दौते अमग शमग सुयमगामे उहैठै औरनय्यग
 शगै लिङारविठठ उदेशमे गग अठठ गेठै और उ
 यमगामे गगे ठगठ नय्यग उदेशउ रेशयगठठ पठग
 पठठठ उअमग येशसिमि हग यगये गेठठै और
 यौङग मग नै डे उद्यठठशय गेठग व्यारथै अमग मे
 गगे थो यौङग नग है नै नय्यग वायाठठ उद्यग
 यम ठगे उगग यगगग उद्य और ह व्यमगैद्य
 ह उठिठ अमग यम ठगे जेवै और यौङग उद्यै उद्य
 यम हगे वगमगशे और गेद्य शमगे अगचउठैद्यग

ਐਸੇ ਅੰਕ ਦਿਖਾਉਣਾ ਜਦੋਂ ਤਿੰਨ ਗਿਣਤੀ ਦੇ ਵੇਲੇ ਤਿੰਨ
 ਗਿਣਤੀ ਦੇ ਅੰਕਾਂ ਦੁਆਰਾ ਦਿਖਾਏ ਗਏ ਅੰਕਾਂ
 ਦਾ ਅੰਕ ੦ ਤੋਂ ੯ ਤੱਕ ਹੋਵੇਗਾ ਅਤੇ ਇਹ ਅੰਕ
 ਦਿਖਾਉਣ ਵੇਲੇ ਅੰਕ ੦ ਤੋਂ ੯ ਤੱਕ ਹੋਵੇਗਾ
 ਅਤੇ ਇਹ ਅੰਕ ਦਿਖਾਉਣ ਵੇਲੇ ਅੰਕ ੦ ਤੋਂ ੯
 ਤੱਕ ਹੋਵੇਗਾ ਅਤੇ ਇਹ ਅੰਕ ਦਿਖਾਉਣ ਵੇਲੇ

[illegible]

ગણગણ ઉત્તરના આગળથી વાવળોડા પડાવે પોડા
 વોચર પોડા ઉત્તરના વાવળે પડાવે ઉત્તર ઉત્તર
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 ઉત્તર ઉત્તર તોડી રેવના પડાવે ઉત્તર ઉત્તર
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[No. 9.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

MAITHILĪ DIALECT (EASTERN VARIETY).

(CENTRAL AND WESTERN PURNEA.)

SPECIMEN I.

TRANSLITERATION.

Ek gōṭā-kē dui bēṭā rahain. Ok'rā-mē-sē chhoṭ'kā bāp-sē kah'lak ke, 'hō bāp, hamar bakh'rā jē sampat hōetaḥ ha'mrā dē-dā.' Tekh'ni ū ok'rā sampat bāṭ' del'kai. Aur thōrek dīn bit'lē-sē chhoṭ'kā bēṭā sabhai baṭōr-ke dūr dēs chal gelai, aur ōṭē apan sampat luch'pani-mē buṛail'kai. Aur jekh'ni sabhai buṛāe chukal ū dēs-mē bhāri akāl bhelai, aur ū bipti-mē gire lāgal. Takh'ni ū dēsak ēk dhanikak paṭhaṅgā' pakaṛ'lak. Ū apan khēt sabh'-mē sūgar charābe bhejai'kain, aur ok'rā man rahai ke ū chhil'kā sab jē sūgar kbāe-chhai apan pēṭ bharē. Kōi ok'rā nahī dai-rahai, takh'ni bichār'lak ke, 'hamar bāp kanē ket'nā banihāri karaichh, aur ham bhūkh marai-chhi, ham uṭhi-ke apan bāp kanai jaibai, aur ok'rā kah'bai ke, "hō bāp, hammē Bhag'mān-sē aur toh'rā sām'nē ap'rādh kail-chhihaun, aur ab i jōkar nahī ke phēr" toh'rā bēṭā kah'lai-haun. Ham'rā tōḥē apan banihār nēhat banābāh." Tab uṭh'-ke apan bāpak lag chhal, aur ū jekh'ni phar'kaī rahē ke ok'rā dekh'-ke ōkar bāp-kē dayā bhelai; aur daur'-ke ok'rā gallā lagāe lei'kai; aur bahut chumalkai. Bēṭā ok'rā kahal'kai, 'hammai Bhag'mān kanē aur toh'rā kanē ap'rādh kailāū, aur ab i jōkar nahī ke phēr" tōhar bēṭā kah'lai-haun.' Apan naukar sab-sē ōkar bāp kahal'kai ke, 'nik nik bastar nikāl' ānāb, aur ok'rā pinhābhauk; aur ok'rā hāth mē āguṭhī, aur pair-mē jūtā pinhāē dahauk, aur ham khaṭa, aur nik manaia, kiē jē hamar i bēṭā (muil) rahe, ab jil chiē; herāel-rahē ab milal-chhē.' Tekh'ni ū khusi kare lāgal.

Aur ōkar baṛ'kā bēṭā khēt-mē rahai. Jakh'ni gharak lag ailaik gīt āur nāchak sabad sun'lak. Takh'ni ēk naukar-kē bolāe-ke puchhal'kai ke, 'i ki chhikai?' Ū kahal'kai ke, 'toh're bhāi ail-chhaun, aur tōhar bāp baṛā utsab kaine-chhaun, ethik lēl jē ū nik pail'kaun.' Ū kur'dh bhē-ke bhit'ri nahī gēl; ke bhit'ri āg'nā-sē bap ōkar bah'rāe-ke ok'rā bodh'lak. Ōkar uttar-mē bāp-sē kahilak ke, 'dēkhā tab, et'nā baras-sē tōhar sēbā karaichhi; kakhan' haū tōhar bāt-sē pharak nahī bhelāū; tai par ēk-tā bak'rik bach-ohō nahī delā-hai, ke apan hit-lōk-sē mil-ke khusi manāmaū; aur jakhan tōhar i bēṭā ailaun, jē tōhar sampat paturia-mē bhut-kail'kaun tō ek'rā lēl baṛā utsab kail'hauk.' Ū ok'rā kahal'kai, ke, 'hē bālak, tōḥē har-dam hamar saṅg ohhā; jē sab sampat hamar ohhai, sē tōhar chhik'haun. Takh'ni utsab kar'nē uchit rahe, kiē jē tōhar i bhāi muil rahaun sē jil'haun; aur herail-rahaun sē bhēṭ'l'haun.'

[No. 10.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARI.

MAITHILĪ DIALECT (EASTERN VARIETY).

(CENTRAL AND WESTERN PUNJAB.)

SPECIMEN II.

A FOLK-SONG.

कथी बिनु मुहमां नठिन मेठ सयिआ हे । कथी बिनु देखिआने हमरो गेठना ।
 पान बिनु मुहमाने नठिन मेठ सयिआ हे । पिआ बिनु देखिआने हमरो गेठना ।
 गनजी उठ घन धोन सयिआ हे । सेहो देखि उनठ जिअ मोन सयिआ हे ।
 बनवै जोगिनि कन मेस में सयिआ हे । कनवै में जिआ के उदेस सयिआ हे ।

TRANSLITERATION AND TRANSLATION.

Kathi binu mubamā malina bhela, Sakhiā hē,
What without face pale became, Friend O,
 Kathi binu dehiā, re, jhamari gela nā?
What without body, ah, emaciated went O?
 Pāna binu muhamā, re, malina bhela, Sakhiā hē,
Betel without face, ah, pale become, Friend O,
 Piā binu dehiā, re, jhamari gela nā.
Beloved without body, ah, emaciated went O.
 Garaji uṭhala ghana ghōra, Sakhiā hē,
Roaring rose clouds terrible, Friend O,
 Sē-hō dekhi qarala jiba mōra, Sakhiā hē.
That-also seeing feared life my, Friend O.
 Dhārabai jōgini-kara bhēsa mē, Sakhiā hē,
I-will-take ascetic-of guise. I, Friend O,
 Karabai mē piā-ke udēsa, Sakhiā hē.
Will-do I beloved-of search, Friend O.

FREE TRANSLATION OF THE FOREGOING

For want of what has your face become pale, O Friend ?
For want of what has your body become emaciated ?
For want of betel, my face has become pale, O Friend,
For want of my Beloved, has my body become emaciated.
The clouds have risen with a sound of thunder, O Friend,
When I see that also, my soul is terrified, O Friend.
I will assume the garb of an ascetic, O Friend,
And will search for my beloved, O Friend.

OHHIKĀ-CHHIKĪ BŌLĪ.

This dialect is almost confined to the south of the Ganges. The only exception is a small tract on the north of the Ganges, in the south of the Gogri Thana of the Monghyr District, in which Chhikā-chhiki has intruded into the territory which properly belongs to Southern Standard Maithili. It is spoken in the eastern part of South Monghyr, in South Bhagalpur, except in a small tract in the west of the Banka Sub-division, and in the north and west of the Sonthal Parganas, where it is separated from Bengali, by the range of hills running from the north-east to the south-west through the centre of that District. This mountain chain forms a natural barrier which precludes the existence of an intermediate form of speech between the two languages. Only in the south-west of the District, in the Subdivision of Deoghur (Dēogarh) is there a small tract, south and east of the town of Deoghur, where the two languages overlap without combining, Maithili being spoken by people from Bihār, and Bengali by those of Bengal. The state of affairs is illustrated in the map opposite. It will, of course, be understood that this description takes no account of the Muṇḍā and Dravidian languages which are spoken in the Sonthal Parganas and the neighbouring Districts. Here the aborigines live more or less side by side with the speakers of Aryan languages, and in some parts of the Sonthal Parganas, as many as four languages are spoken by different tribes of people living in the same locality.

The following is the estimated number of people speaking Ohhikā-chhiki Bōlī.

Name of District.	Number of Speakers.
Monghyr	200,000
Bhagalpur	930,000
Sonthal Parganas	599,781
TOTAL	1,719,781

The name 'Chhikā-chhiki' is that given to the dialect in Bhagalpur. In Monghyr, it is simply called Maithili, which is misleading. In the Sonthal Parganas, it appears to have been considered to be a kind of Magahi, but this, as will be subsequently shown, is incorrect. It is called 'Ohhikā-chhiki Bōlī,' owing to the frequency with which the word *chhikai*, meaning 'he is,' and its congeners is used. It is unnecessary to describe the grammar of this form of the dialect in detail. It closely resembles the language spoken north of the river in Madhipura and Purnea. Suffice it to draw attention to two peculiarities which it shares with the dialect spoken in Monghyr. The first is the fondness which it has for adding the sound of 'o' in the English word 'hot' to the end of words. This sound it represents by the letter *𑒧𑒻𑒟*, which is represented in transliteration by *ō*. It should be remembered that, in the following specimen, every *ō* at the end of a word is pronounced *ō*, like the 'o' in the word 'hot.' Thus, what in Standard Maithili would be *apan*, *own*, becomes in South Bhagalpur *ap'no*, pronounced *ap'nō*. The other peculiarity is the tendency there is to lengthen a final short *i*. Thus, instead of the Standard Maithili *kar*, having done, South Bhagalpur has *kari*. The local dialect has

other peculiarities which are not illustrated in the specimen. These can be learnt from the grammar mentioned below.

The language of Bhagalpur is partly influenced by the Bengali spoken in the neighbouring districts of Bengal. Excluding the Sonthal Parganas, it is the most eastern of the South-Gangetic Districts in which Bihārī in any form is spoken. It is of some special interest, because, so far as I know, the first translation of any portion of the Bible into a vernacular language of Northern India of which we have any record was made into it. Some time at the end of the 18th century 'Antonio, a Roman Catholic Missionary at Boglipur on the Ganges, translated the Gospels and the Acts into the dialect of the people of that District.'¹ It is to be regretted that no trace of this translation can now be found.

AUTHORITY—

GRIBBSON, G. A.,—*Seven Grammars of the Dialects and Sub-dialects of the Bihārī Language*. Calcutta, 1887. Part VII.—*South Maithilī-Baṅgālī Dialect of South Bhagalpur*. Calcutta, 1887.

The following specimen of the dialect is a translation of the Parable of the Prodigal Son. It is printed in the Dēva-nāgarī character, and is accompanied by a transliteration into the Roman character. The dialect so closely resembles that of the country across the Ganges, that an interlinear translation is unnecessary. Although printed in the Dēva-nāgarī character, it should be understood that the usual character employed in Bhagalpur, as in other parts of Bihār, is the Kaithī.

¹ *Calcutta Review*, Vol. v, June, 1846, p. 722. Also *Journal of the Bengal Asiatic Society*, Vol. lxii, 1893, pp. 41 and ff.

[No. II.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARI.

MAITHILĪ (CHHIKĀ-CHHIKĪ BŌLĪ) DIALECT.

(SOUTH BHAGALPUR.)

एक आदमी के दू बेटा रहे। ओकरा में से छोटका अपनी बाप से कहलकै कि बाबू जे धन हमरा बखरा में होय ज हमरा दे दे। प्रकार पर ज अपनी धन ओकरा बाँटी देलकै। आरो जोड़ी दिन भी नय बितलै कि ओकरो छोटका बेटा सब अपनी धन इकट्ठा करि के कोइ दोसरो देस घूमे लै चली गेलै आरो वहाँ अपनी सब धन के ऐस जैस में खरच करी देलकै। तबे ही मुलुक में बड़ी भकास पड़लै आरु ज कंगाल होय गेलै। ऊ हो देस के नगर बासी के यहाँ गेलै आरो वहाँ रहे लगलै। ऊ ओकरा अपनी खेत में सूखर चरावै ले भेजी देलकै। ऊ ओकरा खावे ले नय देतियै। तबे ऊ हरख होई के अपनी पेट भूसा से भरी लेतियै जे सूखर के खाय लै देल जाय रहै। जबे ओकरा होस भेलै तबे ऊ अपनी मनो में कहे लगलै कि हमरो बाप के प्रतना धन है कि कोत नौकर खाय रहली है आरु बचे भी है। जबे हमे भूख से मरी रहल छी। तबे हमे बाबू के यहाँ जायछी आरो बाबू के कहभैन कि हमे भगवान के उलटा काम करले छी। प्रकार से दुखी छी आरो तोरी लिंगचाँ भी तोरो बेटा कहलावे लायक नय रहलौ। हमरो भी नौकर रक। जबे ऊ अपनी बाप कन गेलै हो बहुत दूर पर रहै कि ओकरो बाप ओकरा देखलकै आरु ओकरा बहुत दया भेलै। तबे ऊ दोड़ी के बेटा के गला में लगाय लेलकै आरु चुम्मा लेलकै। तबे ओकरो बेटा बोले लगलै कि बाबू हमे भगवान के उलटा काम करी के पापी भेल छी आरो तोरी लगीच में भी तोरो बेटा कहलावे के जोग नय रहलौ। तब ओकरो बाप अपनी नौकर से कहलकै कि बढ़ियाँ २ कपड़ा लत्ता ले लाने आरो ओकरा पिनामें आरु एक षोंगठी भी हाथ में पिनाय दहीं आरु गोड़ में जुता पिनाय दहीं आरो एक मोटो हनो बछेड़ा के लाने के मारे आरु हमरा सब मिली के खापी पोपी आरो खुसी करौ ॥

तखनी ओकरो बड़का बेटा खेत में छेलै। जखनी ऊ घर लिंगचाँ ऐलै ऊ नाच गीत सुनी के नौकर से पुछलकै कि ई सब कि होय है। तबे हुनक नौकर बोललहैन कि तोरो, छोटका भार्य ऐल छौन। तोरी बाबू मोटो हनो बछेड़ा मारले छौन। हुनी अपनी गल लड़का के पैलकात जैहनी रहैन तैहनी। ऊ इ बात सुनि के खिसियाय गेलै आरो घर जावे में रुसी गेलै। तबे ओकरो बाप बाहर चलली ऐलै आरो ओकरा से बहुत निहोरा बिनती करलकै। तब ओकरो बेटा बाप से कहलकै कि इतना दिन से हमे तोरो सेवा करलिहौन आरो तोरो बात कभी नय टारलिहौन तबे तौ एकी पाठा भो नय देलई कि हमे यार दोस्त के संग खुशी करतौ। अब कि हमरो नाय कसबी पतुरिया के साथ अपनी सबटा धन लुटा पटाय चलल ऐलहौन तौ ओकरा के मीठा हनो बछेड़ा मारलहै। तबे ओकरो बाप बोललै कि तौह तो सब दिन संग रहै ऊ अब जे कुछ हमरा पाल है ऊ सब तोरे छेकौ। अब ई बात सुनासिब छेकौ कि हमरा सब मिली खुशी के खुसी करौ आरो ऊ तोरी भाय छेकौ जे मरी गेल रहौन से केब जिल-हीं आरो जे हराय गेल रहौन से केब पैसी गेलहौन ॥

[No. II.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARI.

MAITHILI (CHHIKĀ-CHHIKĪ BŌLI) DIALECT.

(SOUTH BHAGALPUR.)

TRANSLITERATION.

Ek ad'mi kē dū bēṭā rahai. Ok'rā mē sē chhoṭ'kā ap'nō bāp sē kahal'kai k', 'bābū, jē dhan ham'rā bakh'rā mē hōy ū ham'rā dai dē.' Ek'rā par ū ap'nō dhan ok'rā bāṭi del'kai. Āro thoṛō din bhī nay bīt'lai k' ok'rō chhoṭ'kā bēṭā sab ap'nō dhan ikatṭhā kar' ke kō' dos'rō dēs ghūmāi lāi chal'lō gēlai āro wahā ap'nō sab dhan kē aīs jais mē khar'ch kari del'kai. Tabē hau muluk mē baṛi akāl paṛ'lai, ā' ū kaṅgāl hōy gēlai. Ū hau dēs ke nagar-bāsi ke yahā gēlai āro wahā rahe lag'lai. Ū ok'rā ap'nō khēt mē sūar charāwāi le bhēji del'kai. Ū ok'rā khāwāi le nay detiyai. Tabē ū har'kh hōi ke ap'nō pēṭ bhūsā sē bhari letiyai jē sūar ke khāy lāi dēl jāy rahai. Jabē ok'rā hōs bhēlai tabē ū ap'nō manō mē kahe lag'lai k', 'ham'rō bāp ke et'nā dhan chhai k' ketai naukar khāy rah'lō chhai ā' bachai bhī chhai. Jabē hamē bhūkh sē mari rahal chhi. Tabē hamē bābū ke yahā jāy-chhi, āro bābū kē kah'bhain k', 'hamē Bhag'wān ke ul'tā kām kar'le chhi. Ek'rai sē dukhī chhi, āro tōrō lig'chā bhī tōrō bēṭā kah'lāwē lāyak nay rah'lā. Ham'rō bhī naukar rakkh.'" Jabē ū ap'nō bāp kan gelai hau, bahut dūr par rahai k' ok'rō bāp ok'rā dekhal'kai ā' ok'rā bahut dayā-bhelai. Tabē ū dauṛi ke bēṭā ke galā mē lagāy lel'kai ā' chummā lel'kai. Tabē ok'rō bēṭā bōle lag'lai k', 'bābū hamē Bhagwān ke ul'tā kām kari ke pāpi bhēl chhi, āro tōrō lagich mē bhī tōrō bēṭā kah'lāwāi ke jōg nay rah'lā.' Tab ok'rō bāp ap'nō naukar sē kahal'-kai k', 'baṛhiyā baṛhiyā kap'rā lattā lāi lānē āro ok'rā pinābhai; ā' ēk ṡg'thī bhī hāth mē pinhāy dahī; ā' gōṛ mē juttā pinhāy dahī; āro ēk mōṭō hēnō bachhērā kē lānī ke mārē ā' ham'rā sab mili ke khāṡ piṡō āro khusī karṡ.'

Takh'ni ok'rō baṛ'kā bēṭā khēt mē chhelai. Jakh'ni ū ghar lig'chā āilai ū nāch gīt sunī ke naukar sē puchhal'kai k', 'i sab k' hōychhai?' Tabē hunak naukar bolal'hain k' 'tōrō chhoṭ'kā bhāi ail chhaun. Tōrō bābū mōṭō hēnō bachhērā mār'lē chhaun. Hunō ap'nō gēl laṛ'kā kē pail'kāt jāih'nō rahain tāih'nō.' Ū i bāt sunī ke khisiyāy gelai āro ghar jāwāi mē rusi gelai. Tabē ok'rō bāp bāhar chal'lō āilai āro ok'rā sē bahut nihōrā bin'ti karal'kai. Tabē ok'rō bēṭā bāp sē kahal'kai k', 'it'nā din sē hamē tōrō sēbā kar'lihaun āro tōrō bāt kabhi nay tār'lihaun, tabē tṡ ēkō pāṭhā bhī nay dēl'hē, ki hamē yār dōst ke saṅg khusī kar'tā. Jab k' ham'rō bhāy ka'bi paturiyā ke sāth ap'nō sab'tā dhan luṭā paṭāy chalal āil'haun, tṡ ok'rā le mōṭā hēnō bachhērā mār'al'hai?' Tabē ok'rō bāp bol'lai k', 'tōh tō sab din saṅg rahai chhā, ab jē kuchh ham'rā pās chhai ū sab tōre chhekaū. Ab i bāt munāsib chhekaū k' ham'rā sab mili julī-ke khusī karaū, āro ū tōrō bhāy chhekaū jē mari gēl rahaun sē phēr' jil'haū āro jē herāy gēl rahaun sē phēr' pāilau gel'haun.'

The District of Monghyr, like that of Bhagalpur, is divided into two tracts, a northern and a southern, by the river Ganges. Northern Monghyr consists of the Begusarai Subdivision, and of a portion of the Head-quarters Subdivision. South Monghyr consists of the rest of the Head-quarters Subdivision and of the Subdivision of Jamui. The main language of the District is Bihārī which is spoken in two dialects. In Begusarai Subdivision, and in the greater part of that portion of the Head-quarters Subdivision which is north of the Ganges, Southern Standard Maithili is spoken, in the form which has been already illustrated. In the south of Gogri Thana, which is in the Head-quarters Subdivision north of the Ganges, and in the eastern portion of the same Subdivision which is south of the Ganges, in what is known as the Kharagpur country, a variety of Maithili is spoken, which closely resemble the 'Chhikā-chhikī' dialect of Bhagalpur. In the rest of the District, the main language of the people is the Magahī dialect of Bihārī, with which we have nothing to do at present.

The following version of the Parable of the Prodigal Son is in the form of Maithili which is spoken in the south of Gogri Thana, and in the Kharagpur country. It is spoken, approximately, by 200,000 people.

As it so closely resembles the dialect of Bhagalpur, it is unnecessary to discuss the grammar of the specimen. The following are the main peculiarities of the dialect.

It is very fond of adding a sound resembling the 'ō' in the English word 'hot' at the end of a word. It represents this sound sometimes by the letter *o* as in 'ham'ro', my, and sometimes by 'a', as in 'chal'la', he went. There is no rule observed in this 'o' or 'a' being used according to the fancy of the writer. In the specimen, sometimes one and sometimes the other is used, and I have followed this in the transliteration. All that is to be remembered is that every final 'o' and every final 'a' is to be pronounced like the 'ō' in 'hot'.

The vowels *e* and *i* are freely interchanged. Thus, in the same sentence, we have both *chhīlai*, and *chhelai*, he was.

Words, which in Standard Maithili, as well as in the Southern Standard Maithili of Begusarai end in a short *ĕ*, above the line, which is hardly pronounced, in this dialect end in a long *ī*. Thus, *karī*, having done, which corresponds to the *kar'* of Standard Maithili and of Begusarai.

Note the forms *ham-ār*, we, and *ap'nok*, your-Honour.

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARI.

MAITHILĪ (CHHIKĀ-CHHIKĪ BŌLĪ) DIALECT.

(EAST MONGHYR.)

कोई आदमी के दू वेड़ा केठै ओकना में से कोठका वाप से कहै कि हो वाप जे कुछ बन संपन को ओए में जे हमनो हिससा होए के से हमना है द गव ज बन संपन के वांछी देठै वहुन दिन जी नै मेठै कि ओकन कोठका वेड़ा सव बीज क रक्तही कनी बनो क वहुन दून मुठक यठठ गेठै और उहां गुयापनी में दिन नाग रही क सने बन संपन ओए देठै जब कि सव बन संपन यठठ गेठै गव ज गांव में अकौठ मेठै आनी ज विठठो हो गेठो आनी गव ज एक वह गांव के रहैवा कन नह ठागठ जे ओकना सुभन यनावे ठेठ अपना धेग में मेजठै आनी ज सुभन के धावे क जे वोषठां केठै सेहे धाएके अपना पेठ मन याहैकेठ और ओकना कोए कुछ न है गव ओकना येग मेठै कि हमनो वाप के नौकन सन क मूष से बेसी नोटी मिठैके और हमे मूष मनीं हमे उड़ी क अपन वापो के पास जैव आनी कहैमै कि हो वाप हमे मजानाओं सोहा और गोहनी सोहा पाप कैठ की अब हमे गोहन वेड़ा कहवे के जोकन नरकी अब हमना अपन नौकन नाथो मान गवे ज उड़ी के अपन वापो के पास यठठ जब ज दूने में कोठो कि ओकनो वाप ओकना पन माया कनठकर और दौरी क ओकना गठठ में ठपठो के चुम्मा ठेठै वेड़ा कहै हो वाप हमे गोनी और पनमेस्रनों सोहा पाप कनठों अब हम गोनी वेड़ा कहवे के जोग नर की गव वाप अपना नौकन के कहै कि सने से अथा कपड़ा निकानी क एकना पहनाए हों आनी हाथ में शंजुडी और गोड़ में पुगुगा पहनाए हों आनी हम आन धात्र और भीज उड़ावों कहन कि हमन नर वेड़ा मनी गेठ केठ बिनु जीठ हनाए गेठ बिठ बिनु मिठठ गवे ज सव भीज उड़ावे ठागठ ।

ओकन वड़का वेड़ा धेग में केठ और जब बनो ठाग अरठै गव नाथो के आनु वाजा के अवाज सुनठै आनी ज अपन नौकन सने में से एकठा अपना ठाग वोठा के पुछठै को धिक्कर ज कहठकर कि अपनो के नार्क एठो कोण आनी अपनो के वाप अथा भीज कैठ धेग कहिने कि अपनो वेड़ा क देहान अमगन पैठका गव ओकना नोष मेठै और जोगन नर जावे याह एह ठेठ ओकन वाप वाहन आए

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

MAITHILĪ (CHHIKĀ-CHHIKĪ BŌLĪ) DIALECT.

(EAST MONGHYR.)

TRANSLITERATION AND TRANSLATION.

Kōi ād'mi-kē dū bēṭā chhelai. Ok'rā-mē-sē chhoṭ'kā bāp-sē
A-certain man-to two sons were. Them-in-from the-younger the-father-to
kahal'kai ki, 'hō bāp, jē kuchh dhan sampat chau, ō-ē-mē
said that, 'O father, what any wealth property is-to-you, it-indeed-in
jē ham'ro hissā hōchha, sē ham'rā dāi dā.' Tab ū dhan
what my share becomes, that to-me giving give.' Then he the-wealth
sampat-kē bāṭi del'kai. Bahut din bhī nai bhelai, ki ok'rā chhoṭ'kā
property dividing gave. Many days also not were, that his younger
bēṭā sab ohij-ka ekaṭṭhā kari dhari-ka, bahut dūr muluk
son all things together having-made having-taken, a-very far country
chal'la gelai, aur uḥā luchāpani-mē din rāt rahī-ka sabhē dhan
going went, and there debauchery-in days nights remaining all wealth
sampat khōe del'kai. Jab ki sab dhan sampat chal'la gelai, tab
property losing gave. When that all wealth property going went, then
ū gāw-mē aḱāl bhelai, āro ū bilal'lā hō gelo, āro tab
that village-in a-famine happened, and he miserable becoming went, and then
ū ēk wah gāw-ke rah'waiyā kan raha lāg'la, jē ok'rā sūar
he a that village-of a-dweller near to-remain began, who him swine
oharābāi lēl ap'nā khēta-mē bhejal'kai. Āro ū sūar-ke khābāi-ka jē
feeding for his-own field-in sent. And he swine-of eating-for what
bokh'lā chhelai, sē-hē khāe-ke ap'nā pēṭ bhara chāhaichhela,
husks were, those-even having-eaten his-own belly to-fill he-was-wishing,
aur ok'rā kōe kuchh' na dai. Tab ok'rā chēt bhelai ki,
and to-him anyone anything not gives. Then to-him senses became that,
'ham'ro bāp-ke naukar sabh-ka bhūkh-sē bēsi rōṭi milaiohhai, aur
'my father's servants all-to hunger-than more bread is-got, and
hamē bhūkha maraū. Hamē ūṭhī-ka ap'na bāpo-ke pās jaiba,
I (of)-hunger die. I having-risen my-own father-of near will-go,
āro kah'bain ki, "hō bāp, hamē Bhag'wānḍ sōjhā, aur toh'rō
and will-say that, "O father, I God-also before, and thee-also
sōjhā pāp kaila-ohhī. Ab hamē toh'ra bēṭā kahābe-ke jōkar nai
before sin have-done. Now I thy son being-called-of worthy not

ohhī. Ab ham'rā ap'na nōkar nākhi mānā." Tabē ū uṭhi-ke
am. Now me thing-own servant like keep." Then he rising
 ap'na bāpo-ke pās chāl'la. Jab ū dūrē-mē chhalo, ki
his-own father-of near went. When he distance-even-in was, that
 ok'ro bāp ok'rā-par māyā karal'kai, aur dauri-ka ok'rā galla-mē lap'ti-ke
his father him-on pity made, and running him neck-in clasping
 chummā lel'kai. Bētā kahal'kai, 'hō bāp, hamē tōro aur Paramēśwar
kisses took. The-son said, 'O father, I thy and God
 sōjhā pāp kar'lō; āb ham tōro bētā kahābe-ke jōg naī chhī.
before sin did; now I thy son being-called-of fit not am.'
 Tab bāp ap'nā naukar-kē kahal'kai ki, 'sabhē-sē achchhā kap'rā
Then the-father his-own servants-to said that, 'all-than good clothes
 nikūri-ka ek'rā pah'nāe dahī; āro hātha-mē āguṭhī,
having-brought-out this-person having-clothed give; and hand-in a-ring,
 aur gōra-mē juttā pah'nāe dahī; āro ham-ār khāw, aur mauj
and leg-in shoes having-clothed give; and we let-eat, and merriment
 urāwāū; kahana ki ham'rā i bētā marī gēla chhela, phin'
let-us-rouse; because that my this son having-died gone was, again
 jīla; harāe gēla chhila, phin' mil'la.' Tabē ū sab mauj
lived; having-been-lost gone was, again was-got.' Then they all merriment
 urābe lag'la.
to-rouse began.

Ok'ra baṛkā bētā khēta-mē chhela, aur jab gharo lag ailai,
His elder son field-in was, and when the-house near he-came,
 tab nācho-ke ār' bājā-ke abāj sunal'kai, āro ū ap'na naukar
then dancing-of and music-of noise he-heard, and he his-own servants
 sabhē-mē-sē ek-tā ap'nā lag bolāe-ka puchhal'kai, 'ki obhikni?'
all-in-from one himself near having-called asked, 'what is?'
 Ū kahal'kai ki, 'ap'nok-ke bhāi ailo chhōt, āro ap'nok-ke
He said that, 'Your-Honour's brother come is-for-thee, and Your-Honour's
 bāp achchhā bboj kailla-chhait, kahinē ki ap'no bētā-ka deh'gar
father good feast has-made, because that his-own son well
 samāngar pail'kā.' Tab ok'rā rōkh bhelai, aur bhītar nai jābe
prosperous he-got.' Then to-him anger happened, and inside not to-go
 chāha. Eh lel ok'ra bāp bāhar āe-ke ok'rā manābāī
he-wishes. This for his father outside having-come him to-entreat
 lag'lai. Ū ap'nā bāp-ka jabāb del'kai ki, 'ētē din-sē ham
began. He his-own father-to answer gave that, 'so-many days-from I
 ap'nukā-ke sēwā kari rahala chhī, ār' kabhi ap'nokā-ke bāto
Your-Honour's service doing remained am, and ever Your-Honour's word

na uṭhailāũ. Tai-ō ap'ne śk-tū mem'nā bhi na delā,
not disobeyed. Nevertheless Your-Honour one kid even not gave,
 ki jek'rā lē-ka hamē dōst mōhim-ke jaurē ānand kar'tāũ.
that which having-taken I friends acquaintances with joy I-might-make.
 Āro i bēṭā jē tōra kul dhan sampat-kē kas'bi pāohh"
And this son who thy whole wealth property harlots after
 phēk'lak, ok'rā ail'hē-sē ap'ne baṛ'kā bhōj kailṣ.' Bāp,
threw-away, his coming-on Your-Honour a-great feast made.' The-father
 kahal'kai ki, 'ré bēṭā, tō sabhē din ham'rā sām'lē chhaĩ; āro
said that, 'O son, thou all days me with art; and
 jē kuchh ham'rā ohhika, sē tōre chhiko. Magar jabē tōra
what anything mine is, that thine is. But when thy
 bhāe mar'la bhēl, jīlau; heraila bhēl, mil'la chau,
brother dead became, lived-for-thee; lost became, got is-for-thee,
 tab toh'rā ānand hōbe chāhi.'
then to-thee joy to-become is-proper.'

A dialect very similar to that of South Bhagalpur is spoken in the North and West of the Sonthal Parganas, the country of which is a continuation to the south and east of that of the former district. It is, as previously stated, separated from Bengali by the mountain range which runs down the centre of the Sonthal Parganas from north-east to south-west. Only in the Deoghur Subdivision do the two languages meet, and here speakers of Bihāri and of Bengali dwell side by side, each speaking his own language. The dialect in question has hitherto been classed as a form of Magahi, but the specimen shows that it is clearly a variety of Maithili. As in South Bhagalpur, a final *i*, which in Standard Maithili would be short, is here lengthened to *ī*, but no trace appears in the specimen of the preference for adding an 'ō' sounding like the 'o' in the word 'hot' to the end of words, which is so common in Monghyr and South Bhagalpur. It is unnecessary to give any lengthy specimen of the dialect spoken in the Sonthal Parganas. A few lines of the Parable of the Prodigal Son in a version which comes from Deoghur will be sufficient.

[No. 13.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

MAITHILĪ DIALECT (SOUTHERN VARIETY).

(DEOGHUR SUB-DIVISION
OF THE SONTHAL PARGANAS.)

Ek ād'mī-kē dū bēṭā chhalai. Ok'rā-mē-sē chhot'kā ap'nā bāp-kē
One man-to two sons were. Them-in-from the-younger his-own father-to
 kahal'kai, 'hō bābū, ham'rā hisā-mē jē māl-jāl hōt sē bāṭī
said, ' O father, my share-in what property will-be that having-divided
 dē.' Tab bāp sabhē māl-jāl bāṭī del'kan.
give.' Then the-father all property having-divided gave.

WESTERN MAITHILĪ.

This is the language of the Hindūs of the Muzaffarpur District. It is also spoken in the east of the District of Champaran, which lies immediately to the north-west of Muzaffarpur. The tract in Champaran is a strip of land about twelve miles long and two miles wide running along the eastern border of the District in Dhākā Thana. As already stated, the language is much infected by the dialects of Bhojpurī spoken in Saran and Champaran. It is estimated that Western Maithilī is spoken by the following number of people :—

Name of District.	Number of Speakers.
Muzaffarpur	1,754,695
Champaran	28,800
TOTAL .	1,783,495

The language spoken in the north of the District of Muzaffarpur differs somewhat from that spoken in the south, and hence specimens will be given of both varieties.

WESTERN MAITHILĪ OF NORTH MUZAFFARPUR.

The language of North Muzaffarpur is peculiar. Immediately to its west is the form of the Bhojpuri dialect, locally known as Madhēsī, which is spoken in the district of Champaran. In North Muzaffarpur, the language is in a transition stage, and is partly Maithilī, and partly Bhojpuri. It might with equal propriety be classed as a form of either language, and in the Grammar mentioned below, it is classed as a form of Bhojpuri. In the present Survey, I class it as a dialect of Maithilī because the country where it is spoken belongs historically to the ancient kingdom of Mithilā. The Brahmans of this part of the country speak a purer form of Maithilī than other castes, and still use the Maithilī alphabet.

The two following specimens are in the form of speech used by the lower castes. It is unnecessary to do more than draw attention to the numerous Bhojpuri forms which occur. Examples are the words *hā*, and *hāwē*, both meaning 'is'.

AUTHORITY—

GEINSON, G. A.,—*Seven Grammars of the Dialects and Sub-dialects of the Bihārī Language.*—Part II.—*Bhojpuri Dialect of Shāhābād, Sāran, Champāran, North Muzaffarpur, and the Eastern Portion of the North-Western Provinces.* Calcutta, 1884.

[No. 14.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARI.

MAITHILI (MAITHILI-BHOJPURI) DIALECT.

(NORTH MUZAFFARPUR.)

SPECIMEN I.

एक कोहुआदमी को दू लड़िका रहै। ओह में से छोटका बाप से कहलक, हो बाबू, धन सर्वस में से जे हमर हिसाबकरा होय से हमरा के दे-द। त ऊ ओकरा को अप्पन धन बाँट देलक। बहुत दिन न भेलैक कि छोटका लड़िका सब किछिओ जमा कर को दूर देम चल गेल और उहाँ लम्पटे में दिन गमवैत अप्पन सर्वस गमा देलक। और जब ऊ अप्पन सब किछि भी उड़ा देलक; तब ओ देम में भारी भकाल परलैक, और ऊ कांगाल हो गेल। और ऊ जा के ओही देस के एक लमहर आदमी कने रहे लागल। ऊ ओकरा के अपना खेत में सुगर चरावे ला भेललक। और ऊ अप्पन पीठ छिलका से जे सुगर खाये भरे चाहलक; और कोउ ओकरा के कुछ देलक न। तब ऊ चेतलक और कहलक, कि हमरा बाप के त कतेक जना फालतू नौकर के खाये से रोटी उबर जाइथ, और हम भूखे मरे ! हम उठ के अपना बाप किहाँ जाएब और हुनका से कहवैन कि हो बाबू, हम लोक परलोक दुनू बिगाड़लौ। हम अब अपने के बेटा कहावे जोग न हो, हमरो के एक जन बना को राख। और ऊ उठ के अपना बाप किहाँ आएल। जब ऊ दूर रहे तब-ही ओकर बाप ओकरा देख क होह कलकै, और जबस क गरा लगा लेलकै, और चुन्ना चाटो लेलकै। और बेटा बाप से कहलक, कि हो बाबू, हम परलोको बिगाड़लौ और अपने के सोझा में भी पाप केलौ ह, और अब अपने के बेटा कहावे जोग न हो। ओकर बाप अपना नौकर सब से कहलन कि सब से बढ़ियाँ कपड़ा निकाल के लिखाव, और हिनका के पहिराव, और हिनका हाथ में चौंठी, और गोड़ में पनही पहिरवहुन; और हम सब कचरी और गाजी, काहे कि हमर मरल बेटा जीअल ह; हेरा गेल रहे से फोन भेंटल ह। और ऊ सब आनन्द बधावा करे लगलन ॥

ओकर जेठका बेटा खेत में रहे; और जब ऊ अपना घरे आएल और लगीव पहुँचल, तब बाजा और नाच होइत सुनलक। और ऊ नौकर सब में से एक नौकर के बोला के पुछलक, कि ई की होइत है। नौकर कहलकैन कि अपने के भाई ऐलन हैं और अपने के बाबूजी भोज केलन हैं, प्रह लेल कि हुनका के ऊ नोमन और निरोग पैसन हैं। और ऊ खिसिया गेल, और भितरो घर में न गेल। प्रह लेल हुनकर बाप बाहर चलथिन और हुनका के मनावे लगलथिन। और ऊ अपना बाप के उतारा देलन, कि देख, हम अतेक बरस से अपने के सेवा करैछौ और कहिओ अपने के कहल न टारलौ; और तैयो अपने हमरा के कहिओ एको पठइओ न देखी कि हम अपना हथार दोष के संगी खुसी करतो; मगर अपने के ई बेटा, जे पतुरिया सब के संगी अपने के धन उड़ा देलक, जीने बेर आएल तोने बेर अपने ओकरा लेल भोज केलौ ह। बाप बेटा से कहलन कि, हो बबुआ, त सब दिन हमरा संगी ह, और जे कुछ हमर हवे से सब तोहरै हो। आनन्द बधावा करे को उचित है, काहे कि ई तोहर भाई मर गेल रहलौ से जीलौ ह; हेरा गेल रहलौ से मिललौ ह ॥

[No. 14.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

MAITHILĪ (MAITHILĪ-BHOJPURĪ) DIALECT.

(NORTH MUZAFFARPUR.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ek keh" ād'mi-kē dū laṛikā rahai. Oh-mē-sē chhoṭ'kū bāp-sē
A certain man-to two sons were. Them-in-from the-younger the-father-to
kah'lak, 'hō bābū, dhan-sarbas-mē-sē jē hammar hissā bakh'rā hōy,
said, 'O father, wealth-property-in-from what my share portion may-be,
sē ham'rā-kē dē dā.' 'Ta ū ok'rā-kē appan dhan bāṭ
that me-to having-given give.' Then he him-to his-own wealth having-divided
dēlak. Bahut din na bhelaik k' chhoṭ'kā laṛikā sab kichhiō jamā
gave. Many days not were that the-younger son all everything collected
kar-ke dūr dēs chal gēl, aur uhā lampātai-mē din
having-made a-far country having-gone went, and there debauchery-in days
gam'wait appan sarbas gamā dēlak. Aur jab ū appan sab kichhiō
passing his-own property wasting gave. And when he his-own all anything
urā dēlak, tab ō dēs-mē bhārī akāl par'laik, aur ū kaṅgāl
dissipating gave, then that country-in a-heavy famine fell, and he poor
hō-gēl. Aur ū jā-ke ohī dēs-ke ēk lam'har ād'mī kanē rahe lāgal.
became. And he going that-very country-of a rich man near to-remain began.
Ū ok'rā-kē ap'nā khēt-mē sūgar charāwe-lā bhej'lak. Aur ū appan pēṭ
He him his-own field-in swine feeding-for sent. And he his-own belly
chil'kā-sē, jē sūgar khāyē, bhare chāh'lak; aur keu ok'rā-kē kuohh
husks-with, which the-swine eat, to-fill wished; and anyone him-to anything
dēik na. Tab ū chet'lak aur kah'lak ki, 'ham'rā bāp-ke ta katek
gives not. Then he thought and said that, 'my father-of indeed how-many
janā phāl'tū naukar-ke khāye-sē rōṭī ubar jāia, aur ham
men superfluous servants-of eating-from bread over-and-above goes, and I
bhūkhē marai-ohhi. Ham uṭh-ke ap'nā bāp kihā jāeb, aur hun'kā-
by-hunger am-dying. I having-arisen my-own father near will-go, and him-
sē kah'bain k', "hō bābū, ham lōk par-lōk dunī bigā'li. Ham
to I-will-say that, "O father, I this-world the-next-world both spoiled. I
ab ap'ne-ke bēṭā kahāwe jōg na chhi; ham'rō-kē ēk jan banā-ke
now Your-Honour-of son to-be-called fit not am; me-also a servant making

rākhū.” Aur ū uth-ke ap'nā bāp kibā̃ āel. Jab ū dūi rahē,
keep.” And he having-risen his-own father near came. When he at-a-distance was,
 tab-hī ōkar bāp ok'rā dēkh-ka chhōh kal'kai, aur habas-ka garā
then-even his father him having-seen compassion made, and having-run on-the-neck
 lagā-lel'kai, aur ohummā ohāṭi lel'kai. Aur bēṭā bāp-sē kah'lak ki,
applied-himself, and kiss licking took. And the-son the-father-to said that,
 ‘hō bābū, ham par'lōkō bigā'li aur ap'ne-ke sōjhā-mē bhī pāp kaili-
O father, I the-other-world-also spoiled and Your-Honour-of before also sin have-
 hā, aur ab ap'ne-ke bēṭā kahāwe jōg na chhī. Ō-kaṛ bāp ap'nā
done, and now Your-Honour-of son to-be-called fit not am. His father his-own
 naukar-sab-sē kah'lan k', ‘sab-sē baṛhiā kap'rā nikāl-ke lē-āwā; aur
servants-to said that, all-than excellent clothes having-taken-out bring; and
 hin'kā-kē pahirāwā; aur hin'kā hāth-mē aūṭhī, aur gōṛ-mē pan'hī
this-person-to put-on; and this-person's hand-on a-ring, and leg-on shoes
 pahiraw'hun; aur ham sab kaoh'ri aur gāji; kāhe k' hammar maral
put-on; and (let) us all eat and be-merry; because that my dead
 bēṭā jīal hā; hērā gēl rahē, sē phen bhēṭal hā.' Aur ū sab ānand
son alive is; lost gone was, he again found is. And then all joy
 badhāwā kare lag'lan.
merriment to-make began.

Ō-kaṛ jēṭh'kā bēṭā khēt-mē rahē, aur jab ū ap'nā gharē āel aur lagīch
His elder son field-in was, and when he his-own house-in came and near
 pahūchal tab bājā aur nāoh hōit sun'lak. Aur ū naukar-sab-mē-sē ēk
arrived then music and dancing being he-heard. And he his-servants-in-from one
 naukar-kē bolā-ke puchh'lak k', ‘ī kī hōit bai?’ Naukar kahal'kain
servant having-called asked that, this what being is? The-servant said
 k', ‘ap'ne-ke bhāi aīlan-hā, aur ap'ne-ke bābū-jī bhōj kailan-hā;
that, Your-Honour's brother has-come, and Your-Honour's father feast has-made;
 eh lēl k' hun'kā-kē ū nīman aur nīrōg pailan-hā.' Aur ū khisiā-gēl
this for that him he good and healthy has-got. And he became-angry
 aur bhīt'ri ghar-mē na gēl. Eh lēl hun-kaṛ bāp bāhar al'thin, aur hun'kā-kē
and inner house-in not went. This for his father outside came, and him
 manāwe lagal'thin. Aur ū ap'nā bāp-kē utārā dēlan k', ‘dēkhū, ham
to-remonstrate-with began. And he his-own father-to answer gave that, see, I
 atek baras-sē ap'ne-ke sēwā karaiohhi, aur kahiō ap'ne-ke kahal
so-many years-from Your-Honour's service doing-am, and ever Your-Honour's saying
 nā ṭār'li, aur taiyō ap'nē ham'rā-kē kahiō ēkō paṭharu-ō na dēli,
not disobeyed, and nevertheless Your-Honour me-to ever one-even kid not gave,
 k' ham ap'nā iār dōs-ke saṅgē khusi kar'ti; magar ap'ne-ke
that I my-own lovers friends-of with merriment might-make; but Your-Honour's

i bēṭā jē paturiyā-sab-ke saṅgē ap'ne-ke dhan urā dēlak,
this son who harlots-of with Your-Honour's wealth dissipating gave,
 jaune bēṛ āel taune bēṛ ap'ne ok'rā lēl bhōj kaili-hā.
at-what-very time he-came at-that-very time Your-Honour him for feast has-made.'

Bāp bēṭā-sē kah'lan k', 'hō babuā, tū sab din ham'rā saṅgē chhā, sur
The-father the-son-to said that, 'O son, thou all days me with art, and
 jē kuchh hammar hāwē sē sab tōh'rē chhau. Ānand badhāwā kare-ke
what anything mine is that all thine is-to-thee. Joy merriment having-made
 uchit hai, kāhe k' i tōhar bhāi mar-gēl rah'lau, sē
proper is, because that this thy brother having-died-gone was-for-thee, he
 jīlau-hā; hērā-gēl rah'lau, sē mil'lau-hā.
has-lived-for-thee; lost-gone was-for-thee, he has-been-got-for-thee.'

[No. 15.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

MAITHILĪ (MAITHILĪ-BHOJPURĪ) DIALECT.

(NORTH MUZAFFARPUR.)

SPECIMEN II.

STATEMENT OF AN ACCUSED PERSON.

हम भैंस खोल क मुदै के दूरा पर से लिले जाइत रही । पैदा में चौकीदार से भेंट हो-गेल ।
 ऊ हमरा के ध क याना में ले गेल । हमर मन रहे कि भैंस के देवापुर, जहाँ हमर समधी रहैछथ, बेला
 पार । बेचे के मन न रहे । हमर खेत दू बेर ई भैंस चर-गेल ह । हमरा रामकिसुन के पखज हवे ।
 दू पाँजा धान काट लिले छथ । देवापुर करारिया से हो कोस है ।

TRANSLITERATION AND TRANSLATION.

Ham bhaĩs khōl-ka mudai-ke dūrā-par-sē lē-lē-jāit-rahi.

I the-buffalo having-loosened the-complainant's door-on-from was-taking-away.

Paĩra-mē chaukidār-sē bhēṭ hō-gēl. Ū ham'rā-kē dha-ka
The-way-on the chaukidār-with meeting took-place. He me having-arrested

thānā-mē lē-gēl. Hammar man rahē k' bhaĩs-kē Dēwāpur,
the-police-station-in took-away. My mind was that the-buffalo to-Dēwāpur,

jahā hammar sam'dhi rahai-chhath, belā-āi. Bēche-ke
where my son's-father-in-law lives, I-should-drive-off. Selling-of

man na rahē. Hammar khēt dū bēr i bhaĩs char-gēl-hā.
mind not was. My field two times this buffalo has-grazed-down.

ham'rā Rām-kisun-ke akhaj hāwē. Dū pājā dhān
Of-me (and) Rām-kisun-of enmity is. Two bundles (of) paddy

kāṭ lēlē-chhath. Dēwāpur Karariā-sē chhau kōs hai.
having-cut he-has-carried-off. Dēwāpur Karariyā-from six kos is.

MAITHILĪ-BHOJPURĪ OF SOUTH MUZAFFARPUR.

The form of Maithilī spoken in Central and South Muzaffarpur is still more strongly infected with Bhojpuri than that of the North of the District. This will be manifest from the following translation of the Parable of the Prodigal Son for which I am indebted to the kindness of Mr. A. Christian, Sub-Deputy Opium Agent of Tirlut. It was recorded in the Hajipur subdivision, situated in the south of the Muzaffarpur District.

AUTHORITY—

GEIERSON, G. A.,—*Seven Grammars of the Dialects and Sub-dialects of the Bihārī Language. Part IV.—Maithil-Bhojpuri Dialect of Central and South Muzaffarpur. Calcutta, 1884.*

[No. 16.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

MAITHILĪ (MAITHILĪ-BHOJPURĪ) DIALECT. (CENTRAL AND SOUTH MUZAFFARPUR.)

(A. Christian, Esq., 1898.)

एक जना के दुगो बेटा रहलहिन । ओकरा मे से छोटका अपना बाबू से कहलकहिन हो बाबू धन के बखरा जे कुछ हमर हो से द । तो ऊ ओकनी के बाँट देलकहिन । तो कुछ दिन बितला पर छोटका बेटा सब जमा कलकहिन तेकरा बाद बड़ा दूर परदेस चल गेलहिन । उहाँ जा के सब धन कुकर्म मे निघटा देलकहिन । पीछे सब निघटला पर ऊ देस मे बड़ा भकाल पड़लह । ओकरा खाप पीप के दुक्त होप लगलह । तब ऊ गाँव मे कोई बरियार के इहाँ जा के गिरलहिन । तो ओकरा अपना खेत मे सूपर चरावे ला भेज देलकहिन । ओकरा मन मे कलह के सूपर जे खोइया खाइत रहे मे ऊ हमरा मिलइत तो खा के पेट भर लेती । सेइ कोउ न देइत रहइ । तब सोचलक कि हमरा बाप कने बहुत जन के खिया के बच जाले और हम इहाँ भूख मे मरीले । हम उठ के अपना बाप कने जैती ओ कहिती कि हो बाबू के हम ईसर के इहाँ ओ तोहरा इहाँ पाप केली । हम अब ऐसन नही कि तोहर खड़िका कहाई । हमरो एगो जन जकित रखल । तब उठ के अपन बाप के इहाँ चललन । फरके से ओते देखलकहिन तब बाप का समत लगलहिन दौर के गला मे लपटा लेलकहिन ओ बहुत मिलाजुली कलकहिन । बेटा कहलकहिन हो बाबू ईसर के इहाँ ओ तोहरा इहाँ पाप केली । अब ऐसन नही के तोहर बेटा कहाई । बाप अपना जन से कहलकहिन के निमन से निमन कपरा लाव ओ दिनका के पहिना देहुन ओ हाँथ मे अच्छाँटी ओ गोर मे जुता पहिना देहुन ओ पोसल पालल भरि के बचा लाव ओ मार हमनीका खाई ओ अनन्द मनाई । कि हमर ई बेटा जे मर गेल रहे से अब जी गेल ओ भुतला गेल रहे से अब मिल गेल । तब ऊ अनन्द मनावे लगलन ॥

ओ चड़ी उनकर बड़का बेटा खेत मे रहलहिन । जब घर के नगीच चलहिन तो बाला ओ नाचे के सबद सुनलकहिन । तब एक जन के बोला के पुछलकहिन के कोधी है । तब ऊ कहलकहिन के तोहर भाई चलथुन है उन का देहे आँगि से नीक पलकथुन ओकरा शिल खींग के तोहर बाप खिभवइत हथुन । तो ऊ खिसिया के भितरी जाग्र न चहलथिन तो उनकर बाप निकस के चलथिन ओ मनावे लगलथिन । तब ऊ अपना बाप से जवाब केलन देख तो प्रतेक दिन से तोहर सेवा केली ओ कबहुँ तोहर कहल न ठरली ओ तू एगो पठक भी न देल के हम अपना यारन के संग खुसी करती । जखनी तोहर ई बेटा चलथुन जे तोहर धन कसबिन संग उड़ा देलकथुन तेकरा ला जेवनार करील । तब बाप कहलकहिन के तू तो नित हमरा जोड़ है और जे कुछ हमर है से तोहर है । बाकी खुसी मनावेके चाही काहे कि ई तोहर भाई जे मर गेल रहथुन से जी गेलथुन ओ भुला गेल रहथुन से मिल गेलथुन ॥

[No. 16.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARI.

MAITHILĪ (MAITHILĪ-BHOJPURĪ) DIALECT.

(SOUTH MUZAFFARPUR.)

TRANSLITERATION AND TRANSLATION.

(A. Christian, Esq., 1898.)

Ēk janā-kē dugū bēṭā rah'laīn. Ok'rā-mē-sē chhoṭ'kā ap'nā
One person-to two sons were. Them-in-from the-younger his-own
 bābū-sē kahal'kaīn, 'hō bābū, dhan-ke bakh'rā jē kuchh hamar hō,
father-lo said, 'O father, wealth-of share what any mine may-be,
 sē dā.' Tō ū ok'ni-kē bāṭṭ del'kaīn. Tō kuchh din bit'lā-par
that give.' Then he them-to dividing gave. Then some days passing-on
 chhoṭ'kā bēṭā sab jamā kal'kaīn. Tek'rā bād baṛā dūr par'dēs
the-younger son all collected made. That after very distant foreign-land
 chal gelaīn. Uḥā jā-ke sab dhan kukarm-mē nighaṭā del'kaīn.
having-gone went. There having-gone all wealth bad-deeds-in wasted he-gave.
 Pichhō, sab nighaṭ'lā-par, ū dēs-mē baṛā akāl paṛ'laī. Ok'rā
Afterwards, all wasting-on, that land-in a-great famine fell. His
 khāe piē-ke dukkh hōe lag'laī. Tab ū gāw-mē kōi
eating drinking-of trouble being began. Then he the-village-in a-certain
 bariyār-ke ihā jā-ke gir'laīn. Tō ok'rā ap'nā khēt-mē sūar
rich-man-of near having-gone he-fell. Then him his-own field-in sowing
 charāwe lā bhēj del'kaīn. Ok'rā man-mē chhalaī ke sūar jē
feeding for sending he-gave. His mind-in it-was that the-swine what
 khōiyā khāit-rahō, sē-ū ham'rā milaīt, tō khā-ke peṭ
husks were-eating, those-also to-me might-be-got, then having-eaten my-belly
 bhar-lēti. Sē-hū keu na dēit-rahāī. Tab soch'lak ki, 'ham'rā
I-might-fill. That-even anyone not was-giving. Then he-thought that, 'my
 bāp kanē bahut jan-ke khiyā-ke bach jā-lē, aur ham
father near many servants-of having-fed remaining-over goes, and I
 ihā bhūkh-sē marī-lē. Ham uṭh-ke ap'nā bāp kanē jaitī.
here hunger-from am-dying. I having-arisen my-own father near would-go
 ō kahiti ki, "hō bābū, ke ham Isar-ke ihā ō toh'rā ihā
and would-say that, "O father, that I God-of near and thy near
 pāp kaili. Ham ab aisan nahī ki tōhar lapikā kabāī. Ham'rō
sin did. I now such am-not that thy son I-may-be-called. Me-also
 ēgū jan jakit rakhal.'" Tab uṭh-ke apan bāp-ke ihā chailaī
a servant like keep.'" Then having-arisen his-own father-of near he-went.

Phar^{kē}-sē autē dekhāl^{kaīn}, tab bāp-kā mamat lag^{laīn},
Distance-from on-coming he-saw, then the-father-to compassion arrived,
 daur-ke galā-mē lap^{tā} lel^{kaīn}, ō bahut milājuli kal^{kaīn}. Pētā
running neck-on embracing he-took, and much greeting made. The-son
 kahal^{kaīn}, 'hō bābū, Isar-ke ihā ō toh^{rā} ihā pāp kaili. Ab
said, 'O father, God-of near and thy near sin I-did. Now
 aisan nahī ke tōhar bētā kahāi.' Bāp ap^{nā} jan-sē
such I-am-not that thy son I-may-be-called.' The-father his-own servants-to
 kahal^{kaīn} ke niman-sē niman kap^{rā} lāwā; ō hin^{kā}-kē pahinā dēhun;
said that good-than good clothes bring; and this-person clothing give;
 ō hāth-mē aūthī, ō gōr-mē jutā pahinā dēhun; ō pōsal pālāl
and hand-on a-ring, and legs-on shoes clothing give; and fatted nourished
 bhar^{ke} bachā lāwā, ō mārā, ham^{nikā} khāi ō anand manāi; ki
having-filled calf bring, and kill, let-us eat and rejoicing make; that
 hamar i bētā jē mar gēl rahē, sē ab jī gēl; ō blut^{lā} gēl
my this son who dead gone was, he now living went; and lost gone
 rahē, sē ab mil gēl.' Tab ū anand manāwe lag^{lan},
was, he now found went.' Then they rejoicing making began.

Ō ghari un-kar baṛkā bētā khēt-mē rah^{laīn}. Jab ghar-ke
That hour his elder son field-in was. When the-house-of
 nagich alān, tō bājā ō nāche-ke sabad sunāl^{kaīn}. Tab ēk jan-kō
near he-came, then music and dancing-of noise he-heard. Then one servant-to
 bolā-ke puchhal^{kaīn} ke, 'kethī hai?' Tab ū kahal^{kaīn} ke, 'tōhar
havi-g-called he-asked that, 'for-what is-this?' Then he said that, 'thy
 bhāi al^{thun}-hai. Un^{kā} dēhē āgē-sē nik palak^{thun}, ok^{rā} lāl
brother has-come-for-thee.' His in-body limb-from well he-has-got, that for
 lōg-kē tōhar bāp khiawaīt hathun.' Tō ū khisiyā-ke bhit^{ri} jāe
people-to thy father feeding is-for-thee.' Then he having-become-angry within to-go
 na chahal^{thin}. Tō un-kar bāp nikas-ke al^{thin}, ō manāwe
not wished. Then his father having-come-out came, and to-remonstrate
 lagal^{thin}. Tab ū ap^{nā} bāp-sē jawāb kailan, 'dēkhā tō etek din-sē
began. Then he his-own father-to answer made, 'see then so-many days-from
 tōhar sēbā kaili, ō kub^{hū} tōhar kahal na tar^{li}, au tū ēgō
thy service I-did, and ever thy saying not disobeyed, and thou a
 paṭh^{rū} bhī na dēlā ke hām ap^{nā} yāran-ke saṅg khusī karti.
kid even not gavest that' I my-own friends-of with happiness might-have-made.
 Jakh^{nī} tōhar i bētā al^{thun}, jē tōhar dhan kas^{bin} saṅg urā
When thy this son came-for-thee, who thy wealth harlots with having-wasted
 dēlak^{thun}, tek^{rā} lā jew^{nār} karnulā.' Tab bāp kahal^{kaīn} ke,
gave-for-thee, him for a-feast thou-madest.' Then the-father said that,
 'Tū tō nit ham^{rā} jaur hē, aur jē kuohh hamar hai, sē
'Thou indeed always me with art, and what anything mine is, that

¹ Here, and elsewhere the termination *śān* (not *śāin*) is used because the subject of the verb is connected with the person addressed. It is *thy* brother who has come, and *thy* father who is giving the feast. Had it been any one else's brother or father, the termination (a respectful one) would have been *śāin*. I have attempted to indicate this by adding the words 'for thee' to the translation of the verb, as a kind of *dativus commodi*. So also lower down.

tôhar hai. Bâki khusî manāwe-kē chāhî kâhe ki i tôhar bhāi
thine is. But happiness making-for is-proper because that this thy brother
 jē mar gēl rah^{thun}, sē jî gel^{thun}; ō bhulā gēl rah^{thun},
who dead gone was-for-thee, he living went-for-thee; and lost gone was-for thee,
 sē mil gel^{thun}.
he found went-for-thee.'

JOLAHĀ BOLĪ.

The Musalmāns of North-Gangetic Bihār do not all speak Maithilī. Those of the Western Districts, Champaran, Saran, and Muzaffarpur speak a dialect akin to the Awadhī of the North-Western Provinces, which will be discussed when dealing with that form of speech. In Darbhanga most of the followers of Islām do speak the Maithilī of their Hindū neighbours, in a corrupt form, mixed up with Arabic and Persian words. The upper classes, as well as the more highly educated Hindūs of that District, speak Urdū or Hindōstānī, the number of speakers of this language being returned as about 4,000. The census shows 336,667 Musalmāns in the Darbhanga District, and, of these, the local officials return 337,000 as speaking this corrupt Maithilī, or, as it is called from the name of the caste of Muhammadan weavers, who are numerous in the District, Jolahā Bōlī¹.

Specimens of this dialect will be found in the writer's *Introduction to the Maithilī Language*, and, as a further example, the following version of the Parable of the Prodigal Son is appended.

¹ In Bihār, this caste is called *Jolāhā*, with the two first vowels short. Further west they are called *Jolāhā*.

[No. 17.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARI.

MAITHILĪ (JOLAHĀ BŌLĪ) DIALECT.

(DARBHANGA.)

कोनो आदमी के दो बेटा छलैन। ओई में से छोटका बेटा अपना बाप से कहलन हे बाप धन में से जे हमर दिखा होय से हमरा बाँट दए। तब ऊ उनका अप्पन धन बाँट देलखिन। बहुत दिन ने भेलैन की छोटका बेटा सब कुछ एक जगह क के बहुत दूर देस चल गेल और उहाँ लुचपन में घोरा दिन में अप्पन धन उड़ा देलक। जब ऊ सब कुछ उड़ा देलक तब ओई देस में मेहंगी पड़लैक और उह गेरीब हो गेल। और ऊ जा के ओ देस के रहैया में से एक के इहाँ रहे लागल। ऊ घरवाला ओकरा खेत में सुभर चराबे भेजलकै। तब ऊ खेत के छीमड़ि से जे सुभर खाए अप्पन पेट भरे चाहलक और कोष्ट ने ओकरा कुछ दर्क। तय ओकरा होस भेलैक तब ऊ अपना जी में कहलक की हमरा बाप कने बनहार के खाएक से बेसी रोटी पकड़थ और हम भूख से मरेछी। हम उठ के अपना बाप कने जाए और उनका से कहबैन की हे बाप हम खोदा कने और तोहरा कने गुनाहगार की हम फेरो तोहर बेटा कहाने ओकर नहि छिथी। अप्पन बनहार में से एक हमरो रख। तब उहाँ से उठ कर ऊ अपना बाप कने चलल। लेकिन जब ऊ फटकिए रहे ओकर बाप ओकरा ऊपर माया कलकैन और दीड़ क ओकरा गला में लगा लेलकी और चुम्मा लेलकै। बेटा उनका कहलथीन जे ओ बाबू हम खोदा कने और तोहरा कने गुनाहगार की हम फेर तोहर बेटा कहाने ओकर नहि छिथी। लेकिन बाप अपना नौकर से कहलन की सब से नीक नूषा जे है से इनका पहनाहून और इनका हाथ में थौंगूठी और गोड़ में छूता पहिन ला दहून, और सब केडू मिल के खाएन और खुशी करेन। किभक की ए बेटा हमर मरल छल फेर ओपल है। हेराएल छल से मिलल है। तब ऊ सब खुशी करे लगलन ॥

ओकर बड़का बेटा खेत में रहे। खेत से जब घर के लग आएल तब अपना घर में डोल और नाच के आबाज सुनलक। और अप्पन नौकर में से एकठो के बोला के पुछलक, ई की हई। ऊ ओकरा कहलकी तोहर भाई ऐलो ह, और तोहर बाप खूब बढ़ियाँ भोज कलकी ह एई खेल की ऊ ओकरा तनदुबस्त पलकी ह। तब ऊ बड़ा गुस्सा मेल और घर ने गेल। एई खेल ओकर बाप अपना बड़का बेटा के मनावे लागल। तब ऊ अपना बाप के जवाब देलक की देख हम प्रता बरस से तोहर सेवा कीलिथी ह और कहिथी ने तोहर बात कटलिथी ह और तू हमरा कहिथी एकठो पाठी भी ने देल की हम अप्पन दीख मोहीब ल क खेतोन। लेकिन ई बेटा तोहर धन से क कसबी पतुरिभा के संग उड़ा देलकी ह और ऊ जखनिभा आएल तखनिभा ओकरा ला बेस खाइक कील ह। बाप ओकरा से कहलकै बेटा तौ सदा हमरा संग ह और जे कुछ हमर है से सब तोहर हो। मगर खुशी करना बाधिय है किभक के ई तोहर भाई मरल छलो से फेर जीवो ह हेरा गेल छली से फेर मिलली ह ॥

EASTERN GROUP.

MAITHILĪ (JOLAHĀ BŌLĪ) DIALECT.

(DARBHANGA.)

Kōno ād'mī-kē dō bēṭā ohhalain. Ōi-mē-sē ohhoṭ'kā bēṭā
A certain man-to two sons were. Them-in-from the-younger son
ap'nā bāp-sō kah'lan, 'hē bāp, dhan-mē-sē jō hammar hissā
his father-to said, 'O father, goods-in-from whatever my share
hōy, sē ham'rā bāṭ dae.' Tab ū un'kā appan dhan
may-be, that me dividing give.' Then he to-them his-own property
bāṭ-del'khin. Bahut din ne bholain ki chhoṭ'kā bēṭā sab-
divided. Many days not had-passed that the-younger son every-
kuchh ēk-jagah-ka-ke bahut dūr dēs ohal-gōl, āūr uhā
thing putting-together (to-)very distant country went-away, and there
luch'pan-mē thōrā din-mē appan dhan urā-dēlak. Jub ū sab-
riolous-living-in a-few days-in his fortune squandered. When he every-
kuohh urā-dēlak, tab ōi dēs-mē mehūgi paṛ'laik, āūr uh gerib
thing had-wasted, then that country-in famine fell, and he poor
hō-gōl. Aur ū jā-ke ō dēs-ke rah'waiyā-mē sō ēk-ke
became. And he having-gone that country-of inhabitants-in from one-of
ihā rahāi lāgal. Ū ghar-wālā ok'rā khēt-mē sūar charābe
near to-live began. That owner-of-the-house him field-in swine to-feed
bhejal'kai. Tab ū khēt-ke chhimari-sē jō sūar khāō, appan
sent. Then he the-field-of the-husk-with which swine used-to-eat, his-own
pēt bhare chāh'lak, āūr kōe ne ok'rā kuchh daik. Tab
belly to-fill wished, and any-body not to-him any-thing used-to-give. Then
ok'rā hōs bhelaik, tab ū ap'nā ji-mē kah'lak kī, 'ham'rā bāp
to-him senses became, then he his-own mind-in thought that, 'my father
kane banihār-ke khāek sō bēṣi rōṭi pakāin, āūr ham
near labourers-of required-for-the-food than more bread is-cooked, and I
bhūkh-sō maraiohhi. Ham uṭh-ke ap'nā bāp-kane jāeb, āūr un'kā-sē
hunger-with am-dying. I arising my father-to will-go, and him-to
kah'bain kī, "hē bāp, ham Khōdā kane āūr toh'rā kane gunāb-gār
will-say that, "O father, I God before and thee before a-sinner
chhi. Ham pherō tōliar bēṭā kahābe jōkar nah' ohhiau. Appan
am. I again-also thy son to-be-called fit not am-for-thee. Thy
banihār-mē-sē ēk ham'rō rakkhā." Tab uhā-sē uṭh-kar ū
hired-servants-in-from one me-also keep." Then there-from arising he

ap'nā bāp kane chahal. Lēkin jab ū phaṭ'kiē rahē, ōkar bāp
his-own father to went. But when he at-a-distance was, his father
 ok'rā ūpar māyā kal'kain, āūr daup-ka ok'rā galā-mē lagū-lel'kai
him upon compassion made, and running him the-neck-by embraced,
 āūr chummā lel'kai. Bētā un'kā kahāl'thin jē, 'au bābū, ham Khōdā
and kiss took. Son to-him said that, 'O father, I God
 kane āūr toh'rā kane gunāh-gār ohhī, ham pher tōhar bētā kahābe
before and thee before a-sinner am, I again thy son to-be-called
 jōkar nah' ohhiau.' Lēkin bāp ap'nā naukar-sē kah'lan ki, 'sab-
fit not am-for-thee.' But father his-own servants-to said that, 'all-
 sē nik nūā jē hai sē in'kā pah'nāhūn, āūr in'kā
than good dress that may-be that to-this-person put-on, and this-person's
 hāth-mē āūgūṭhī āūr gōr-mē jūtā pahin lā dahūn, āūr sab-keh'
hand-on ring and feet-on shoes putting on give, and (let)-us-all
 mil-ke khāen āūr khūsi karen. Kiak ki ē bētā hammar maral
uniting eat and merriment make. Because that this son my dead
 ohhal, pher jial hai; herāel chhal, sē milal hai.' Tab ū sab
was, again alive is; lost was, he found is.' Then they all
 khūsi kare lag'lan.
merriment to-make began.

Okar bar'kā bētā khēt-mē rahē. Khēt-sē jab ghar-ko lag
His elder son the-field-in was. The-field-from when house-of near
 āel, tab ap'nā ghar-mē dhōl āūr nāch-ke āwāj sun'lak, āūr appan
came, then his house-in drum and dancing-of sound heard, and his
 naukar-mē-sē ēk-ṭhō-kē bolā-ke puchh'lak, 'i ki bai?' Ū ok'rā
servants-in-from one-to calling asked, 'this what is?' He to-him
 kahāl'kai, 'tōhar bhāī ailau-hā, āūr tōhar bāp khūb barhiyā
said, 'thy brother has-come-for-thee and thy father very excellent
 bhōj kal'kau-hā; ēi lēl ki ū ok'rā tan-durust pal'kau-hā.'
feast has-made-for-thee'; this for that he him healthy has-found-for-thee.'
 Tab ū barū gussā bhēl āūr ghar ne gēl. Ēi lēl ōkar
Then he very angry became and in-the-house not did-go. This for his
 bāp ap'nā bar'kā bētā-kō manābe lāgal. Tab ū ap'nā bāp-kē
father his elder son-to to-entreat began. Then he his father-to
 jawāb dēlak ki, 'dēkhā, ham ettā baras-sē tōhar sēbā kai-
answer gave that, 'see, I so-many years-from thy service have-
 liau-hā, āūr kahiau ne tōhar bāt ka'l'liu-hā, āūr tū
rendered-to-thee, and ever not thy order disobeyed-to-thee, and thou
 ham'rā kahiau ēk-ṭhō pāṭhi bhi ne dēlā, ki ham appan
to-me at-any-time a-single kid even not didst-give, that I my
 dōst-mōhīb la-ka khaitaun. Lēkin i bētā tōhar dhan lē-ka
friends having-taken might-eat-for-thee. But this son thy wealth taking

¹ *I.e., a kind of dative commodi. The meaning of the termination au is 'the feast was given to thy brother.'*

kas'bi-paturia-ke sang ura-del'kau-ha šŕ ũ jakh'niā āel takh'niā
harlots-of with has-wasted-for-thee and he even-when came even-then
 ok'ra-lā bēs khāik kailā-hā.' Bāp ok'ra-sē kuhāl'kai, 'bēfā
him-for excellent feast thou-hast-made.' Father him-to said, 'O son
 tō sadā ham'ra-sang chhā, šŕ jē-kuchh hammar hai, sē sab tōhar
thou ever me-with art, and what-ever mine is, that all thine
 hau. Magar khūśi-kar'nā wājib hai, kiak-ke i tōhar bhāi
is-to-thee. But merry-making proper is, because-that this thy brother
 maral chhalau, sē pher jilau-hā; herā-gēl chhalau, sē
dead was-for-thee, he again alive-is-for-thee; lost was-for-thee, he
 pher mil'lau-hā.'
gain found-is-for-thee.'

STANDARD MAGAHĪ.

The following specimen comes from the District of Gaya, where it is acknowledged that the purest form of Magahī is spoken. It is a translation of the Parable of the Prodigal Son, and is printed in Kaithī type, in which character it was originally written. It has been set up in type, exactly as written, so as to show the inaccuracies of spelling, such as the substitution of *ī* for *i* and of *u* for *ū*, which are common in the written character. These inaccuracies have been silently corrected in the transliteration. Note that an initial *ō* is written *wo*, and that *s* is always written *ś*.

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARI.

MAGAHÍ DIALECT.

(GAYA DISTRICT.)

SPECIMEN I.

एक आदमी के दु गो वेठा हथीन । उनकदहों में से छोटका अपन बाप से कहक के ए बाबुजी गोहन यीज वगुस में से जे हमन बघना हो है से हमना दे द । एव ज अपन सब यीज वगुस उनकदहों दुनों में बाँट देक । ठेन दोन बाँटे ना पौठक के छोटका वेठना अपन सब यीज वठोन सठोन के कोर वड़ी दुन देस में यठठ गेठ । दुआँ जा के अपन सब पुंजी कुयाली में जोखान कन देक । आठ जब सब गारा युक्त एव ज देस में वड़ी मारी अकाठ पठठ आठ ओकना दीकसीक होए गगठर । एव दुआँ के एगो नहरअ हाँआ जा के नहे गगठ । ज ओकना अपन बाप में सुअन अनावे ठा पेठोकर । आठ ज सुअनीअन के बाए ब्राठा मुसा से अपन पेठ मने ठा जी ठोहक हठ बाकी कोर ओकना ना दे हठर । जब ओकना पुहाए गगठर एव कहक के हमन बाप के कैजी नौकन याकन हथ जीनका हंठुआमन बाए के हसन जे अनका अनका के दे हथ । आठ हम गुप्ते मन हो । अब छः के अपन बाप ही जाएव आठ उनका से कहव के ए बाबुजी हम मगवान जीनी आठ गोहना जीनी वड़ा पाप कैठी । आठ अब हम गोहन वेठा कहने पुकुन ना हो । गुं हमना अपन एगो मधुना नीअन नथ । वस ज छः आठ अपन बाप हाँआ गेठ । जखनी ओकना पट्टये ठा कुछ दुन बाँकिए हठर के ओकन बप्पा ओकना देखकर । ज देख के ओकना वड़ा मोह गगठर । अठ दठठ के ओकना गठा से माठठर आठ युमे याटे गगठर । एव वेठना ओकना से कहकर के ए बाबुजी हम मगवान जीनी आठ गोहना जीनी वड़ा पाप कैठी आठ हम गोहन वेठा कहने पुकुन ना हो । बाकी ओकन बप्पा अपन नौकनवन से कहकर के थुव बेअ बेअ गुआ ठात्री आठ एकना पेनहाहों आठ एकना हाथ में बाँड़ी पेनहा हों आठ गोठ में गुना हों आठ हमदहों थुव बाँटे पीने जार आठ थुओ कनी काहे के १ वेठा हमन मन युक्त हठ आठ सेन के जीअठ है २ गुठा गेठ हठ आठ अब सेन के मोठठ है । आठ ज अब थुओ मयावे गगठन ॥

ओकन वड़का वेठना बाप में हठर आठ जब दुआँ से आ के मन जीनी पट्टयठ एव गोठ आठ नाथ सुनठक । एव एगो नौकन के बोठा के पुकठक के

६ सव का होश है । ज कहँकर के गोहन नाई ऐठ्यु है सेर से गोहन वाप
 आन पीन जनन ह्यु जाहे के वेठा नीके सुप्पे धन भैठ्योन है । गव ज
 प्योसीआ गेठ भाउ नीगने ना गेठ । गव ओकन वप्पे वाहन नीकठ भैठर भाउ समहावे
 पुहावे ठगठर । गव ज अपन वाप से वोठठ के एगे वखन से हम गोहन सेना
 जनन हो आउ कहिनी गोहन कहना से वाहन ना नहो । गर्रो एगो पड्यु नी
 ना. देठ के अपन श्रान होखन जाने प्युसी मयौगी हठ । वाकी जसहीं गोहन ६
 वेठा अरौ जे गोहन सव माठ-जाठ पगुरीअन में जीआन जन देठकौ गुं ओकना
 ठा प्यान पीअन कैठ । गव ओकना से ज कहँकर के ६ वेठा गुं गो हमना
 सामने हनम में नह है आउ जे कुछ हमन है से सव गो गोने हउ । हमन्हीं के
 उयीन है के प्युसी मय्यात्रां आउ आनदूद जनों जाहे के गोन ६ नाई मन गेठउ हठ
 जीठउ है गुठठ गेठउ हठ मोठठउ है ॥

[No. 18.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

MAGAHĪ DIALECT.

(GAYA DISTRICT.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ēk ād'mi-kē dugō bēṭā hal'thin. Un'kanhī-mē-sē ehhoṭ'kā apan
One man-of two sons were. Them-in-from the-younger his-own
 bāp-sē kah'lak ke, 'ē bābū-jī! tōhar chij-batus-mē-sē jē hamar
father-to said that, 'O father! thy property-in-from which my
 bakh'rā hō-hai sē ham'rā dē-dā.' 'Tab ū apan sab chij-batus un'kanhī
share may-be that me-to give.' Then he his-own all goods them
 dūnō-mē bāt-dēlak. Phēr din bīte nā paulak ke ehhoṭ'kā
both-between dividing-gave. Many days to-pass not were-allowed that the-younger
 beṭwā apan sab chij baṭōr-saṭōr-ke kōi baṛi dūr dēs-mē ohalal-gēl.
son his-own all things collecting a-certain very far country-into went-away.
 Huā jā-ke apan sab pūjī kuchālī-mē jiān-kar-dēlak. Āu jab sab
There going his-own all fortune misconduct-in he-wasted-away. And when all
 gawā-ohukal tab ū dēs-mē baṛi bhārī akāl paṛal; āu ok'rā dik-sik
he-had-lost then that country-in very heavy famine fell; and him-to trouble
 hōṭī lag'lai. Tab huā-ke ēgō rah'waiyā hīā jā-kē rahe lagal. Ū ok'rā
to-be began. Then there-of one inhabitant near going to-live he-began. He him
 apan bādḥ-mē sūar charāwe-lā pēṭhaul'kai. Āu ū suarian-ke khāc-wālā
his-own field-in swine feeding-for sent. And he swine-of eatable
 bhūsā-sē apan pēṭ bhare-lā bhī lilhka-hal; bākī kōi ok'rā nā dē-halai.
husks-with his-own belly to-fill also covet-did; but any-one him not was-giving.
 Jab ok'rā bujhāe lag'lai tab kah'lak ke, 'hamar bāp-ke kai-gō
When to-him understanding began then he-said that, 'my father-of several
 naukar-chākar hath, jin'kā hāṭhuā-man khāc-kē haīn jē an'kā au'kā-kē
servants are, with-whom abundant food-for-eating is which others others-to
 dē-hath; āu ham bhūkhē mara-hī. Ab uṭh-ke apan bāp hī
giving-are; and I hunger-from dying-am. Now arising my-own father near
 jāeb āu un'kā-sē kahab ke, "ē bābū-jī, ham Bhag'wān bhīrī
I-will-go and him-to I-will-say that, "O father, I God before
 āu toh'rā bhīrī baṛā pāp kailī, āu ab ham tōhar bēṭā kahāwe
and thee before great sin did, and now I thy son to-be-called

jukur nã hi. Tũ ham'rā apan ěgō majūrā nīar rakhā.'" Bas, ũ
fit not am. Thou me thy-own one labourer like keep." Enough, he
 uṭhal āu apan bāp hĩā gēl. Jakhanō ok'rā pahūche-lā kuchh dūr
arose and his-own father near went. When to-him to-reach some distance

bāki-ai halai ke okar bappā ok'rā dekhā'kai. Ū dōkh-ke ok'rā
remaining-even was that his father him saw. He seeing him

barā mōh lag'lai. Āu daur-ke ok'rā galā-sē mil'lai, āu chūme ohāṭe
great pity felt. And running his neck-with met, and to-kiss (and) lick
 lag'lai. Tab beṭwā ok'rā-sē kahal'kai ke, 'ē bābū-jī, ham Bhag'wān
began. Then the-son him-to said that, 'O father, I God

bhīrī āu toh'rā bhīrī barā pāp kaili, āu ham tōhar beṭā kahāwe
before and thee before great sin have-done, and I thy son to-be-called

jukur nã hi.' Bāki okar bappā apan nokar'wan-sē kahal'kai ke, 'khūb
fit not am.' But his father his-own servants-to said that, 'very

bēs bēs lūgā lāo āu ek'rā penhāwahī; āu ek'rā bāth-mē āguṭhi
good good cloth bring and him put-on; and this-one hand-on ring

penhā-dēhī, āu gōr-mē jūtā dēhī; āu ham'nhī khūb khātē-pitē-jāī, āu
put-on, and feet-on shoes give; and we well may-eat-and-drink, and

khusī karī; kāhe-kē i beṭā hamar mar chukal-hal, āu phen-ke jīal
merriment make; because this son my dead been-had, and again alive

hai; i bhulā-gēl-hal, āu ab phen-ke milal-hai.' Au ũ sab
is; this-one lost-had-been, and now again found-is.' And they all

khusī machāwe lag'lan.
merriment to-make began.

Okar bar'kā beṭwā bādh-mē halai. Āu jab huā-sē ā-ke ghar
His elder son field-in was. And when there-from coming house

bhīrī pahūchal tab gīt āu nāoh sun'lak. Tab ěgō naukār-kē bolā-ke
near reached then song and dance he-heard. Then one servant calling

puohh'lak ke, 'i sab kā hōit hai?' Ū kahal'kai ke tōhar bhāi
asked that, 'this all what being is?' He said that thy brother

āil'thū hai, sēi-se tōhar bāp khān-pian karait-bathū; kāhe-ke
came(-for-thee)' is, therefore thy father a-feast doing-is(-for-thee)'; because

beṭā nikē sukhē ghar āil'thin-hai.' Tab ũ khisiā gēl āu
the-son well (and) happy the-house-to come-is.' Then he angry became and

bhit'rē nā gēl. Tab okar bappē bāhar nikal-āilai āu sam'jhāwo-bujhāwe
inside not went. Then his father outside came-out and to-conciliate

lag'lai. Tab ũ apan bāp-sē bōlal ke, 'ētē bachhar-sē ham tōhar
began. Then he his-own father-to spoke that, 'so-many years-since I thy

sēwā karait-hī āu kahiō tōhar kah'nā-sē bāhar nā rah'li, taiō
perpetue am-doing and ever-even thy saying-from out not lived, nevertheless

* This is to represent the force of the termination *tāṣ*, instead of *tāḥ*. It does not mean that the brother has come to thee, but is a kind of *distant* command, impossible to give accurately in English. The form in *tāṣ* is used because it is *thy* brother, who is come. So later on, the feast is not given 'in thy honour' but it is *thy* father, who has given it.

ẽgō paṭh'rū bhī nā dēlā ke apan iār-dōst jōre khusī
one kid even not thōn-gavest that my-own friends with merriment
 machauti-hal. Bāki jais'hī tōhar i bēṭā āllau jē tōhar sab māl-jāl
I-might-have-made. But as (even) thy this son came-for-thee who thy all property
 paturian-mē jiān-kar-del'kau tū ok'rā-lā khān-piān kailā.' 'Tab ok'rā-sē
harlots-in wanted-for-thee thou him-for a-feast hast-done.' Then him-to
 ū kahal'kai ke, 'ē bēṭā, tū tō ham'rā sām'nē har dammē
he said that, 'O son, thou to-be-sure me before every moment-even
 raha-hai, āu jē-kuchh hamar hai sē sab tō tōrē hau.
livest, and whatever mine is that all to-be-sure thine-even is-to-thee.
 Ham'nhī-kē uchit hai ke khusī machāwī āu ānand
Us-to proper is that merriment we-may-raise and rejoicing
 karī; kāhe-ke, tōr i bhāī mar gelau-hal, jilau
we-may-make; because, thy this brother dead(-for-thee)¹ became, alive
 hai; bhūlal-gelau-hal, mil'lau hai.'
is(-for-thee); had-been-lost(-for-thee), found is(-for-thee).'

The next specimen is also from Gaya. The remarks prefixed to the preceding specimen apply also to this. The subject is a folk-tale.

¹ These terminations are *au*, not *ai* because it is *thy* brother who was dead, etc.

[No. 19.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARI.

MAGAHÍ DIALECT.

(GAYA DISTRICT.)

SPECIMEN II.

कोई जंगल में एगो साधु रह रहल, उन का जीरो एगो राजा मुठाते
 मुठाते जा पहुँचल, आउ साधु के देख के पाँवों ठाँके वरुं गेलन। साधु उनका
 पोसाक ज्ञान के बोड़ा ऐसन जंगल के खन प्याए ठाँ देवयोन, आउ पानी पीठा
 देवयोन। राजा प्या के आउ पानी पी के बहुत खुश भेलन, आउ ढूँढ़ा स्त्रा में बोड़े
 बेन वैठा से यकैनी बीकल गेलन। एव राजा साधु जी से हाथ जोड़ के पुछलन के
 भलाभाज हमना कुछ सीखावन के वाग कहों के भोक्ता से हमन कठेमान होए।
 साधु जी बोळलन के ई आनी वाग के श्राव नथ, पहिठा ई के ननाएन साँगी के
 नाम हन हम जपना, दुसन ई के सब जीव पन दैया नथना, तीसर ई के अनकन
 युक्त के क्षमा बनना, आउ चउथा ई के कभी कोई वाग के बमलुड ना बनना। ई आनी
 वाग के जो केउ साधन बन है भोक्ता पन भगवान सदा खुश रहै ह्य आउ भूल में
 भोक्ता वैकुण्ठ भोठ है। एकना सेबाए एक वाग राजा ठाँ के आउ भो है। उ ई
 है के बेबाव में पक्का रहे के अही। कभी केकनो प्यागोन से केकनो बीगाड़े स्त्रा
 वनावे के ना अही। ई सब वाग राजा सुन के साधु जी के पाँवों पन गीन पनलन
 आउ कहलन के हमना गुं बपन येठा वना ठ। एव साधु जी कहलन के जा गुं
 बेबाव से राजा बन ग। बेबाव से 'राज' बनना जंगल में वैड के गपसेबा बनना
 से भी बेस है। एगना में राजा के सीपाही पगुकी राजा के प्योजने प्योजने कुआँ
 पहुँच गेलन। एव साधु जी के पननाम बन के राजा बपन गाँव में घुन ऐलन ॥

[No. 19.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

MAGAHĪ DIALECT.

(GAYA DISTRICT.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Kōi jaṅgal-mē ēgō sādhuḥ raha-halan. Un'kā bhiri ēgō Rājā
A-certain forest-in one saint used-to-live. Him near one king
 bhulātē-bhulātē jā-pahūch'lan āu sādhu-kē dēkh-kē pāṣ lāg-ke baiṭh-gēlan.
losing-(his)-way went-up-to and saint seeing (his)-feet touching sat-down.

Sādhuḥ un'kā piāsal jān-ke thōrā-aisan jaṅgal-ke phar khāe-lā del'thin,
The-saint him thirsty knowing a-little-like forest-of fruit to-eat gave,
 āu pāni pilā del'thin. Rājā khā-ke āu pāni pī-ke bahut khus
and water to-drink gave. The-king eating and water drinking very glad
 bhēlan, āu ṭhandhā' hawā-mē thōrē bēṛ baiṭh'lā-sē thakainī
became, and cool air-in some time-(for) sitting-by weariness

nikal-gelain. Tab Rājā sādhu-ji-sē hāth jōr-ke puchh'lan
went-out (was-removed). Then the-king the-saint-to hand clasping asked
 ke, 'Mahārāj! ham'rā kuchh sikhāwan-ke bāt kahī, ke jek'rā-sē hamar
that, 'O-great-king! me some advice-of things say, that which-by my
 kaleān hōy.' Sādhu-ji bol'lan ke, 'ī chārō bāt-ke iād rakhā.
welfare may-be.' The-saint spoke that, 'these four things memory keep.

Pahilā ī ke, Narāyan sāmī-ke nām har dam jap'nā.
The-first this that, God' lord-of name every moment should-be-muttered.

Dūsar ī ke, sab jiu par dayā rakh'nā. Tisar ī
The-second this that, all lives on compassion should-be-kept. The-third this
 ke, an-kar chūk-ke chhamā kar'nā. Āu chauṭhā ī ke, kabhi
that, others mistake-of mercy is-to-be-made. And the-fourth this that, ever
 kōi bāt-ke ghamanḍ nā-kar'nā. Ī chārō bāt-kē jē-keu sādhan-
any thing-of pride not-to-be-made. These four things who-ever brings-

kara-hai, ok'rā par Bhag'wān sadā khus raha-hath. Āu ant-mē
into-practice, him on God always pleased is. And the-end-in
 ok'rā baikunṭh milā-hai. Ek'rā sewāy ēk bāt rājā-lōg-kē āu bhi hai.
him Heaven is-given. This besides one thing king-for more also is.

Ū ī hai ke, neāw-mē pakkā rahe-kē ohāhī. Kabhi kek'rō
That this is that, justice-in firm to-remain is-proper. Ever anybody-of

khātir sē kek'rō bigāre yā banāwe-kē nā' chāhī.' I sab
favour for anybody-of to-unmake or to-make not is-proper.' These all
 bāt Rājā sun-ke sādhu-jī-ke pāo-par gir-par'lan, āu kah'lan ke,
things the-king hearing the-saint-of feet-on fell-down, and said that,
 'ham'rā tū apan chēlā banā-lā.' Tab sādhu-jī kah'lan ke, 'jā
'me thou thine-own disciple make.' Then the-saint said that, 'go
 tū, neāw-sē rāj-kara-gā. Neāw-sē rāj-kar'nā, jaṅgal-mē
thou, justice-with govern. Justice-with it-is-proper-to-rule, forest-in
 baiṭh-ke tapasē-kar'nā-sē bhi bēsa hai.' Et'nā-mē Rājā-ke
sitting to-practise-austerities-than even better is.' In-the-meantime the-king-of
 sipāhi patuki Rājā-kō khōj'tē-khōj'tē huā pahūch-gēlan. Tab sādhu-jī-kē
sepoys followers the-king-for searching there arrived. Then the-saint-to
 par'nām-kar-ke Rājā apan gāw-mē ghur-ailan.
bowing-down the-king his-own village-into returned.

FREE TRANSLATION OF THE FOREGOING.

In a certain forest there dwelt a saint. One day a king lost his way and approached him. When the king saw him he paid him reverence and sat down. The saint seeing that he was thirsty gave him some wild fruit to eat and some water to drink. When he ate the fruit and drank the water, the king became glad in heart, and, after sitting for a short time in the cool air, his weariness left him. Then reverently clasping his hands before the holy man he said to him, 'Reverend Sir, deign to tell me some words of advice, by which my welfare may be assured.' The saint replied, 'Keep in thy remembrance these four things: First, to ever keep repeating the name of God; Second, to show compassion to all living creatures; Third, to be tolerant to the errors of others; and Fourthly, never to be vain-glorious for any cause. He who practiseth these four things, with him God is well-pleased, and, in the end, he findeth eternal bliss. Besides these, there is one thing more to be observed by kings, and it is this:—Ever remain firm in justice, and never promote or degrade anyone out of partiality.' When the king had made an end of hearing these words, he fell at the feet of the holy man crying, 'Take thou me as thy disciple.' But the saint in answer said, 'Go thou, and rule thy kingdom justly. To rule with justice is better than sitting in the forest and practising austerities.' In the meantime, the soldiers and followers of the king, who had been seeking him, arrived, and the king bowed down before the saint and returned to his own village.

The dialect of the Patna District is practically the same as that of Gaya. It is not however so pure, being influenced, on the one hand, by the Musalmān element of the City of Patna, and, on the other hand, by the Maithili spoken north of the Ganges in the Mozaffarpur District.

To the first may be attributed the use of the genitive postposition *kērā*, with a feminine *kērī*, instead of *kēr* which is an obvious imitation of the Urdū *kā*, feminine *kī*. We may also, in the same connexion note a common form of the third person singular of the Past tense, ending in *is*; thus, *dēkhis*, which is used by Musalmāns, as it is across the Ganges, and which is borrowed from the language current in Oudh.

To the influence of Maithili may be attributed the use of the word *gelain*, he went, in the first of the two following specimens.

The first specimen from Patna is a little scene in a zamindārī outchery. In which a peon, named Gūhan Singh, brings a complaint against a tenant named Jag Mōhan Singh. It is printed in facsimile, exactly as it was written, thus giving an example of Kaithī hand-writing as current in Patna.

[No. 20.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARI.

MAGAHĪ DIALECT.

(PATNA DISTRICT.)

SPECIMEN 1.

ଗୁଣ୍ଡ ଲିଂ — ୧ ପ୍ରମାଣୁଗାନ୍ଧୀ କମଳ ୧୭
 ୧୫ କା କଣ୍ଡ ଗାମୋରଣ ଲିଂ ମୋରଣ ୧୫ ଗାମା
 ୦୮ କାଡ଼ି ଧୋଳକ କେ ଲେ କେ ଧୋଳି କାଢ଼କେ ଅଧୁନ
 ଧୋ ମେ ଚୋରଣ ମେ ଶୁଭାଗ୍ ଗାମକେ ୧୫ ଧୁରୁଚେନ୍ଦ୍ର
 ଉଦ୍ୟ ଗାମାଗ୍ ମ୍ୟ ଧାନ୍ୟ ଚେନ୍ଦ୍ର କାଡ଼ି ଗାମକା
 ଧୋ ଶୁଭା ମଧ୍ୟାଚେନ୍ଦ୍ର କମଳ ମାଳା କାମକେ ୧୧
 ୦୧ ଉଦ୍ୟକା ଶୁଭା ଧୋ ୧୧ ଗାମାଚେନ୍ଦ୍ର
 ପ୍ରମାଣୁଗାନ୍ଧୀ — ଗାମୋରଣ ଲିଂ ୧ କା ଧାମ ୧୧
 ଗାମୋରଣ ଲିଂ — ଗୁଣ୍ଡ ଲିଂ ମେ ୧୫ ଧାମ
 ଗାମା ୦୮ (୧୨୮) ଗାମାଚେନ୍ଦ୍ର କମଳ ୧୧ ଧାମ
 ୧୫ କା ଗାମା ଧାନ୍ୟଚେନ୍ଦ୍ର ଗାମା ଧାନ୍ୟଚେନ୍ଦ୍ର
 ଧାମ କାମାଗ୍ ଶୁଭା ମାଳା ଚୋରଣ
 ପ୍ରମାଣୁଗାନ୍ଧୀ — ଗୁଣ୍ଡ ଲିଂ ୧୦ ଧୋମା ୧୧

[No. 20.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

MAGAHĪ DIALECT.

(PATNA DISTRICT.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Gūhan Simh,—E Gumāstā-ji, ap'ne-sē ham kā kahĩ? Jag-Mōhan Simh,
Gūhan Simh,—O Agent-sir, you-to I what may-say? Jag-Mōhan Singh,
 Mōhan Rāy Gaṅgā Lāl āur Pōkhan-ke khēt-ke pāni kāt-ke appan khēt-
Mōhan Rāy Gaṅgā Lāl and Pōkhan-of field-of water having-cut his-own field-
mē lē-gēlan. Sē hiahĩ sām'nē hathū. Pūchh-lēhun. Ū-par gārāri bhī
in took-away. He here before is(-for-you.) Ask(-him). That-on bund also
bādh-del'thi, āur nich'lā khēt sabh paṭā-lel'thi. Ab pāni āwe-kē daur
he-constructed, and lower fields all levelled. Now water coming-for way
na-hai. Ūpar-kā' sabh khētē tār hō-gelai.
not-is. Up-of all fields barren become-have.

Gumāstā—Jag-Mōhan Simh, i kā bāt hai?

The-Agent—Jag-Mōhan Singh, this what thing is?

Jag-Mōhan Simh,—Gūhan-Simh-sē ēk chilim gājā-lā jhag'rā

Jag-Mōhan Singh,—Gūhan-Singh-with one pipe-bowl (-of) gānjā-for quarrel
hō-gāl-hal, ap'ne chal-ke dekh-lā. Ham kahā gārāri bādh'li-hē? Gārāri
has-become, yourself going see. I where bund have-constructed? Bund
bādh-ke tō Bhat'nī Kahārin sabh pāni lē-gelain.'
having-constructed to-be-sure Bhat'nī water-bearer's-wife all water took-away.

Gumāstā.—Gūhan Simh chalā; khēt tō dek'lāwā.

The-Agent.—Gūhan Singh come-along; the-field now show (me).

The next specimen also comes from Patna, and is a village folksong describing how a young wife rebels against the harsh language of her mother-in-law. As it is in verse, the vowel *a* which is at the end of every word, but which is not pronounced in prose, is here fully pronounced. So also, the silent *a* in the middle of a word, which, in prose, is written as a small *a* above the line. Hence, in both these cases, the *a* will be found fully written in the lines below. As in the case of the last specimen, it is printed in facsimile.

¹ Note the force of *kāhā*, instead of *kahā*.

² *kā* is an oblique form of *ka*, borrowed from Bhojpuri.

³ This is a Maithili form.

[No. 21.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARI.

MAGARI DIALECT.

(PATNA DISTRICT.)

SPECIMEN II.

जय हम रहें साहू ठड़िका मयोजय।

कि नयठ १२५० नोऽ नरिना१७-०१

जय हम नहें साहू गुण गुणतिना

कि जय नोऽ१५० नोऽ नरिना१७-०१

रज जेन १७५० साहू दुई जेन १७५०

कि जयन चयों नोऽ होदिना१७-०१

[No. 21.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

MAGAHĪ DIALECT.

(PATNA DISTRICT.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Jaba hama rahalũ, Sāsũ, laṛikā abodhawā,
When I was, O mother-in-law, a-girl without-sense,

Ki taba-lē sahalũ tōhara batiā-rē-nā!
That so-long I-brooked thy words!

Aba hama bhēlũ, Sāsũ, tarunī juaniā.
Now I have-become, O mother-in-law, tender youthful.

Ki aba nā sahabḍ tōhara batiā-rē-nā!
That now not I-will-bear thy words!

Ēka bēri sahabḍ, Sāsũ, dūi bēri sahabḍ.
One time I-will-bear, O mother-in-law, two times I-will-bear.

Ki tisarē dharabḍ tōhara jhḍṭiā-rē-nā!
That the-third-time I-will-catch-hold-of thy hair-topknot!

Magahī is also spoken by 150,060 people in the north-east of the Palamau District where it borders on Gaya and Hazaribagh. The following is a specimen. It is printed (as written) in the Dēva-nāgarī character:—

[No. 22.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

MAGAHĪ DIALECT.

(PALAMAU DISTRICT.)

हे भाई हम का कहियो। भूठ डर के मारे अइसन डरइत हली कि जेकर हाल हम न कह सकियो। का भेल कि कलह जब हम सब पट्टार के किनारे किनारे बजार से अवइत हली तब पट्टार के उपरे बाघ बहुत जोर से गरजइत हल। हमनी सब देर आदमी हली कुछ डर न लगल। लेकिन आज ओही रास्ता से हम अपन मामा के गाँव में ठीक दू पहर के बेर अकेले गेली हल, जब पट्टार के जरी तर नदी आरा पहुँचली हेअ तब एक दम बड़ा खड़बड़ाहट बन में नदी तरफ सुनली हेअ जेह से मेवाज हमर सुध में न रहल। हम बुझली कि बाघ आग्रल और हमरा के धगलक। हमर हाथ में तरवार हल लेकिन अवसर न मिलल कि मेघान से बाहर निकासी। करेजा घरघराए लगल, डर के मारे हम कठुआ गेली। बाघ के बिना देखली बघचेंड़ी लग गेल। लेकिन धीरे देर के बाद जब हम ओने देखली तो का देखली कि एक बूढ़ा सौंताल नदी के पानी जे पट्टार के उपरे से गिरइत हल मकरी मारे के बहइत हलै। उहाँ से जे पथर नीचे बिगइत हलै, सई बीसो हाथ नीचे खड़बड़ाइते अवइत हलइ। जब ई देखली तब जीव में साइस भेल। हम अपने से ई बात खेपाल कर के अपन साइस पर हसइत हौ।

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

MAGAHĪ DIALECT.

(PALAMAU DISTRICT.)

TRANSLITERATION AND TRANSLATION.

Hē bhāi, ham kā kahiyō. Jhūth dar-ke-mārē aisan darait
O brother, I what may-say-(to-you). False fear-through so afraid
 hali ki jēkar hāl ham na kah sakiyō.
I-was that of-which the-account I not say can-(to-you).

Kā bhēl ki kalh jab ham sab pahār-ke kinārē-kinārē
What was that yesterday when we all the-hill-of side-by-side
 bajār-sē await hali tab pahār-ke up'rē bāgh bahut jōr-sē
the-market-from coming were then the-hill-of on a-tiger great force-with
 gar'jait hāl. Ham'nī sab dhēr ād'mī hali kuchh dar na lagal, lēkin
roaring was. We all many men were any fear not was-felt, but
 āj ōhī rāstā-sē ham apan māmā-ke gāo-mē thik
to-day that-very way-by I my-own maternal-uncle-of village-in just
 dū-pahar-ke bē akālē gēl-hāl. Jab pahār-ke jari tar nadī-ārā
noon-of at-the-time alone had-gone. When the-hill-of foot below the-river-bank
 pahūch'li-hēa, tab ēk-dam barā khar'barāhat ban-mē nadi taraph
I-reached, then all-at-once great crash the-forest-in the-river toward
 sun'li-hēa, jeh-sē mijāj hamar sudh-mē na rahal. Ham bujh'li
I-heard, whereby temper my proper-state-in not remained. I thought
 ki bāgh āel aur ham'rā-kē dhaelak. Hamar hāth-mē tar'wār hāl.
that the-tiger came and me caught. My hand-in a-sword was.
 Lēkin aw'sar na milal ki mēan-sē bāhar nikāli.
But opportunity not was-got-by-me that sheath-out-of outside I-may-take-(it)-out.

Karējā thar'tharāē lagal, dar-ke-mārē ham kathuā-gēli.
The-heart to-tremble began, fear-through I like-a-wooden-block-became.

Bāgh-kē binā dekh'lē bagh-ohēri lag-gēl. Lēkin thōrē dēr-ke
The-tiger without seeing motionlessness seized (me). But little while-of
 bād jab ham ōne dekh'li tō kā dekh'li, ki ēk būrhā Saūtāl
after when I that-side saw then what I-saw, that one old Santal
 nadī-ke pāni jē pahār ke up'rē-sē girait-hāl machh'ri mārē-kē
the-river-of water which the-hill of top-from falling-was fish killing-for
 banhāt halai. Uhā sē jē pathar nīchē bigait halai sēi
damming was. There from what stones downward throwing he-was those-very

bisō	bāth	nicē	khap̄barāitē	awaīt	halai.	Jab	i
<i>scores-of</i>	<i>cubits</i>	<i>downwards</i>	<i>crashing</i>	<i>coming</i>	<i>were.</i>	<i>When</i>	<i>this</i>
dek̄h'li	tab	jiw-mē	sāhas	bhēl.	Ham	ap'ne-sō	i bāt
<i>I-saw</i>	<i>then</i>	<i>mind-in</i>	<i>courage</i>	<i>become.</i>	<i>I</i>	<i>in-my-own-mind</i>	<i>this thing</i>
kheāl-kar-ke	apan	sāhas	par	hasaīt-hī.			
<i>thinking</i>	<i>my-own</i>	<i>courage.</i>	<i>on</i>	<i>am-laughing.</i>			

Magahi is also spoken in the western portion of South-Gangetic Monghyr and in a small tract in the South-West corner of Bhagalpur. The language is the same as that spoken in Patna and Gayā, and it is quite unnecessary to give examples. Along the banks of the Ganges some Maithili forms have intruded, but they are easily recognised.

AUTHORITY—

GRIMMOND, G. A.,—*Seven Grammars of the Dialects and Sub-dialects of the Bihārī Language, Part VI. South-Maithil-Magadhī Dialect, of South Munger and the Bārḥ Subdivision of Patna.* Calcutta, 1886.

Ascending the plateau to the South and South-East of Gaya, we come to the District of Hazaribagh. Here, also, the language is the same as that of Gaya, and further examples are unnecessary. No monograph has been written regarding the Aryan Dialect spoken in this District. It will, of course, be understood that there are Dravidian and Muṇḍā tribes in the District who speak their own languages, which will be treated of in the proper place.

West of Hazaribagh, lies the District of Palamau, on the Eastern border of which, as already shown, Magahi is also spoken. On the South, Hazaribagh is separated from the Chota Nagpur plateau of the District of Ranchi by the valley of the Damuda and its affluents. The dialect of this latter plateau is not Magahi, but is a form of Bhojpuri, although in the North of the area Magahi is spoken by 20,141 settlers who have immigrated from Hazaribagh. We may, therefore, state as general facts, that, of the two plateaux in the Chota Nagpur Division, the Aryan language of the Northern, or Hazaribagh, plateau, is Magahi, and that of the Southern, or Ranchi, plateau, a form of Bhojpuri.

On the East of Hazaribagh, we drop down from the plateau into the Southern portion of the Sonthal Parganas and the North of the District of Manbhum. Bengali is the language of that portion of the Sonthal Parganas which adjoins Hazaribagh, and of the whole of the District of Manbhum. The latter District runs down the East side of the District of Ranchi, and both are bounded on the South by the District of Singhbhum, including the two Native States of Sarai Kala and Kharsawan. These also are below the Ranchi plateau, so also are the five Parganas of Silli, Bundu, Rahe, Baranda, and Tamar, which belong to Ranchi, and are situated in the extreme East of that District, bordering on Manbhum.

Manbhum is a Bengali-speaking District, and the same language is spoken in that part of Singhbhum, known as Dhalbhum, which is South of Manbhum. The State of Sarai Kala consists of two portions, an Eastern and a Western. In the Eastern, both Bengali and Oṛiyā are spoken by different nationalities. In the rest of Singhbhum, in the State of Kharsawan, and in the Western portion of the State of Sarai Kalā, the main language is Oṛiyā.

In all these sub-plateau tracts, however, there is a strong element speaking, not the main language of the locality, but some form of Magahi. We find pure Magahi spoken in the Chakradharpur Thana in the North of Singhbhum, just below the plateau, and also in the States of Sarai Kala and Kharsawan. So also, in Manbhum, and, again in Kharsawan, we find a corrupt Magahi spoken principally by Kurmīs, which, among other names, is usually called Kurmāli, a form of speech which we shall deal with presently. In the same District pure Magahi is spoken locally by some of the higher castes. In the five sub-plateau Parganas of Ranchi, besides the non-Aryan Munḍāri, there are spoken both Bengali and a dialect of Magahi, locally known as Pāch Parganiā or Tamariā, which more nearly approaches the pure form of the language, and which is not so much mixed with Bengali as the dialect of the Manbhum Kurmīs. To conclude, as will be shortly explained, the same corrupt Bengali-Magahi language is also spoken in the South-East of the Hazaribagh District, on the border of Manbhum, in the thānās of Gola and Kashmar, and in a part of the Thana of Ramgarh, and, it may be added, in the distant District of Malda. All this will be subsequently dealt with. Suffice it to say that, at present, the Ranchi plateau is surrounded on three sides by a belt of speaker of Magahi, on the North and South, in its pure form, and on the East, mainly in a form corrupted by the neighbouring Bengali.

It must be noted that in this belt, Magahi is not the language of any locality. It is essentially a tribal language. In Manbhum, speakers of Kurmāli live side by side with speakers of Bengali, and in Singhbhum and its Native States, side by side with speakers of Oriyā, or, in the case of Eastern Sarai Kala, with some speakers of Oriyā, and with other speakers of Bengali.

This state of affairs is illustrated in the accompanying map.

The following tables show the relative importance of the various Aryan languages in these bilingual Districts:—

HAZARIBAGH.

	NUMBER OF SPEAKERS.
Magahi	1,069,000
Kurmāli	7,333
Munḍā and Dravidian Languages	87,550
Other Languages	438
TOTAL	1,164,321

MANBHUM.

Bengali including Khariā Thār	907,690
Kurmāli and Magahi ¹	111,100
Munḍā and Dravidian Languages	171,727
Other Languages	2,811
TOTAL	1,193,328

¹ Pure Magahi is spoken by Zamindārs and Magahiā Brāhmins of Jharīa, Katrae, and Newagerh, but separate figures are not available.

RANCHI.

Magahi	20,141	
Pāch Parganiā	8,000	
Nagpurīā Bhojpuri	297,585	
Bengali	54,860	(principally spoken by Jains).
Mundā and Dravidian Languages	731,946	
Other Languages	16,353	
TOTAL	1,128,885	

SINGHBHUM.

Magahi	25,867	
Bengali	106,636	(in Dhalbhum).
Oriyā	114,402	
Mundā and Dravidian Languages	297,878	
Other Languages	655	
TOTAL	545,488	

SARAI KALA.

Magahi	34,816	
Bengali	4,115	(immigrants from Dhalbhum).
Oriyā	21,219	
Mundā Languages	33,690	
TOTAL	93,839	

KHARSAWAN.

Magahi	987	
Kurmālī	2,957	
Oriyā	8,867	
Mundā Languages	22,659	
TOTAL	35,470	

Before dealing with Kurmālī, I shall describe the purer form of Magahī, which is current South of the Ranchi Plateau. The two following specimens come from Singhbhum, and may be taken to represent the Magahī of that District, and of Sarai Kala and Kharsawan. It will be seen that it is practically the same as that of Gaya and Hazaribagh. There is some carelessness shown in the use of the oblique genitive, as in *ōkar* for *ok'rā* in the first line of the first specimen, but no other peculiarity is presented. The first specimen is a short passage from the Parable of the Prodigal Son. It is quite unnecessary to give the whole, or to give an interlinear translation. The second specimen is a little fable. Here an interlinear translation has been given.

[No. 23.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIIHARĪ.

MAGAHĪ DIALECT.

(SINGHBHUM DISTRICT.)

SPECIMEN I.

कोई अदमी के दू बेटा हलइ। ओकर में से छोटका अपन बाप से कहलइ कि ए बाप धन-दौलत के जे हमर बखरा होवइ से हमरा दे दे। तब ऊ अपन धन-दौलत बाँट देलइ। ढेर दिन नइ बितलइ कि छोटका बेटा सब जमा करलइ अवर दूर देश चल गेलइ अवर ऊ हुआँ धन-दौलत लुचइ में उड़ा देलइ। अवर जब ऊ सब उड़ा चुकलइ तब हुआँ बड़ी अकाल पड़लइ अवर ओकर दुख होवे सुरू होलइ। अवरउ ऊ देश के एक अदमी के इहाँ जा के रहे लगलइ। अवर ऊ ओकरा सूअर चरावे ला अपन खेत में पेटेलइ। अवर ऊ सुअरवन के खाल छिलकवन से अपन पेट भरे खोजलइ। से उ ओकरा केउ नइ देलघीन। तब ओकर हीय भेलइ अवर ऊ कहलइ कि हमर बाप के केतना मजुरा के खा के भी उन्नइइ, अवर हम भूखे मर ही। हम उठब अवर अपन बाप भोरी जैबइ, अवर ओकरा कहबइ बप्पा परमेश्वर भोरी अवर तोर भीरू पाप करेली हे। अब हम तोर बेटा कहावे लाइक नखी। हमरा तोर मजुरवन में से एक मजूर निअर रख ॥

TRANSLITERATION.

Kōi ad'mī kē dū bēṭā halai. Ōkar-mē-sē chhoṭ'kā apan bāp-sē kah'lai ki, 'ē bāp, dhan-daulat ke-jē hamar bakh'rā hōwa hai sē ham'rā dē dē.' Tab ū apan dhan-daulat baṭṭ' delai. Dher din nai bit'lai k' chhoṭ'kā bēṭā sab jamā kar'lai awar dūr dēś chal gelaī. Awar ū huā dhan-daulat luchi-mē uṛā delai. Awar jab ū sab uṛā ohuk'lai tab huā bari akāl par'lai, awar ōkar dukkh hōwe surū holaī. Awar-ū ū dēś-ke ēk ad'mī-ke ihā jā-ke rahe lag'lai. Awar ū ok'rā sūar charāwe-lā apan khet-mē peṭhailai. Awar ū suar'wan-ke khāl chhilak'wan sē apan peṭ bhare khoj'lai. Sē-ū ok'rā keu nai del'thin. Tab ōkar hōē bhelaī, awar ū kah'lai ki, 'hamar bāp kē ket'nā majūrā-kē khā ke bhī ubra hai, awar ham bhūkhe mārā hī. Ham uṭhab awar apan bāp bhīrī jaibaī, awar ok'rā kah'bai, "bappā Paramēśar bhīrī awar tōr bhīrū pāp kar'li hē; ab ham tor bēṭā kahāwe laik nakhī, ham'rā tōr majur'wan-mē-sē ēk majūr niar rakh."'

[No. 24.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

MAGAHĪ DIALECT.

(SINGHBHUM DISTRICT.)

SPECIMEN II.

A FABLE.

प्रगो सुम अपन सब धन-सम्पत् बेच के सोना किलहर, अवर ओकरा ऊ गला के ईटा नियर बना के धरती में गाड़ के रोज ओकर पहरा दे इलहर। ओकर कोई पड़ोसिया ई भेद अटकर से बूझे परलहर, अवर ओकर घर सुबा पा के गड़ल सोनवा निकाल लेलहर। केतना रोज पीछे ऊ सुम ऊ ठाँव कोइलहर। अवर खाली देख के रोप्र लगलहर। ओकर रोआई सुन के ओकर दोस्त मोहीम अइलधीन अवर ओकरा बुझा के कहे लगलधीन, ए-भाई, तू काहे खातिर रोच है। जब लग सोनवा तोर पास इलउ, तब लग तू ओकर पहरादार छोड़ अवर कुछ तो नइ इलि। एइ से तू ऊ गड़हा-ठो में प्रगो पहर रख से अवर ओकरे भुलाप्रल सोनवा बुझ लेहीं।

जे अदमी अपन धन के केकरो दुख विपद में नइ लगाव इह, अवर न अपन जीव में खा इह, ओकर धन अकारय इह, अवर ऊ धन अइसने उड़ जा इह ॥

TRANSLITERATION AND TRANSLATION.

Egō sūm apan sab dhan-sampat bēch-ke sōnā kin'laī, awar
A-certain miser his-own all wealth-property having-sold gold bought, and
 ok'rā ū galā-ke ītā niyar banā-ke dhar'ti-mē gār-ke
it he having-melted a-brick like having-made the-ground-in having-buried
 rōj ōkar pah'rā dē-halāī. Ōkar kōi paṛosiya i bhēd
(every)-day of-it guarding used-to-give. Of-him a-certain neighbour this secret
 at'kar-sē bujhe paīlāī, awar ōkar ghar sunnā pā-ke gaṛal son'wā
guess-by to-discover got, and his house empty having-found the-buried gold
 nikāl lelaī. Ket'nā rōj piōhhē ū sūm ū thāw koṛ'laī awar khālī
having-extracted took. Some days after that miser that place dug and empty
 dēkh-ke rōe lag'laī. Ōkar rōāi sun-ke ōkar dōst-mōhim aī'thīn,
having-seen to-weep began. His weeping having-heard his friends came,
 awar ok'rā bujhā-ke kahe lagal'thīn, 'ē bhāī, tū kāhe khātir sōcha-hē?
and him having-advised to-say began, 'O brother, thou what for art-grieving?
 Jab-lag son'wā tōr pās halātū tab-lag tū ōkar pah'rādār ohhōṛ
As-long-as the-gold of-thee near was-(to-thee), so-long thou of-it a-watchman except
 awar kuchh tō naī halē. Bī-sē tū ū gaṛ'hā-thō-mē egō pathar
other anything indeed not wast. This-from thou that hole-indeed-in a stone
 rakh-lē, awar ok'rē bhulāel son'wā bujh-lēhī.
place-for-ithyself, and it-indeed the-lost gold imagine.'

Jē ad'mī apan dhan-kē kēk'ro dukh bipad-mē nai lagāwa-haī,
What man his-own wealth anyone's grief affliction-in not does-apply,
 awar na apan jīw-mē khā-haī, ōkar dhan akārath haī, awar ū dhan
and not his-own life-in does-eat, his wealth useless is, and that wealth
 alsanē ur-jā-haī.
in-this-very-way flies-away.

FREE TRANSLATION OF THE FOREGOING.

A certain miser sold all that he had, and bought some gold, which he melted and fashioned into a brick. He then buried it in the ground, and kept watch over it day-by-day. One of his neighbours guessed the secret, and, finding his house one day vacant, took out the gold and carried it off. Some days after, the miser dug the place up, and, finding nothing there, began to cry. His friends hearing his lamentations came to him, and began to console him, saying 'brother, why art thou grieving? As long as the gold was with thee thou wast nothing but its watchman; now, therefore, put a stone into the same hole, and imagine it to be thy lost gold.'

The riches of a man who neither uses them for the calamities or distresses of others, nor enjoys them himself, are of no use, and fly away just like the miser's gold.

EASTERN MAGAHI.

It has been already pointed out that in the localities where Bihārī meets Bengali, we find one of two conditions in existence. North of the Ganges, as a rule, the two languages gradually merge into each other, and we notice an intermediate dialect, such as, for instance, the Siripurīā of Eastern Purnea, which it is difficult to define either as the one or as the other language. The District of Malda presents an exception, for, here, we see two, and even three, nationalities living side by side, each adhering to its own form of speech. Thus, in one and the same village, there will be found speakers of Bihārī, Santālī, and Bengali, according to the respective origins of the speakers.

South of the Ganges, we come upon the same state of affairs as in Malda. For instance, as has already been shown,¹ there is a tract in the Deogarh Sub-division of the Sonthal Parganas, in which both Maithili and Bengali, besides various Munḍā languages, are spoken side by side, without uniting into one general, composite speech. Going further south into Manbhum, we find that Bengali extends on the west up to the foot of the Ranchi and the Hazaribagh Plateaux. There it suddenly stops, face to face with the various forms of Bihārī which compose the Aryan speech of the highlands of Chota Nagpur.

There are, however, emigrants from these highlands into the Bengali-speaking area. These have retained their own language, though, as could only be expected of a small people living for generations in contact with a great people, they have not resisted the temptation of borrowing words and grammatical forms from those amongst whom they live. The result is a kind of mixed dialect essentially Bihārī in its nature, but with a curious Bengali colouring. It is the same with the speakers of Bihārī in Malda. It must be remembered that in each case, the dialect is not a local one. It is not, as in the case of Siripurīā, the language of a border tract between a country whose language is Bengali, and a country whose language is Bihārī. In each case this dialect is the language of a strange people in a strange land. All round them, and usually in a great majority, live the true people of the country, who speak a Bengali of considerable purity, and quite distinct from the mixed Bihārī spoken by these immigrants.²

In Manbhum this language is principally spoken by people of the Kurmī caste, who are numerous in the Districts of Chota Nagpur, and in the Orissa Tributary State of Mayurbhanja. They are an aboriginal tribe of Dravidian stock and should be distinguished from the Kurmīs of Bihar who spell their name differently, with a smooth,

¹ *Vide ante*, p. 25.

² To avoid misapprehension, I wish it to be clearly understood that the above remarks are in no way to be taken as deciding any ethnological problems, and that in talking of the Bengali speakers as the true people of the country, I do not mean that they necessarily are the autochthones of Manbhum. I am simply writing from the point of view of actual existing linguistic facts, and, from that point of view, Bengali speakers are, amongst the speakers of Aryan languages, the people who are in possession of the district at the present day.

instead of a hard, *r*.¹ The two quite distinct tribes have been mixed up in the Census, but as their habitats are also distinct, the following figures may be taken as showing with considerable accuracy the number of Kurmīs in the area under consideration :—

Name of District or State.	Number of Kurmīs.
Manbhum	226,034
Hazaribagh	71,065
Ranchi and Palamanu	60,382
Singbhum	12,400
Orissa Tributary States	39,989
Chota Nagpur Tributary States	27,944
TOTAL	437,814

These Kurmīs do not all speak corrupted Bihārī. Many of them speak Bengali and Oṛiyā. On the other hand, in Manbhum, it is not confined to this one caste, but is also spoken by people of other tribes. The same dialect is spoken by aborigines in the Chhattisgarh Feudatory State of Bamra, where it is known as Sadrī Kōl. In the Orissa Tributary States, the Kurmīs nearly all talk Bengali, although living in an Oṛiyā-speaking country, and only very few have been returned as speaking the mixed dialect. It will thus be understood that the figures for the people speaking it will not agree with those given above for the tribe. The corrupted dialect has been returned under various names, but in every case it is essentially the same form of speech. The following table shows the number of its speakers, and the name under which, in each case, it was returned :—

Name of District or State.	Name under which originally returned.	Number of speakers.
Manbhum ²	Magahi, Magahiā, Korhā, Kurmālī Thūr, Khattā, or Khattāhi.	111,100
Kharsawan State	Kurmalī	2,957
Hazaribagh	Bengali	7,333
Ranchi	Pāch Parganiā or Tamariā	8,000
Bamra State	Sadrī Kōl	4,194
Mayurbhanja State	Kurmālī	280
Malda	Hindi	180,000
	TOTAL	313,864

¹ See Journal of the Asiatic Society of Bengal, Vol. lxvii, 1898, Part III, pp. 110 and ff.

² These figures, however, include speakers of pure Magahi, who are Zamindars and Magahiya Brāhmins of Jharis, Katras, and Nawagarh. Separate figures for these are not available. The original figures received from Manbhum were 120,798, but these include some 9,700 speakers of the Karmālī dialect of Santālī, which is quite distinct.

It will be most convenient to call this form of speech 'Eastern Magahi' for none of the local names applies sufficiently to all the speakers.

In Manbhum and Kharsawan this corrupt Magahī is spoken principally by Kurmis, and is locally known as Kurmāli Thār. The word 'Thār' means literally fashion, and the name means the Aryan language as spoken in the Kurmāli fashion. It is also known as Korthā, or, in the north-west of Manbhum as Khaṭṭā, or, in the west of the same district, as Khaṭṭāhī. It is spoken all over the district, but most generally in the west and south-west. It is, in Manbhum, written in the Bengali character, and this has led to its having been described by some as a dialect of that language.

The following are the principal peculiarities of the dialect, as exhibited in the specimens received from Manbhum :—

Pronunciation.—A long *ō* becomes *a* (pronounced in the Bengali fashion like the *o* in 'hot') thus for *lōkēr*, of a man, we find *lakēr*; for *ō-kar* of him, (a Bihārī form), *a-kar*; we find in the same sentence both *gōr'khiyā* and *gar'khiyā*, a shepherd; for *kōna*, anything, we have *kanha*; for *mōr*, my, and *tōr*, thy, *mar* and *tar*; and for *bhōj*, a feast, *bhaj*. So many others. The word *ohhōṭō* (for *ohhōṭa* in standard Bengali) is, however, pronounced *chhuṭu*.

An *i* or *e* is apt to change a preceding *a* to *e*. Thus Bengali *kahilek*, he said, becomes *kehalāk*; *kahi-ke*, having said, *kehi-ke*; *besi-ke* having sat, for *basi-ke*; *kerlā āhā*, I have done; *keri-ke*, having done; *kh'enē*, at a time. So also *maidhē* for *madhyē*, in.

In the word *hōchhā*, for *ichchā*, a wish, *h* has been prefixed.

Nouns.—The pleonastic suffix, *ṭā*, *ṭāi* or *ṭāy* is very common. Sometimes, it has the force of the English definite article. Thus *chhāwā-ṭā*, the child; *bēṭā-ṭāy*, the son. Its genitive case is *ṭek*, as in *gharī-ṭek bādē*, after a space of twenty minutes. Here it gives the sense of 'about.'

The syllable *ek* is added in the sense of the English indefinite article. Thus, *thar-ek*, a little. *Ek-ṭā*, is used in the same sense, as in *ek-ṭā munī-kē dāki-ke*, having called a servant.

In the declension of nouns, the sign for the Accusative-Dative is *kē*, which belongs both to Bihārī and Bengali. Thus *bāp-kē*, to the father. The Bihārī termination *lāy* or *lāi* is also used for the Dative, as in *chārāo-lāi*, for feeding.

The Genitive has several terminations, *vis.*—

- (1) *ēr*. This is the regular Bengali termination, as in *lakēr*, of a man.
- (2) *ō-kar*. This occurs only in *Bhagamānē-kar*, of God.
- (3) *kar*. This is a Bihārī termination. It occurs in *daulat-kar*, of the wealth.
- (4) *kōr*. This is also Bihārī. It occurs in *muluk-kēr*, of the country; *sūar-kēr*, of the hogs; *miṭhāi-kēr*, of the sweetmeats.
- (5) *ek*. This is the commonest termination of all. It is a corruption of the Bihārī *ak*. It occurs in *dhanin-ek*, of a rich man; *bāp-ek*, of the father; *Bhagamān-ek*, of God; *munī-ek*, of a servant. If a noun ends in *ā* there are irregularities. Thus, we have *gharī-ṭ-ek*, of about twenty minutes; *bēṭā-k*, of a son; *lā-h-ek*, of a boat (*lā*, for *nā*).

The Instrumental and Locative, are formed by adding *ē*. Thus, *bādē*, afterwards ; *ghārē*, in the house ; *hāthē*, on the hand ; *dakānē*, in the shop ; *bhūkkhē*, by hunger.

The Plural is usually the same as the Singular, but in the case of human beings *gulā* is added. Thus *muniś-gulā-kē*, to the servants ; *bābu-gulā-k*, of the Bābūs.

Pronouns.—The following forms occur:—

1st Person, *māy*, I ; *ma-kē*, to me ; *mar*, my, but *hāmar pash*, near me ; *hām'rā*, we ; *hām'rā-kē*, to us ; *hām'rā-kar*, of us.

2nd Person, *tāy*, thou ; *tar*, thy, but *tah'rē*, or *tarē*, *ēsan*, like thee.

3rd Person, *ū*, he ; *a-kē*, *ak'rā-ke*, him ; *akar*, *ak'rā*, his (the latter only once, agreeing with a nominative plural).

Tēy, *sē*, he ; *tā-khē* (sic) to him ; *tā-kar*, of him. *Tāk'rē* (*hātē*), (for the reason) of that. Similarly *ek'rē* (*hātē*), (for the reason) of this ; *tārādēr*, of them.

The Relative and Correlative Pronouns are *jē*, and *sē*.

Adjectival pronouns are *ahē* and *sēi*, that, and *chē*, this. *Kea* is anyone, and *kanha* is anything.

The Verb.—Singular and Plural are, as a rule, the same.

AUXILIARY VERBS, AND VERBS SUBSTANTIVE.

PRESENT—

- (1) *āhā*, I am ; (2) *āhis*, thou art ; *āhē*, *āhek*, he is. Once, as an auxiliary, *āihōk*, he is ; *nēkhē*, *nēkhekh* (sic), *nēkhat*, he is not. *Hek*, *hekek*, *hetek*, he becomes, he is going on.

PAST—

- (1) *Helaḍ*, I was.
(3) *Hel*, *helek*, he was.
Also, (1) *rahā*, I was.
(8) *rahō*, *rehek*, he was.

OTHER FORMS—

- Hai-ke*, having become.
Hēlēi, *helī*, on becoming.
Ah'bē keris, thou doest existing, thou existest.

FINITE VERBS.

PRESENT TENSE.

1st Person, *lāgaḍ*, I seem ; *khāṭahā*, I labour.

2nd Person, *keris*, thou doest.

IMPERATIVE.

1st Person, *chālē*, let us come.

2nd Person, *dē*, give thou ; respectful, *rākhē*, keep ; inferior, *pindhāohāk*, put on ; *dehāk*, give.

PRESENT DEFINITE.

Only one instance occurs, in the curious form, *khāwāis-āhē*, he is feeding.

IMPERFECT.

Only one instance, *bēche-helaḍ*, I was selling.

HABITUAL PAST.

Pāotāk, he (they) used to get; *pār'tāk*, he (they) used to be able.

FUTURE.

Pāyam, I shall get; *kaham*, I shall say; *kerbēi*, we shall do; *debēi*, we shall give.

PAST—

1st Person.—This occurs under three forms; viz. :—

(a) *Pāolaḍ*, I obtained; *keh'laḍ*, I said; *khuj'laḍ*, I demanded; *dekh'laḍ*, I saw; *lāg'laḍ*, I began; *tek'laḍ*, I obstructed.

(b) *Pāolēi*, I obtained; *delēi*, I gave.

(c) *Aṭāolāhan*, I reached; *śudhāolāhan*, I enquired.

2nd Person.—Only one instance, *lāgāolē*, thou didst commence.

3rd Person.—This usually ends in *āk*, as in *keh'lāk*, he said; *delāk*, he gave; *guchāolāk*, he lost; *sirāolāk*, he finished; *rah'lāk*, he stayed; *ker'lāk*, he made; *pāolāk*, he obtained; *khāolāk*, he ate; *bāch'lāk*, he survived; *lāg'lāk*, they began; *śudhālāk*, he (they) enquired; *bujhāolāk*, he entreated; *urāolāk*, he wasted.

In the case of Intransitive verbs sometimes the Bihārī custom of dropping all terminations is followed, as in *gēl*, he went.

Sometimes almost pure Bengali forms are used, as in *keh'lek*, he said; *kah'len*, he said.

PERFECT.—This is built on the Bihārī system.

1st Person.—(a) Transitive verbs, *ker'lē-āhā*, I have done; *kāṭ'lē-āhā*, I have disobeyed.

(b) Intransitive verbs, *maral-āhā*, I have died.

2nd Person.—Transitive verb, *delē-āhis*, thou hast given.

3rd Person.—(a) Transitive verb, *ṭhān'lē-āhē*, he has considered; *ān'lē-āhē*, he has brought. Also *pāolē-āihōk*, he has got.

(b) Intransitive verb, *āol-āhek*, he has come; *gēl-āhek*, he has gone.

PLUPERFECT.—*Rākh'lē-rahē*, he appointed (a long time ago); another form is *mari rahē*, or *mari rehek*, he died (a long time ago). Before the auxiliary the final *l* of the Past Participle of an intransitive verb, becomes *r*. Thus *gēr* (for *gēl*) *rahā*, I had gone; *gēr rahē*, he had gone.

PAST CONJUNCTIVE.—The following appears to belong to this tense: *keretēlia*, (that) they might have made.

CONJUNCTIVE PARTICIPLE.—This is pure Bihārī. Thus,—*bāṭi-ke*, having divided; *lēt-ke*, having taken; *jāi-ke*, having gone; *keri-ke*, having made; *kehi-ke*, having said, and many others.

As examples of Compound Verbs, we have *dēi-delāk*, he gave; *danṛi jāi-ke*, having run, and others.

THE CONDITIONAL PARTICIPLE—*delēi*, on giving; *hālēi*, *helēi*, on becoming.

OTHER FORMS are *ghurek bērā*, the hour of returning; *khābār*, of eating.

Idiom —

The Negative is *nehi* or *niki*.

Example of a Potential Verb,—*sirāolē pār'tāk*, they used to be able to finish.

Example of an Inceptive Verb,—*kere lāg'lāk*, they began to make.

Note the form *richek*, a little, a corruption of the Bihāri *rachi-ke*, or *achik*.

The following specimens come from Manbhum, and are in the Bengali character. They may also be taken as illustrating the Kuṛmāli of Kharsāwān. They have been written down for the purposes of the Survey by Babu Sital Chandra Chatterjia, Sub-Inspector of Schools :—

[No. 25.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHÂRI.

EASTERN MAGAHI DIALECT.

SPECIMEN I.

KURMALI THÂR.

(MANBHUM DISTRICT.)

এক লকের ছুটা বেটা চালিয়া রেহেক। তারাদের মইধে ছুটু বেটাটায় অকর বাপ্কে কেহলাক্। বে বাপ্-হে হামরাকর দৌলতকর যে মঁয় হিঁসা পায়ম্ সে মকে দে। তখন তাকর বাপ্ আপন দৌলত বাঁটিকে অকর হিঁসা দৌই দেলাক্। খড়েক দিন বাদে ছুটু বেটা ছাওয়াটা আপন ধন দরিব লেইকে বিদেশ গেল্। সে ঠিনে যাইকে উজবক্ হইকে সডে খুচাওলাক্। যডে খরচা কেরিকে সডে শিরাওলাক্ তডে অহে মুলুককের বেড়ি আকাল হেলেক। তাকরে খাতির অকর দুখ হেঁলেই ক্ষেণে সেই মুলুককের এক বেড়ে খানিনেক্ ঘারে রহলাক্। অহে খনিচা অকরাকে টাইড়ে শূয়র চারাওলাই গোরখিয়া রাখলে-রহে। অহেলায় গরখিয়া শূয়রকের খাবার চকা খাইকে আপন পেট ভরায়ক্ হিঁচা কেরলাক্। বিচকম তাখে কেয় কন্থ নেহি দেলৈই। মনে মনে ঠানলে আহে মর বাপেক্ ঘারে কেতেক বেরছনিয়া আহেক। অকরা মান্ধি এতিক বেরছন্ পাওতাক বে খাইকে নেহি শিরাওলে পারতাক্। আর মঁয় ভুঁখে মরল্ আই। মঁয় বাপেক্ ঠাই যাইকে কহম্ বাপ্-হে মঁয় ভগমানেকর ঠাই আর তর ঠাই দখ কেরলে আই। তর বেটাক্ লাক্ মঁয় না লাগঁও। উঁয় মকে মুনিশ রাবৈ। তাকর বাদে উ আপন বাপেক্ ঘার গেল্। অকর বাপ্ অকে ফারাকলে দেখিকে বেড়ি দুখ পাওলাক্। অকর বাপ্ আপন ছাওয়া-টাকে দেখিকে দৌড়ি যাইকে বেঁচায় ধরিকে চুমা খাওলাক্। তখন অকর ছাওয়াটায় কেহলাক্ বাপ্-হে তর ঠিনে আর ভগমানেক ঠিনে মঁয় গুণ্হাঁ কেরলে আই। তর বেটাক্ লাক্ মঁয় না লাগঁও। অকর বাপে মুনিশগুলাকে কহলেন বে অকে বেশ লুগা আনিকে পিঁখাওছাক্ আর অকর হাঁখে অংটি দেহাক্, গড়ে জুতা দেহাক্। আর চালৈ হামরা খাই পিকে মজা কেরবৈ। মর এহে বেটাটা মরি রেহেক আর বাঁচলাক্; হারাই গের রহে আর পাওলৈই। এতনাটা কেহিকে মজা কেরে লাগলাক্॥

অহে লক্টার বড় বেটাটা খেত গের রহে। সে ঘুরেক বেরা যখন ঘার পঁছচাপঁছচি হেল তেখনে নাচ বাজনাংকর জাঁক শুনিকে একটা মুনিশকে ডাকিকে শুখাওলাক্ কিনা লায় এতেক নাচ বাজনা হেহেক রে। মুনিশটাই কেহলেক তর ভাই আওল আহেক্, তাকরে হঁতে কুটুমকে খাওয়াইসাহে কেসে ন অকে ভাল্হি ভাল্হি পাওলে আই-হোক। একরে হঁতে অকর রাগ হেলেক, ঘারে নিহি গেল্। অকর বাপ্ তখন বাহরার আসিকে আনেক আনেক বুঝাওলাক্। তখন তেঁয় কেহলাক্ মঁয় এতনাদিন তর মুনিশেক লেখে খাটই কখন মঁয় তর কাথা নেহি কাটলে আই মনেক উঁয় মকে একটা ছাগেছোয়া নিহি দেলে আহিল বে পাঁচ ভাই মজা কেরেতেলির। তর বে বেটাটাই তহরে এসন্ নাচনি লেইকে তরে এসন্ ধন দরিব উড়াওলাক্ সে ঘুরিকে পঁছচৎ না পঁছচতে উঁয় তজ লাগাওলে। তখন অকর বাপ্ কেহলাক্ সডে দিনত উঁয় হামর পব অববে কেরিল। সডে ধন দরিব তরে হেহেক। কিন্তুক এখন রিচেক মজা কেরে হেহেক কেসেন তব এহে ভাইটা মরি রহে ঘুরিকে বাঁচল হারাই গের রহে ঘুরিকে পাওপাঁও ॥

BIHĀRĪ.

EASTERN MAGAHĪ DIALECT.

SPECIMEN I.

KURMĀLĪ THĀR.

(MANBHUM DISTRICT.)

Ek lakēr du-tā bēṭā chhālīā rehek. Tārādēr maīdhē chhuṭu bēṭā-tāy
One man-of two son children were. Of-them among (the)-younger son
 a-kar bāp-kō keh'lāk jē, 'bāp-hē, hām'rā-kar daulat-kar jē māy hīsā
his father-to said that, 'father-O, our property-of what I share
 pāyam sē ma-kē dē.' Takhan tā-kar bāp āpan daulat bāṭi-ke
shall-get that me-to give.' Then his father own property dividing
 akar hīsā dēi-delāk. Tharēk din bādē chhuṭu bēṭā chhāwā-tā āpan
his share made-over. A-few days after younger son child own
 dhan-darib lēi-ke bidēs gēl. Sē thīnē jāi-ke
property-(and)-things taking foreign-land went. (To)-that place going
 ujbak haī-ke sabhē ghuchāolāk. Jabhē kharchā kerī-ke sabhē
(a)-fool being all-(his-property) he-lost. When expenses making all
 sirāolāk, tabhē ahō muluk-kēr bēri ākāl helek. Tāk'rō khātir a-kar
he-finished, then that land-of great famine was. This for his
 dukh hēlēi kl'enē, sē muluk-kēr ek bēṛē
distress of-being at-the-time, that land-of one great
 dhaninek ghārō rah'lāk. Ahē dhanin-tā ak'rā-kō tārō sūar
wealthy-man's house-in he-stayed. That rich-man him in-the-fields swine
 chārāo-lāi gor'khiyā rākh'lē-rahē. Ahē-lāy gar'khiyā sūar-kēr
feeding-for shepherd appointed. That-for (so-that) the-shepherd the-hogs-of
 khābār chakā khāi-ke āpan pēt bharāyek hīchhā ker'lāk. Bich'kam
(the)-food-of husks eating own stomach filling-of wish he-made. But
 tā-khō kēa kanha nohi delēi manē-manē thān'lē-āhē, 'mar
him-to any-one anything not on-giving in-(his)-mind he-thought, 'my
 bāpek ghārō ketek bē'r'huniyā āhek. Ak'rā mānashi
father's house-in how-many wages-earning-labourers are. His men
 etik bē'r'hun pāotāk jē khāi-ke nehi sirāolē
so-much wages-(in-food) used-to-get that eating not to-finish
 pār'tāk, ār māy l'hūkhē maral āhā. Māy bāpek thāi jāi-ke
they-used-to-be-able, and I (by)-hunger dying am. I father's near going

kham, "bāp-hē, māy Bhagamānē-kar ṭhāi ār tar
will-say, "father-O, I God-of in-the-presence and of-thee
 ṭhāi dash ker'lē-āhā. Tar bēṭāk lāk māy nā
in-the-presence sin committed-have. Thy son-of like I not
 lāgaō; tāy ma-kē muniś rākḥē." Tā-kar bādē ū āpan
do-appear; thou me (thy)-servant keep." This after he own
 bāpek ghār gēl. A-kar bāp a-kē phārāk-lē dēkhi-ke bēri
father's house went. His father him a-distance-from seeing great
 dukh pāolāk; a-kar bāp āpan chhāwātā-kē dēkhi-ke daupi jāi-ke
sorrow felt; his father own child seeing running coming
 ghēchāy dharī-ke chumā khāolāk. Takhan a-kar chhāwā-ty keh'lāk,
neck holding kisses gave. Then his child said,
 'bāp-hē, tar ṭhinē ār Bhagamānek ṭhinē māy gun'hā
'father-O, thy presence-in and God-of the-presence-in I sin
 ker'lē-āhā. Tar bēṭāk lāk māy nā lāgaō.' A-kar bāpē
committed-have. Thy son-of like I not do-appear.' His father
 muniś-gulā-kē kah'len jē, 'a-kē bēs lugā āni-ke pindhāohāk, ār
servants-to said that, 'him-to good cloth bringing cause-to-put-on, and
 a-kar hāthē angṭhi dēhāk, garē jutā dēhāk, ār chālē hām'rā
his hands-on rings give, legs-on shoes give, and come we
 khāi pi-ke mujā ker'bēi; mar ehē bēṭā-tā mari-rehek,
eating drinking merriment will-make; my this son died-had,
 ār bāch'lāk; hārāi gēr-rahē, ār pāolēi. Et'nā-tā kebi-ke
and revived; lost gone-had, and I-regained.' This-much saying
 majā kere lāg'lāk.
merriment doing they-began.
 Ahē lak-tār bara bēṭā-tā khēt gēr rahē. Sē ghurek
That man's elder son field gone had. He returning-of
 bēṛā jakhan ghār pāhuchā-pāhuchi hel tekhnē nāch-bāj'nā-kar
at-the-time when house almost-reached was then dancing-and-music-of
 jāk suni-ke, ek-tā muniś-kē dāki-ke sūdāolāk, 'kinā-lāy etek
splendour hearing, one servant calling asked, 'what-for this-much
 nāch bāj'nā hehek-rē? Muniś-tā-i keh'lek, 'tar bhāi
dance (and) play is-going-on-eh? The-servant said, 'thy brother
 āol āhek. Tāk'rē hātē kuṭum-kē khāwāis-āhē, kose na
come has. Of-that for relations he-is-feeding, why because
 a-kē bhālāi-bhālāi pāolē-āihōk.' Ek'rē hātē a-kur rāg
him in-good-condition he-got-has.' This for his anger
 helek, ghārē nihi gēl. A-kar bāp takhan bāh'rāy āsi-ke,
rose, house-in not did-go. His father then out coming,
 ānek-ānek bujhāolāk. Takhan tāy keh'lāk, 'māy et'nā-din tar muniśek
a-good-deal entreated. Then he said, 'I so-many-days thy servant-of

lēkhē khāṭ-ahā. Kakhna māy tar kāthā nehi kāṭ'le-āhā, manek
like labour. Ever I thy words not disobeyed-have, even-then
 tāy ma-kē ek-tā chhāgē-chhōwā nihi delē-āhis jē pāch
thou me-to one goat-young not given-thou-hast that five
 bhāi majā keretēlia. Tar jē bēṭā-ṭā-i tah'rē ēsan,
brethren merriment would-have-made. Thy what the-son of-thee like,
 nāch'ni lēi-ke, tarē ēsan dhan-darib urāolāk, sē
dancing-girls taking, of-thee like property-(and)-things wasted, that
 ghuri-ke, pāh'chat-nā-pāhach'tē, tāy bhaj lāgāolē.
returning, immediately-on-reaching-(home), thou feast commencedest.'
 Takhan a-kar bāp kel'lāk, 'sabhē din-ta tāy hāmar pash
Then his father said, 'all days-while thou me with
 ah'bē keris. Sabhē dhan-darib tarē hekek; kintuk ekhan
living doest. The-whole property-(and)-things thine are; but now
 richek majā kere hetek, kēsen tar ehē bhāi-ṭā mari rahē,
some merriment do should, why (because) thy this brother died had,
 ghuri-ke bāohal; hārāi gēr-rahē, ghuri-ke pāolaṭ.
again (has)-lived; lost gone-had, again I-got.'

[No. 26.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

EASTERN MAGAHĪ DIALECT.

SPECIMEN II.

KURMALĪ THĀR.

(MANBHUM DISTRICT.)

STATEMENT OF A PERSON ACCUSED IN A CRIMINAL COURT.

হজুর ময় দকানে বেসিকে মিঠাই বেচে হেলঁও। চারটা বাবু আইকে মিঠাইকের কেডেক দর শুধাও-
লাক। ময় কেহলঁও সব জিনিসেক ত একদর নেখে। অহে বাবুগুলায় শুনিকে কেহলাক সন্তে দরব
মিলায়কে এক সের হামরাকে দেহাক। ময় এক সের মিঠাই দেলঁই আর আঠ আনা দাম খুলঁও।
তখন বাবুগুলাই কেহলাক্ বে হামরাকর সঙ্গে পরসা নেখে। অহে লদি লা আহেক। উহা বাইকে দাম
দেবঁই। ময় তদরান মামুয দেখিকে ময় কনহ নিহি কেহলঁও। ঢের খেন হেলি পরসা নিহি দেলাক্
দেখিকে ময় লদীতক্ গের রহঁ। বাইকে দেখলঁও লাটা সেঠিন্ নেখেই। ঢের খুলে থানাঁই থানাঁই
দেখলঁও লাটা ঢের খুল্ গেল আহেক্। তখনে ময় পেছাঁই পেছাঁই দৌড়ে লাগলঁও। ঝড়িটেক্ বাদে
ময় লাটাকে আঁটাওলাহন। আঁটাইকে লাহেক্ মাঝিটাকে বাবুগুলাক্ কাথা শুধাওলাহন। লা মাঝি
কনহ নিহি কেহলাক। ময় তখন পানী নাডিকে লাটাকে টেকলঁও। তখন বাবু গুলায় লাহেক্ ভিতরুলে
বাহরায়কে মকেই চর কেরিকে গুল্ কেরুলাক্ আর দুইটা বাবুই ঝাড়ি বারুলে একটা সিপাহি ডাকা কারা-
ইকে আনলাক্। ময় সিপাহিকে সব কাথা খুলিকে কহি দেলঁই। সিপাহি মর কাথা নেহি শুনিকে
গিরিপ্তান কেরিকে আনলে আহে। দহাই ধরমা অভার ময় নিহি চরি কেরলে আহঁ। ময় বড়ি গরিব
লক। ময় কেউ নেখে বাবা লত্ বিচার্ করি দে। ময় কনহ দব নেখে।

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

EASTERN MAGAHĪ DIALECT.

SPECIMEN II.

KURMALĪ THAR.

(MANBHUM DISTRICT.)

STATEMENT OF A PERSON ACCUSED IN A CRIMINAL COURT.

Hajur, mǎy dakānē besi-ke mīṭhāi bēche helaḍ. Chār-tā
Sir, I the-shop-in sitting sweetmeats selling was. Four
 Bābu āi-ke mīṭhāi-kēr ketek dar śudhāolāk. Mǎy keh'laḍ, 'sab
Babus coming sweetmeats-of how-much price asked. I said, 'all
 jinisek ta ek-dar nēkhēkh.' Ahē Bābu-gulāy śuni-ke keh'lāk,
things-of indeed same-price is-not.' Those Babus hearing said,
 'sabbhē darib milāy-ke, ek sēr hām'rā-kē dohāk.' Mǎy ek sēr mīṭhāi
'all things mixing, one seer us-to give.' I one seer sweetmeats
 delēi, ār āṭh ānā dām khuj'laḍ. Takhan Bābu-gulāi keh'lāk jē,
gave, and eight annas price asked. Then the-Babus said that,
 'hām'rā-kar sāgē pay'sā nēkhat. Ahē ladi lā āhek. Ūhā jāi-ke
'of-us with pice is-not. In-that river (a)-boat is. There going
 dām debēi.' Mǎy bhad'rān-mānush dēkhi-ke mǎy kanha nihi
price we-shall-give.' I gentlemen seeing I anything not
 keh'laḍ. Dhēr khen heli pay'sā nihi delāk dēkhi-ke mǎy ladi-tak
said. Long time having-been pice not gave seeing I the-river-up-to
 gēr-rahū; jāi-ke dekh'laḍ lā-tā sē-ṭhin nēkhēi. Dhēr dhur-lē thānāi
went; going I-saw the-boat there is-not. Great distance-from discerning
 thānāi dekh'laḍ lā-tā dhēr dhur gēl āhek. Tekh'nē mǎy
discerning saw the-boat great distance gone has. Then I
 pechhāi pechhāi daure lāg'laḍ. Gharī-ṭek bādē mǎy lā-tā-kē
after after-(the-boat) running began. Twenty-minutes-of after I the-boat
 āṭāo-lāhan. Āṭāi-ke lāhek mājhītā-kē Bābu-gulāk kāthā śudhāolāhan
reached. Reaching the-boat-of the-boatman the-Babus-of news I-asked.
 Lā-mājhī kanha nihi keh'lāk. Mǎy takhan pāni nābhi-ke
The-boatman anything not said. I then (in-the)-water plunging
 lā-tā-kē ṭek'laḍ. Takhan Bābu-gulāy lāhek bhitar-lē bāh'rāy-ke,
the-boat obstructed. Then the-Babus the-boat-of inside-from coming-out,
 mā-kē-i char kerī-ke gul ker'lāk, ār dui-tā Bābu-ī phāṛi-ghār-lē
me-even thief calling noise made, and two Babus-also the-(police)-outpost-from

ok-tā sipāhi dākā-kārāi-ke ān'lāk. Māy sipāhi-kē sab kāthā khuli-ke
a constable sending-for brought. I the-constable-to every word openly
 kahi-delēi. Sipāhi mar kāthā nehi śuni-ke giriptān-keri-ke ān'lē-āhē.
told. The-constable my words not listening-to arresting has-brought.

Da-hāi, dharmā-atār, māy nihi chari keṛlē-āhā. Māy bari
Two-alases, incarnation-of-justice, I not theft have-committed. I-(am) very
 garib lak; mar kēū nēkhat, Bābā, sat bichār kari-dē, mar
poor man; mine anyone there-is-not, O-father, true justice do, mine
 kanha dash nēkhē.
any guilt (there)-is-not.

SADRĪ KŌL.

The main Aryan language of the Feudatory State of Bamra, which lies to the West of the Keonjhar State, is Oṛiyā. Most of the aborigines speak Muṇḍā languages, but some of them use a corrupt Aryan language, which is locally known as Sadrī, or more correctly Sad'rī Kōl. As in the case of the Sadrī Korwā sub-dialect of Chhattīsgarhī, the word 'Sadrī' is used when an aboriginal tribe abandons its own language and takes to an Aryan one. Sadrī Kōl is reported to be spoken by 4,194 people. It is not, as might be expected, a dialect of the surrounding Oṛiyā, but is a form of the Eastern Magahī dialect. Immediately to its East, in the States of Keonjhar and Mayurbhanja, a form of Eastern Magahī is also spoken, called Kuṛmālī, but Sadrī Kōl does not agree so closely with this as it does with the Kuṛmālī Thār of Manbhum and Kharsawan, with which it is practically identical. The pronunciation, too, is the same, the vowel *a* being sounded as in Oṛiyā, *viz.*, like the *o* in 'hot.'

Two specimens are given of this dialect. The first is a short extract from the Parable of the Prodigal Son, and the other a folk-tale. A few instances of the influence of Oṛiyā will be noticed. Such are the genitive *māl-jālar*, of property, and plurals like *suar-mānē*, swine; *hām'rē-mān*, we.

[No. 27.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

EASTERN MAGAHI DIALECT.

SPECIMEN I.

SADRI KŌL.

(STATE BAMRA.)

Gōtē ād'mi-kēr dui-ṭhur bēṭā rahin. Unhā-lē chhōṭ bēṭā ō-kar
One man-of two sons were. Them-from the-younger son his
 bāp-kē kah'lāk, 'ē ābā, māl-jālar jin bhāg mōr bhāg-mē
father-to said, 'O father, of-the-property what share my share-in
 giri, sē-kē mō-kē dē.' Sē ō-kar māl-jāl bhāg-kar dēlāk. Purē
will-fall, that me-to give.' He his property having-divided gave. Many
 din nai jāilā chhōṭ bēṭā māl-jāl sōb-kē ek-ṭhin jamā-kar-khan
days not went the-younger son the-property all in-one-place having-collected
 bidēs gelāk. Ō-ṭhānē kherāp kām-mē sab māl-jāl kharach
a-foreign-country went. There bad conduct-in all the-property spent
 kar-delāk : sab māl-jāl kharach kar-ke serāi-khan, ō dēs-mē
he-made : all the-property spent having-made having-completed, that country-in
 maharg holāk, āur ō babūt dukh pālāk. Tāhān utar-mē ō ō
a-famine became, and he much distress got. There after-in he that
 dēs-kar ek ād'mi-kar ghar-mē āsh'rā lelāk, āur ō ād'mi ō-kē
country-of a man-of house-in shelter took, and that man him
 dōin-mē suar charāi pāiṭhālā. Sē suar-mānē jōn tasu
fields-in swine to-feed sent. He the-swine (plural) what hawks
 khāt-rahin, ō-kē khāi-kōr pēṭ purāi-kē man kar'lāk. Ō-kē
used-to-eat, those having-eaten his-belly filling-for mind made. Him-to
 ō kōhū delāin nāhin khāi-kē.
those anyone gave not eating-for.

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

EASTERN MAGAHĪ DIALECT.

SADRĪ KŌL.

(STATE BAMBA.)

SPECIMEN II.

Ek gāũ-mē budhā budhi dui jhan rah'len. Bahūt
 One village-in an-old-man an-old-woman two persons were. Many
 ād'mi par-dēs jāi-ke kāmāi-khan lānat-hen. Sē-khanē
 men foreign-country having-gone having-earned bringing-are. Then
 budhiā-kē hīsgā lāg'lāk. Tōb-lē budhi kah'lāk,
 the-old-woman-to envy became-attached. Then the-old-woman said,
 'ō budhā, sabē-tō kāmāi-khan lānat-hen, hām'rē-man
 'O old-man, all-indeed having-earned bringing-are, we
 jāb.' Kāudhē sab din sarag-kēr ek hāti dhān khāt-rahē, jē
 will-go.' Where all day heaven-of an elephant paddy used-to-eat, there
 budhā ogār'lāk. Hāti ālāk. Hāti khāt-rahē. Dhān
 the-old-man watched. The-elephant came. The-elephant eating-was. Paddy
 khāi-khan jāāt-rahē sarag-pur. Tōb-lē budhā pōchh-mē
 having-eaten going-he-was (to)-the-heaven-city. Then the-old-man the-tail-on
 dhar'lāk. Hāti budhā-kē lē-gelāk sarag-pur. Ūhā
 seized-hold. The-elephant the-old-man took-away (to)-the-heaven-city. There
 budhā bahūt kāmāi khālāk. Tōb-lē ō hāti-kēr pōchh-kē
 the-old-man much having-earned ate. Then he the-elephant-of the-tail
 dhar'lāk, āu nichē ālāk, āur budhiā-kē kah'lāk, 'Budhiā
 seized, and down came, and the-old-woman-to said, 'Old-woman
 dēkh, et'rā kāmāi-khan lāin-han.' Tōb-lē budhiā dekh'lāk,
 see, so-much having-earned I-have-brought.' Then the-old-woman saw,
 aur ō-kar jiu bahūt ānand holāk. Budhiā kah'lāk, 'mō-hō
 and her soul very rejoiced became. The-old-woman said, 'I-too
 jābō.' Tōb-lē donō jhan gelāin, hātir pōchh dhair-khan,
 will-go.' Then both persons went, the-elephant's tail having-seized,
 sarag-pur. Ō-mānē ūhā khōb kāmāilāin khālāin. Tōb-lē
 (to)-the-heaven-city. They there well earned ate. Then
 budhā bihār kar'lāk. Budhiā-kē kah'lāk. Tōb phēr
 the-old-man consideration made. The-old-woman-to he-spoke. Then again
 budhā hāti-kēr pōchh-kē dhar-kēr gāũ-kēr ād'mi-kē
 the-old-man the-elephant-of the-tail having-seized the-village-of men

lāgek lāgin ālak. Tōb gāū-kēr ād'mi-kē pōohh'lāk, 'kāhō,
bringing-of for came. When the-village-of men he-asked, 'well,
 ihā bhūkē marat-hān. Chalā, sarag-pur-mē bahūt dhān chāul
here in-hunger you-are-dying. Come, the-heaven-city-in much paddy rice
 milat-hē. Ūhā-kēr tāmbi bahūt badā hāi.' Tōb-lē sab gāū-kēr ād'mi
is-found. There-of the-seer very big is.' Then all the-village-of men
 bihār kar'lāin, āur budhā kē 'chalā, bhāi, jāba,' kah'lāin.
consideration made, and the-old-man-to 'come, brother, we-will-go,' said.
 Tōb-gē āur ō hāti-kē ogār'lāin, āur ō hāti-kēr
Then and that elephant they-watched, and that elephant-of
 pōohh-mē budhā dhar'lāk. Phēr budhā-kēr piṭh-mē āur
the-tail-on the-old-man seized-hold. Again the-old-man-of the-back-on another
 ek jhān potār'lāk. Ō-kar piṭh-mē āur ek jhān potār'lāk. Phēr
one person embraced. His back-on another one person embraced. Again
 āur ek jhān potār'lāk. Āesan gāū-kēr sab ād'mi pot'rā-pot'ri
another one person embraced. Thus the-village-of all the-men embracing-on-embracing
 halāin. Tōb-lē hāti upar-kē chal'lāk. Sarag-pur-kēr ādhā bāt
became. Then the-elephant above-to started. The-heaven-city-of half way
 hāi-khau, ek jhān pāchhē-kēr ād'mi puchh'lāk, 'hāi-hō, budhā,
having-become, one person behind-of a-man asked, 'well, old-man,
 et'rā dhūr lē-jāat-hi, jē ūhā ket'nā bad tāmbi āhē?'
so-much distance you-are-taking-(us), what there how big the-seer is ?'
 Tōb-lē budhā ek hāt-mē hāti-kēr pōohh-kē dhaīr-khān ek
Then the-old-man one hand-in the-elephant-of the-tail having-held one
 hāt-mē tāmbi-kē batālāk, 'et'nā bad tāmbi āhē.' Tōb-lē phēr ek ād'mi
hand-in the-seer explained, 'so big the-seer is.' Then again one man
 puchh'lāk, 'nāi sun'li-hō; ket'nā bad tāmbi āhē-jē.' Tōb-lē budhā
asked, 'not I-have-heard-you; how big the-seer is-what.' Then the-old-man
 dōnō hāt-kē ohhōd-kar, 'et'nā bad tāmbi āhē,' bol'lāk. Tōb-lē hāti
both hand letting-go, 'so big the-seer is,' said. Then the-elephant
 sarag-pur chall-gelāk; ād'mi sab paṛd-kar mar-gelāin.
to-the-heaven-city went-away; the-men all having-fallen died.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there lived an old couple in a certain village. A number of the willagers used to go abroad to earn money, and would return rich men. This roused the old woman's envy, and said she, 'see how much these people bring home from their earnings. Let us go too to try our luck.' So the old man went and watched at a place where an elephant of Heaven used to come down and graze all day on paddy. According to his custom he came down and ate his fill, and was returning to the City of

Heaven, when the oldster caught hold of his tail and was carried up with him. He arrived there safely, and found plenty of work at high wages; so when he had earned a great deal, he again caught hold of the elephant's tail, and was carried down home again. 'See,' said he to his wife, 'how much I have earned.' When the old woman saw it, her soul was filled with joy, and she replied, 'I'll go too.' So they both set out, and both caught hold of the elephant's tail and in due course arrived at the City of Heaven. There they earned plenty and ate well, till one day the old man thought over things, and, after telling his better half, caught hold of the elephant's tail and went down home to fetch up his fellow-villagers. When he got there he asked them all to come back with him. 'Why,' said he, 'are you all dying here of hunger, when there is plenty of paddy and rice to be got in the City of Heaven. Moreover, the seer¹ up there is a very big one.' Then the villagers thought over the matter and agreed to go with the oldster. So they went out and watched for the elephant, and when he was starting home the old man caught hold of his tail. Another fellow caught him round the back. Then another caught the second round the back, and another the third, and so on till all were hanging like the tail of a kite from the elephant's tail, each one clasping the waist of the one above him. They had got half way to the City of Heaven when one of the rear men called out to the oldster, 'hulloa, old man, you are taking us a very long way. How big is the seer up there?' The oldster held on to the elephant's tail with one hand, and motioned with the other saying, 'it is so big.' Then another fellow shouted, 'I couldn't hear what you said. How big is the seer?' The oldster let go with both hands, saying, 'it is so big.' So the elephant went on his way to the City of Heaven alone, and all the men fell down to the earth and were killed.

Eastern Magahī is also spoken in the south-east of the Hazaribagh District, on the border of Manbhum, in the Thanas of Gola and Kashmar, and in a portion of Thana Ramgarh. Although still more closely based on standard Magahī than the Kurmalī Thār of Manbhum, it possesses the remarkable peculiarity of being what might be called a bi-lingual language. I mean that while in the main it is Magahī, it adopts into its texture Bengali words and phrases, nay, even entire sentences, as they stand, without any alteration. For instance, in the specimen which follows, the first sentence is pure Bengali, while the second is Magahī. The two languages, as elsewhere south of the Ganges, are mechanically mixed, and are not chemically combined. This presence of a very evident Bengali element, and the fact that it is, like Kurmalī Thār, written in the Bengali character, has led the dialect to be incorrectly called Bengali, and, as such, it has been returned by the local officials. A perusal of the specimen will, however, show, that it is really Magahī, and that the Bengali element has been introduced much as some English people introduce French phrases into their language.

The following specimen is the Parable of the Prodigal Son. It is in the Bengali character, and awkward attempts have been made to represent the Bihārī sounds, to which that alphabet and system of pronouncing it, are not adapted. These attempts have been altered to the normal Bihārī system of spelling in the transliteration.

¹ In India, the weight known as a *seer* varies from place to place. Of course, the rate of sale being the same, the larger the seer, the better for the purchaser.

[No. 29.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARI.

EASTERN MAGAHI DIALECT.

SO-CALLED 'BENGALI' OF HAZARIBAGH.

(HAZARIBAGH DISTRICT.)

এক লোকের দু'বেটা ছিল। তকরমে ছোট বেটা আপন বাপসে কহলই, এ বাপ চিজকে যে বখরা হাম্ পায়েব সে হামরা দেই দে। তকরমেসে চিজ ভাগ কর দেলেন। খোরনা দিনমে ছোট বেটা সমস্ত একসজ করকে দূর দেশ চলি গেলা আর সে জগন মে নাইক খরচ করকে সব চিজ আপন খোয় দেলক। সে সব চিজ খরচ করনে বাদ সে মুলুক মে ভারি আকাল ভেল ও সে দুখমে পড়ে লাগলা। তব সে খায়কে সে দেশের এক লোকের আশ্রয় লেলক। সে লোক তকরা আপন ক্ষেতে শুর চরনে পাঠাই দেলেন। পরে শুর যে ভুখা খাইতলখি সেই দেই সে পেট ভরতে খায়েস করলেক কিন্তু কেউ তকরা দিলেক না। পরে হোস ভেলে সে বাজকালক হামার বাপকে কতে মাহিনাওয়ালা নকর খাহৎ ও বাঁচৎ হৎ আর হাম ইহাঁ ভুখে মরহি। হাম উঠকে আপন বাপ ইহাঁ যায়েব, তকরা কহবন বাপ হাম ভগবান ইহাঁ পাপ করলেহি ও তোহার হজুর মে হাম তোহার বেটা যোগ্য নহি, হামরা এগো নকর বরাবর রাখ। তব উঠকে আপন বাপকে নজিক গেল। কিন্তু দূরসে তকরা বাপ দেখে পাওলক আর মায়া করকে দৌড়কে ঘেটামে ধরকে চুমা লেলক। বেটা তকরা কহলক এ বাপ হাম ভগবান ইহাঁ পাপ করলেহি ও তোহার হজুর মে হাম তোহার বেটা যোগ্য নহি। মগর বাপ আপন নকর লোককে কহলক জলদি সবসে বেশ লুগা আনকে এনকো পিনহন, এসকা হাতমে আঙ্গটা ও গোড়মে জুতা পিনহায় দেহন; আর হামরিন খায় ও আনন্দ রহি; কারণ হামার এ বেটা মর গেল রহে বাঁচল হ্যায়, হেরাএল গেল রহে, মিলল হ্যায়। পরে সে সব আনন্দ করে লাগল ॥

আর তকর বড় বেটা ক্ষেতমে হোলক, সে আয়কে ঘরকে নজিক নাচ ও বাজনা শুনে পায়লক তখন সে এক নকরকে বোলায়কে পুছলক এসব কি। সে তকরা কহলক তোহার ভাই আএল হো আর তোহার বাপ ভোজ ভৈয়ার করলে হ্যায়, কাহেনা সে তকরা নিরোগ দেহীমে পাওলক। কিন্তু সে খিস-অয়লা, ভিতর বায় খুজলা না। তকর বাদমে ওকর বাপ বাহার আয়কে পরবোধ করে লাগলখিন। মগর সে জবাব করকে আপন বাপকে কহলই দেখ এতনা বছর ধরকে হাম তোহার সেবা করলেহি তোহার কোন বাত কখনি লজেন না করলি। তকরমে তৌএ কখন হামরা এগো ছাগরীকে বাচ্ছা নেহি দেলক যে হামার দোস্ত লোককে সঙ্গে আনন্দ করি। মগর তোহার এ বেটা যে পাড়ুরিয়াকে সজ তোহার সম্পদ বরবাদ করলেক সে বখন আয়লক তখন তকর লাগকে বড়া ভোজ ভৈয়ার করলেক। মগর সে তকরা কহলক বেটা তুই সব দিন হামার সজ হ্যায় আর হামার যে কুছ হ্যায় সে সব তোহার। মগর খুসি ও আনন্দ করনা উচিত কারণ তোহার ই ভাই মর গেল রহে বাঁচল হ্যায় হেরাএল গেল রহে মিলল হ্যায় ॥

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

EASTERN MAGAHI DIALECT.

So-called 'BENGALI' OF HAZARIBAGH.

(HAZARIBAGH DISTRICT.)

Ek lōkēr du bēṭā chhila. Takar-mē ohhōṭ bēṭā āpan
One of-person two sons were. Them-of-among the-younger son his-own
 bāp-sē kah'laī, 'ē bāp, chij-ke jē bakh'rā hām pāeb, sē
father-to said, 'O father, property-of what share I will-get, that
 hām'rā dēi-dē.' Takar-mē sē chij bhūg kar-delen. Thor'nā din-mē
to-me give.' Thereupon he property division made. A-few days-in
 chhōṭ bēṭā samasta ēk-saṅg kar-ke dūr dēs chali-gēlā,
younger son whole together collected-having a-distant country went-away,
 ār sē-jagan-mē nāhak kharaoh kar-ke sab chij āpan
and that-place-in wanton expenses having-done all property his-own
 khōy-dēlak: sē sab chij kharach-kar'nē bād sē-muluk-mē bhāri
wasted: he all property expending after that-country-in a-severe
 ākāl bhēl, ō sē dukh-mē parē lāg'lā. Tab sē jāy-ke sē
famine occurred, and he distress-in to-fall began. Then he having-gone that
 dēsēr ēk lōkēr āsray lēlak. Sē lōk tak'rā āpan khētē
of-country a-certain of-man shelter took. That man him his-own on-field
 sūar ohar'nē pāṭhāi-delen. Parē sūar jē bhushā khāital'thi sēi
swine to-feed sent-off. Then swine which husks did-eat that
 dēi sē pēt bhar'tē khāes kar'lek, kintu keu tak'rā dilek nā.
with he belly to-fill wish did, but any-body to-him gave not.
 Parē hōs bhēlē, sē bāj-kālak, 'hāmār bāp-ke katē
Afterwards senses having-retained, he said, 'my father-of how-many
 māhināwālā nakar khā-hat ō bācha-ō-hat ār hām ihā
hired servants eating-are and sparing-also-are and I here
 bhukhō mara-hi. Hām uṭh-ke āpan bāp-ihā jāeb.
with-hunger am-dying. I having-arisen my-own father-near will-go.
 Tak'rā kah'ban, "bāp, hām Bhag'wān ihā pāp kār'lē-hi, ō
To-him I-will-say, "father, I God near sin have-done, and
 tohār hujūr-mē. Hām tohār bēṭā jogg'a na-hi; hām'rā ēgō nakar
thy presence-in. I thy son worthy am-not; me one servant
 barābar rākh." Tab uṭh-ke āpan bāp-ke najik gēl. Kintu
like keep." Then having-arisen own father-of near went. But
 dūr-sē tak'rā bāp dēkhe pōlak, ār māyā kar-ke daur-ke
distance-from him father to-see got, and compassion having-made running

ghēchā-mē dhar-ke, chumā lēlak. Bēṭā tak'rā kah'lak, 'ē bāp, hām
neck-on holding, a-kiss took. The-son to-him said, 'O father, I
 Bhag'wān ihā pāp kar'lē-hi, ō tōhār hujur-mē. Hām tōhār bēṭā
God near sin have-done, and thy presence-in. I thy son
 jogg'a na-hi.' Magar bāp āpan nakar-lōk-kē kah'lak, 'jal'di
worthy am-not.' But the-father his-own servant-people-to said, 'quickly
 sab-sē beś lugā ān-ke en-kō pin'han; es-kā hāt-mē āngṭi
all-than good clothes bringing this-(person)-to put-on; his hand-on ring
 ō gōr-mē jutā pinhāy-dehan; ār hām'rin khāy ō ānand rahi;
and foot-on shoes put-on; and let-us feast and merry be;
 karan hāmār ē bēṭā mar-gēl-rahē, bāchal-hai; herāel-gēl-rahō,
because my this son had-died, revived-is; had-been-lost,
 milal-hai.' Parē sē-sab ānand karē lāgal.
found-is.' Afterwards they-all rejoicing to-do began.

Ar takar barā bēṭā khēt-mē hōlak. Sē āy-ke ghar-ke najik,
And his eldest son the-field-in was. He coming the-house-of near,
 nāch ō bāj'nā śune pāelak. Takhan sē ēk nakar-kē bolāy-ke
dancing and music to-hear got. Then he one a-servant-to calling
 puchh'lak, 'ē sab ki?' sē tak'rā kah'lak, 'tōhār bhāi
asked, 'this all what?' he to-him said, 'thy brother
 āel-hō ār tōhār bāp bhōj taiyār-kar'lē-hai, kāhenā sē
come-is-(for-thee) and thy father a-feast has-made-ready, because he
 tak'rā nirōg dēhī-mē pāolak.' Kintu sē khisiailā, bhitar jāy khuj'lā
him sound body-in found.' But he got-angry, inside to-go sought
 nā. Takar bād-mē ō-kar bāp bāhār āy-ke par'bōdh kare
not. Of-that after his father out coming remonstrating to-make
 lāgal'thin, magar sē jawāb kar-ke, āpan bāp-kē kah'lai, 'dēkh,
began, but he answer making, his-own father-to said, 'see,
 et'nā bachchhar dhar-ke hām tōhār sēbā kar'lē-hi; tōhār kōna
these-many years during I thy service have-done; thy any
 bāt kakh'ni langhan nū-kar'li; takar-mē tōe kakhān hām'rā ēgō
word never disobedience I-did-not; but-still thou ever to-me one
 chhāg'ri-ke bāchchhā nēhi dēlak jē hāmār dōst-lōk-ke sāngē ānand
goat-of young-one not gavest that my friends-of with rejoicing
 kari. Magar tōhār ē bēṭā jē pāturiyā-ke sāng tōhār
I-may-make. But thy this son who harlots-of with thy
 sampat bar'bād kar'lek, sē jakhan ailak, takhan takar lāg-ke barā
property wasting made, he when came, then him for great
 bhōj taiyār kar'lek.' Magar sē tak'rā kah'lak, 'bēṭā, tūi sab-din
feast ready thou-madest.' But he to-him said, 'son, thou all-days
 hāmār sang hai, ār hāmār jē kuchh hai, sē sab tōhār.
of-me with are, and my what anything is, that all (is)-thine.

Magar khusi ô ānand kar'nā učit, karan tōhar i bhāi
But happiness and rejoicing making (is-)meet, because thy this brother
 mar-gēl-rahē, bāchal-hai; herāel-gēl-rahē, milal hai.
had-died, revived-is; had-been-lost, found is.

In the extreme east of the Ranchi District, on the border of Manbhum, are the five sub-plateau Parganas of Silli, Baranda, Rahe, Bundu, and Tamar. A reference to the map facing p. 140 will show that the east and south-east of Ranchi is a meeting place of three overlapping forms of Aryan speech. In the south-east, the main language is the Nagpuriā Bhojpuri, which is the Aryan form of speech used in the rest of the District, but here the Jain Mānjhi and the well-to-do cultivating and trading castes speak the Sarāki form of Bengali. In the five Parganas above-mentioned, the main Aryan language is a form of Eastern Magahī, but, here also, the Bengali Sarāki overlaps in Pargana Tamar. It may be added that, in the five Parganas, Nagpuriā is also spoken by some people, though, for the sake of clearness, this is not shown in the map. Finally, over the whole of both the South-east and the East, the general language is the non-Aryan Mundāri, with which we are not at present concerned, and which is not shown in the map, as it only deals with Aryan languages.

The form of Eastern-Magahī spoken in the five Parganas is known as Pāch Parganiā. As it is strongest in Pargana Tamar, it is also called Tamariā. It closely resembles the Kurmāli Thār of Manbhum. The principal apparent difference is the result of the characters employed in writing. In Manbhum, the character adopted is the Bengali, and the language is looked at, so to speak, through Bengali spectacles. Hence words are spelled as a Bengali would spell them, and, more especially, an *ō*-sound is represented as elsewhere in Manbhum, by the letter **৓** *o*. In the five Parganas, on the other hand, the Kaithī alphabet is used, and the language is looked at through Hindi spectacles, and an *ō*-sound is represented by the letter **औ** *ō*.

We also see signs of the influence of Sarāki Bengali¹ in the aspiration of words like *jhan* for *jan*, a person.

Instances of the representation of the *ō*-sound of the letter *o* occur on almost every line. The spelling is capricious, and this is retained, as illustrating how the pronunciation, affected by the Western Bengali, can only be represented with difficulty in the Kaithī character. Thus, we have *rōhē* for *rahē*, he was; *kōhal* and *kahal*, to say; *ko'nā*, for *ka'nā*, how many?

The Declension of nouns follows Magahī, the only exception being the Dative Plural of *chākar*, a servant, which is *chākar-gulā-gō*.

As regards Pronouns, the word for 'I' is *mōē* or *maē*. The word for 'Your Honour' is *rāur*, which is borrowed from Nagpuriā.

As to Verbs, we have *hekō* for 'I am,' which is a corruption of the Magahī *hikū*. We have also the form which was noted in Kurmāli Thār, viz., *āhō*, I am; *āhē*, thou art; *āhē*, he is, and so on. We have, moreover, forms like *dētō-ē* he used to give; *mōrūtō-hō*, I am dying. The first person singular of the Future ends in *mū*, as in *ka'mū*, I will say. A final short *ē* is pronounced in the preceding syllable, as in so many Bengali dialects and as in Nagpuriā. Thus, we have *kaūr*, having done, and

¹ *Vide ante*, Vol. V, Part I., pp. 86 and 87.

many others. Similarly there is *saūb* for *sabū*, all. The Conjunctive Participle is formed by the addition of *kōhan*, or *kahan* as in *uīḥ-kōhan* or *uīḥ-kahan*, having arisen. It will be remembered that in Sadri Kōl we had *khan*.

This dialect is classed as a form of Magahī, but it varies so greatly in the mouths of different people, that it might sometimes be classed as a form, not of Magahī, but of Nagpuriā Bhojpuri. The following specimen is, as a glance will show, clearly Magahī and not Nagpuriā, but the list of words and sentences given subsequently on pp. 327 and following, are equally clearly Nagpuriā. In classifying the dialect, I have followed the specimen, as being less liable to be affected by the personal equation than a list of disconnected words and grammatical forms.

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

EASTERN MAGAHĪ DIALECT.

PĪCH PARGANĪ OR TAMARIĀ.

(RANCHI DISTRICT.)

ଜોનો ଏକ ଆદમી କେ। ଦୁଇଟା છୁଆ ଗୋ। ମେକନ ମାଲେ ଛୋଟ ଛୁଆଟା ଆପନ
 ବାପ କେ କୋଲେକ, ବାପ ମଝେ ବନ କେ। ମେ ହିସା ପାମୁଁ କେ ମୋକେ ଦେ। ମେକନ ମାଲେ
 ଗୋକନ ବାପ କେ ବନ ହିସା କରନ ଦେକ। ବହୁନ ଦିନ ନା ହୋ କେ ଛୋଟ ଛୁଆଟା
 ସବୁ ବନ ଜାମା କୋରନ ଦେକ, ଆନ ଧୁନ ଗାବି କେ ଏକ ଗୋକ। ଆନ କେ ବନ କେ
 ଗାବି କୁକାମ ମାଲେ ଓଡାଏ ଦେକ। ଆନ ଜାମନ କେ ସବୁ ବ୍ୟାଏ କରନ ଧୁକେକ, ଗାବି
 ଧୁବ ଆକାଠ ହୋକ, ଆନ କେ ବହୁନ କର ପାଠ ଗାଠକ। ଜାମନ କେ କେ ଗାବି କେ
 ଏକ ଆଦମୀ କେ ପାସେ ଏକେ। ଆନ କେ ଆଦମୀ ମେ ଆପନ ଟାଣି ଧୁବନ
 ଧାନ୍ୟକେ ପରାଏ ଦେକ। ମେକନ ବାଦ କେ ଆଦମୀ ଧୁବନ ମେ ବାସ ବ୍ୟାଏ ନେ କେ ବାସ
 ବ୍ୟାଏକେନ ପେଟ ଜନାମୁଁ ବ୍ୟାଏ କରକ। ଆନ କେ ମେ ମେକେ ଦେନା ନାହିଁ। ମେକନ ବାଦ
 ମେ ବି ବୁଝେ ପାନକ, କେ କେକେ ମୋ ବାପକେନ କୋନା ଗପ ଦେବେ ଆକନ ଜାମନ
 ବ୍ୟାଏ କେ ଦନକାନ ମେକନ ଦେକେ ବେଶି ପାଠ ଆନ ମେକେ ଏହା ଧୁବେ ମୋନୋ ହେ। ମେକେ ଓକ
 କୋଲେ ଏହା ଦେକେ ମୋ ବାପକେନ ପାସ ଜାମୁଁ, ଆନ ମେକେ କେକେ। ବାପ, ମଝେ ଜାମନ
 କେ ପାସେ ଆନ ନାଉନକେନ ପାସେକେ ପାପ କରନ ଆହେ, ଆନ ମଝେ ନାଉନ ଛୁଆ ହେକେ କେ
 କୋଲେ କେକେ ବେଶ ନା ଗାବେ। ମୋକେ ନାଉନକେନ ଗପ ପାସେ ଆକନ ଏକ ନାୟୁ।
 ମେକନ ବାଦ କେ ଓକ କେ ଆପନ ବାପକେନ ପାସ ଗୋକ। କିନ୍ତୁ କେ ଶାନ୍ତେ ଏକ
 କେ ମେକନ ବାପ ମେକେ ଦେକେ ପାଠ କେ କେ କେ ଜାଏ କେ ଡାକେ ବନ କେ ଧୁବ ବ୍ୟାକେ।
 ଆନ ଛୁଆ ମେକେ କେକେ ବାପ ମଝେ ଜାମନକେନ ପାସେ ଆନ ମୋ ପାସେକେ ପାପ କରନ
 ଆହେ, ଆନ ମଝେ ନାଉନକେନ ଛୁଆ ହେକେ କେ କେ କେକେ ବେଶ ନା ଗାବେ। କିନ୍ତୁ ବାପ
 ଆପନ ଆକନ ଗାବେ କେକେ ମେ ସବୁ ଦେକେ ବେଶ ଗୁଆ ଗାବେ କେକେ ଏକେ ପିନ୍ଧାବା, ଆନ
 ଏକେ ହାଏ ଗାବେ ଆନ ଗାବେ ଧୁବ ପିନ୍ଧାବା ଦେବା ଆନ ବ୍ୟାଏ କେକେ ହାମେ ଧୁବେ
 ହେ। କାନନ ମୋ ଏହେ ଛୁଆଟା ମୋରନ ଜାଏ ନେ, କେ ଆକନ ବାସ ଧୁବକେ ହେବା
 ଜାଏ ନେ, ପାସକେ। ଆନ କେ ସବୁ କେକେ ଧୁବେ ହେ ଗାବେକେ।

କେକେ ମେକନ ବଡ଼ ବେଶ ଟାଣି ନେ। କେ ବାସ କେକେ ବାସେନ ପାସ ପଢ଼େକେ,
 ଆନ ବାସ ଆନ ବାଜନା ଧୁବେ କେ ପାକେ। କି ଏକେ ଦେ ଆକନ କେ ଗାବେ କେକେ ପୁକେକ
 କେ ସବୁ କେ। କେ ମେକେ କେକେ ମୋ ମାସ ବାସେ ଆନ ମୋ ବାପ ବହୁନ ଆଦମୀକେନ ବାସ

કેન યીજ ખામા કરન આહે । કાનન તેકે વેસે પાઠક । કિન્નુ સે પિસાઠક ; મીનન
 ખાયકે નાહો માનઠક । સે તેહે તેકન વાપ વાહિને માય કહન તેકે બુદાયકે ઠાઠક ।
 સે ખત્રાવ દે કહન આપન વાપ કે કહઠક દેખિન દગિક વઘન ઠેક મોદં ગોન સેવા
 કનોનોહો ; ગોન દુકુમ કોખનો . નાર્ કાશટ નોહો નાહાંકે નાઉન કીગિનકેન છુમાજ
 નાર્ દેઠો, જે મોન આપુસ કે ઠે કહન ખુસી કનો । કિન્નુ ગોન દહે છુમાટા માય
 આહે જે છુમાટા કસવોકેન સંગે ગોન સઉવ યન ખાય ગુયાય આહે ગપ્પન નઉને
 તેકન ઠાઠિક વઘન આદમીકેન ખાદકેન યીજ ખામા કરન આહે । કિન્નુ સે તેકે
 કહઠક વેટા તૈં સઉવ દિનેશ મોન સંગે આહિસ આન મોન જે આહે સે સઉવ ગોન ।
 કિન્નુ નોહે કનેકે ઉચિન, આન ખુસી હોડ કાનન ગોન દહે નાર્ મોરન ખાય નહે
 ઘેરન વાર્યા હે દેખાય ખાય નહે પાવઠક ॥

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

EASTERN MAGAHĪ DIALECT.

PĪOH PARGANIĀ OR TAMARIĀ.

(RANCHI DISTRICT.)

Kōñḥ ēk ād'mi-kēr dui-tā chhuā rūhē. Tēkar māñ'nē chhōṭ chhuā-tā
Certain a man-of two sons were. Them among the-younger son
 āpan bāp-kē kōh'lak, 'bāp, mañ dhan-kēr jē hisā pāmū sē
his-own father-to said, 'father, I property-of which share will-get that
 mō-kē dēu.' Tēkar māñ'nē ōkar bāp sē dhan hisā-kaīr dēlak. Bahut
me-to give.' Them-of among his father that property dividing gave. Many
 din nā hōṭ, kēi chhōṭ chhuā-tā saūb dhan jāmā-kōir-lēlak, ā
days not being, that the-younger son all property collected, and
 dhūr gāw-kē chaīl-gēlak. Ār sē dhan-kē tāñḥ kukām māñ'nē
distant village-to went-away. And that property there evil-deeds in
 urāy-dēlak. Ār jakhan sē saūb kharach-kaīr-chuk'lak, gāwē khūb
wasted-away. And when that all he-had-spent, the-village-in great
 ākāl hōlak; ār sē bahut kaṣṭ pāo lāg'lak. Takhan sē sēi
famine took-place; and he much trouble to-get began. Then he that-very
 gāw-kēr rahaīaṭ ād'mi-kēr pāsē rah'lak. Ār sē ād'mi tē-kē āpan
village-of inhabitant man-of near lived. And that man him his-own
 tāñṛē suair chārāy-kē paithāy-dēlak. Tēkar bād sē ād'mi, suair
fields-in swine feeding-for sent-away. That after that man, swine
 jē ghās khāt-rahē, 'sēi ghās khāy-kahan pēt bharāmū,'
which grass used-to-eat, 'that-very grass having-eaten belly I-will-fill,'
 iohchhā kar'lak. Ār keu tē-kē dētō-ē nāñṛ. Tēkar bād jēbi
a-wish made. And any-one him-to used-to-give not. That after when
 būjhe-pār'lak, sē kah'lak, 'mōr bāp-kēr kot'nā talap-lewāiā chākar
he-came-to-senses, he said, 'my father-of how-many pay-taking servants
 jat'nā khāy-kēr dar'kār tēkar lēk bēsi pāo-lā ār
as-much eating-for (is)-necessary that than more get and
 mōṣē ihḥ bhūkhē mōrōtō-hō. Mōṣē uiñh-kōhan
I here from-hunger am-dying. I arising
 ihḥ lēk mōr bāp-kēr pās jāmū, ār tē-kē kah'mū, "bāp,
here from my father-of near will-go, and him-to will-say, "father,
 mañ Bhōg'wān-kēr pāsē ār rāur-kēr pāsē-ū pāp kaīr-āñḥ
I God-of near and you-of near-also sin have-done
 ār mañ rāur chhuā hekḥ kōi-kōhan kahāl bās nā lāgē.
and I your son am anyone-to to-say good not does-appear.

Mō-kē rāur-kēr talap-pūwāfā chē kar rakam rākhū. " Tēkar
Me you-of pay-getting servant like keep." *That*
 hād sē uith-kahan āpan bāp-kēr pās gēlak. Kintu sē
after he arising his-own father-of near went. But he
 phārākū rahat, kēi tē-kar bāp tē-kō dēkhe-pāc-kah'nē
a-long-way-off was, that his father him having-been-able-to-see
 kuid-jāy-kahan tōtāy dhafr-kahan chūm khālak. Ār chhuā tē-kē
running neck taking-hold-of a-kiss ate. And son him-to
 kah'lak, 'bāp, maē Bhag'wān-kēr pāse ār tōr pāsē-ū pāp
said, 'father, I God-of near and thy near-too sin
 kafr-āhō, ār mōē rāur-kēr chhuā hekō kōi-kahan kōhal bēs
have-done, and I you-of son am any-one-to to-say good
 nā lāgō.' Kintu bāp āpan chūkar-gulā-gū kah'lak jū, 'saub-lēk
not does-appear.' But the-father his-own servants-to said that, 'good-than
 bēs lugā lāin-kahan ē-kē pindhāwā, ār ikar hāthē āg'ṭhi
good cloth bringing this-one put-on, and this-one's hand-on ring
 ār gūrē jūtā pindhāy-dēwā; ār khāy-kahan hām'rē khusi
and feet-on shoes put-on; and eating we happy
 hōi; karan mōr ēhē chhuā-tā mōir-jāy-rahē, sē āur bāich-ghur'lak;
be; because my this son dead-was, he again returned-safe;
 hejāy jāy-rahē, pāw'lak.' Ār sē saub' kōi khusi hōy lāg'lak.
lost was, is-found.' And that all men merry to-be began.
 Sēkhan tēkar bar bētā tāirē rahē. Sē āy-kahan ghar-kēr
At-that-time his elder son field-in was. He coming house-of
 pās pahūch'lak, ār nāch ār bāj'nā sune-kō pālak. Kī ēk
near approached, and dancing and music hear-to got. Then one
 jhan chākar-kē dāik-kahan puchh'lak, 'I saub kā?' Sē tē-kē
man servant calling he-asked, 'This all what(is)?' He him-to
 kah'lak, 'Tōr bhāi āy-āhō, ār tōr bāp bahut ād'mī-kēr
said, 'Thy brother is-come, and thy father many men-of
 khāy-kēr chij jāmā-kafr-āhō. Kāran tē-kē bēsē pālak.' Kintu
eating-for things has-collected. The-reason-(is) him well he-found.' But
 sē khisālak; bhitar jāy-kē nāhī mām'lak. Sē-tēhē tēkar bāp
he grew-angry; inside to-go not wished. Therefore his father
 bāhirē āy-kahan tē-kē bujhāy-kē lāg'lak. Sē jawāb dē-kahan āpan bāp-kē
outside coming him to-conciliate began. He answer giving his-own father-to
 kah'lak, 'dēkhn, etik bachhar-lēk mōē tōr sēwā kārōtō-hō. Tōr hukum
said, 'see, so-many years-from I thy service am-doing. Thy orders
 kōkh'nō nāi kait-rōhō. Tabāfī rāur chhigir-kēr chhuā-ū
never not I-transgressed. Nevertheless Your-Honour goat-of young-one-even
 nāi dēfī, jē mōr āpus-kē lē-kahan khusi kari. Kintu tōr ēhē chhuā-tā
not once. that my friends having-taken merry I-may-make. But thy this son

āy-āhē, jē chhuā-tū kas^abi-kēr saṅgē tōr saūb dhan khāy-guchāy-āhē,
has-come, which son harlots-of company-in thy all fortune has-wasted,
 takhan raūrē tēkar lāgin bahut ād^ami-kēr khāc-kēr chij
at-that-time Your-Honour him for many men-of eating-of things
 jāmā-kaīr-ābī.' Kintu sē tē-kō kah^alak, 'bētā, taī saūb dinē-i mōr saṅgē
has-collected.' But he him-to said, 'son, thou all days-even me with
 āhis, ār mōr jē āhē sē saūb tōr. Kintu rījē kare-kō uchit,
art, and mine whatever is that all thine. But merry to-make (is) proper,
 ār khusi hoī, kāran tōr ēhē bhāi mōir jāy-rahē, phēir bāich-āhe;
and glad let-us-be, because thy this brother dead was, again saved-is;
 hejāy jāy-rahe, pāw^alak.'
lost was, is-found.'

It has been already pointed out¹ that nearly all the 40,000 Kuṛmīs who inhabit the Orissa Tributary States, speak a form of Western Bengali, though the other Aryan-speaking inhabitants of that area have Oṛiyā for their mother tongue. In the States of Mayurbhanja and Keonjhar, however, 280 Kuṛmīs have been returned as speaking a dialect named Kuṛmāli, which, on examination, turns out to be another instance of Eastern Magahi. Here, the corrupting element is more Oṛiyā than Bengali, and, moreover, the specimens received being written in the Oṛiyā character, they have necessarily acquired a further resemblance in orthography to that language, which probably does not properly belong to them. Instances of borrowing from Oṛiyā abound, but even some of these are curious distortions. For instance, the word for 'was,' *helāk*, is evidently a corruption of the Magahi *halaiḱ*, but the *a* of the first syllable has been changed to *e*, under the influence of the Oṛiyā *helā*, while Bengali has possibly had a share in changing the final *aiḱ* to *ēk*. On the whole the dialect agrees very closely with the Kuṛmāli Ṭhār of Manbhum. We have the same representation of an *o*-sound by *a* and the same base, *aḱ*, for the auxiliary verb.

It will be sufficient to give one specimen. It is the statement in a criminal court of a person accused of murder. It is written in the Oṛiyā running hand and is printed in facsimile.

¹ Vide ante, p. 146.

[No. 31.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARI.

EASTERN MAGAHI DIALECT.

KURUMALI SUB-DIALECT.

(MAYURBHANJA STATE.)

ସ୍ତ୍ରୀ - ପୁଅଟିଏ : ପୁଅଟିଏ ନାମକ ଲୋକ ଗୋଟିଏ ଘରକୁ ଆସିଲା ?

ସ୍ତ୍ରୀ - ୭ ଘରକୁ ଆସିଲା ?

ସ୍ତ୍ରୀ - କିମ୍ପାଇଲେ ନାହିଁ ?

ସ୍ତ୍ରୀ - ପୁଅଟିଏ ଘରକୁ ଆସିଲା ଯେଉଁଠି ଗୋଟିଏ ଘର ଥିଲା

ସ୍ତ୍ରୀ - ଗୋଟିଏ ଘର ଥିଲା ଯେଉଁଠି ଗୋଟିଏ ଘର ଥିଲା ।

ସ୍ତ୍ରୀ - ଗୋଟିଏ ଘର ଥିଲା ଯେଉଁଠି ଗୋଟିଏ ଘର ଥିଲା ?

ସ୍ତ୍ରୀ - ଗୋଟିଏ ଘର ଥିଲା ଯେଉଁଠି ଗୋଟିଏ ଘର ଥିଲା ?

ସ୍ତ୍ରୀ - ଗୋଟିଏ ଘର ଥିଲା ଯେଉଁଠି ଗୋଟିଏ ଘର ଥିଲା ।

ସ୍ତ୍ରୀ - ଗୋଟିଏ ଘର ଥିଲା ଯେଉଁଠି ଗୋଟିଏ ଘର ଥିଲା ?

ସ୍ତ୍ରୀ - ଗୋଟିଏ ଘର ଥିଲା ଯେଉଁଠି ଗୋଟିଏ ଘର ଥିଲା ।

ସ୍ତ୍ରୀ - ଗୋଟିଏ ଘର ଥିଲା ଯେଉଁଠି ଗୋଟିଏ ଘର ଥିଲା ?

ସମ୍ବଳ - ଶୁଣୁଚି ଉପାଦେୟ ସୁମନସ୍ ଚାରି ମଣେ ଯାଆନ୍ତି ଓ ଯେମାନଙ୍କୁ ଶୁଣୁଚି ଶୁଣୁଚି

ତେଣୁ ଯାହା ଶୁଣୁଚି ଶୁଣୁଚି ।

ଶୁଣୁଚି - ତାହା କିପରି ହୁଏ ? କି ନାମକ ମାରିଲେ ?

ସମ୍ବଳ - ତାହା କିପରି ତେଣୁ ମନେ ରହେ ଯେଉଁ ଶୁଣୁଚି ଶୁଣୁଚି ଶୁଣୁଚି

ତେଣୁ ଶୁଣୁଚି ଶୁଣୁଚି ଶୁଣୁଚି ଶୁଣୁଚି ଶୁଣୁଚି ଶୁଣୁଚି ଶୁଣୁଚି

ଶୁଣୁଚି ଶୁଣୁଚି ଶୁଣୁଚି ଶୁଣୁଚି ଶୁଣୁଚି ଶୁଣୁଚି ଶୁଣୁଚି

ଶୁଣୁଚି ଶୁଣୁଚି ଶୁଣୁଚି ଶୁଣୁଚି ଶୁଣୁଚି ଶୁଣୁଚି ଶୁଣୁଚି

ଶୁଣୁଚି ଶୁଣୁଚି ଶୁଣୁଚି ଶୁଣୁଚି ଶୁଣୁଚି ଶୁଣୁଚି ଶୁଣୁଚି

ଶୁଣୁଚି - ତାହା କିପରି ତେଣୁ ମନେ ରହେ ?

ସମ୍ବଳ - ତାହା କିପରି ତେଣୁ ମନେ ରହେ ?

ଶୁଣୁଚି - ତାହା କିପରି ତେଣୁ ମନେ ରହେ ?

ଶୁଣୁଚି - ତାହା କିପରି ତେଣୁ ମନେ ରହେ ?

ଶୁଣୁଚି - ତାହା କିପରି ତେଣୁ ମନେ ରହେ ?

ଶୁଣୁଚି - ତାହା କିପରି ତେଣୁ ମନେ ରହେ ?

୨୩୩ - ସବୁ ଲାଗି ଲାଗି ଖୁବୁଣ୍ଡୁ ଖୁବୁଣ୍ଡୁ ରହୁ

୨୩୪ - ଲାଗି ଗରିବ ଲାଗି ଗରିବ କି ହୁଏ ?

୨୩୫ - ଲାଗି ଲାଗି ଲାଗି ଲାଗି (୧) ଲାଗି ଲାଗି (୨) ଲାଗି ଲାଗି

(୩) ଲାଗି (୪) ଲାଗି ଲାଗି ଲାଗି ! ଲାଗି ଲାଗି

ଲାଗି ଲାଗି ଲାଗି ଲାଗି, ଲାଗି ଲାଗି ଲାଗି ଲାଗି

ଲାଗି ଲାଗି ଲାଗି ଲାଗି ଲାଗି ଲାଗି ଲାଗି ।

୨୩୬ - ଲାଗି କି ଲାଗି ଲାଗି ଲାଗି ଲାଗି ଲାଗି ଲାଗି ?

୨୩୭ - ଲାଗି କି ଲାଗି ଲାଗି ଲାଗି ଲାଗି ଲାଗି ଲାଗି ।

୨୩୮ - ଲାଗି (୧) ଲାଗି ଲାଗି ଲାଗି ?

୨୩୯ - ଲାଗି (୨) ଲାଗି ଲାଗି ଲାଗି ଲାଗି ଲାଗି ଲାଗି ।

୨୪୦ - ଲାଗି ଲାଗି ଲାଗି ଲାଗି ଲାଗି ଲାଗି ?

୨୪୧ - ଲାଗି ଲାଗି ଲାଗି ଲାଗି ଲାଗି ।

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

EASTERN MAGAHĪ DIALECT.

KURUMĀLĪ SUB-DIALECT.

(MAYURBHANJA STATE.)

Saōyāl (Sawāl),—Kurāḍiā Pra. Paṇḍupāl gāw-ēk Jēnā Singh ekhyan kāhā āhē?

Question,—Kurāḍiā Parganā Paṇḍupāl village-of Jēnā Singh now where is?

Jawāb,—U ekhyan mari-gōlā-hē.

Answer,—He now dead-gone-is.

Sawāl,—Kēsan kari-ke mar'lā?

Question,—How doing did-he-die?

Jawāb,—Kurāḍiā Praganā Ās'kanda gāw-ēk Budhu-rām Singh Jēnā Singh-kē

Answer,—Kurāḍiā Parganā Āskanda village-of Budhu-rām Singh Jēnā Singh

marāw'lē-āhēk akar thēngāy kari-ke.

has-caused-to-die his by-club doing.

Sawāl,—Ketek thēngāy mār'lēk, ō kan-ṭhinē thēngāy

Question,—How-many-(times) by-club did-he-strike, and in-what-place with-the-club

māri mār'lēk?

striking did-he-kill (-him)?

Jawāb,—Jēnā Singh-ēk dehinā dhāri-k kām jārī, ēk thēngā mārāitē-ī.

Answer,—Jēnā Singh's right side's ear at-the-root, one club-blow on-striking-merely.

Ahē-mārē-i ahē-ṭhinē jhārī-khas'lā.

On-that-striking-merely in-that-place he-fell-down..

Sawāl,—A-kē māri-hel-ēk khyānē tāy āikhē dekh'lē-āhas ki nihī?

Question,—Him of-being-beaten at-the-time you with-eye have-seen or not?

Jawāb,—Hā, dekh'lē-āhā.

Answer,—Yes, I-have-seen.

Sawāl,—Ē ghaṭ'nā kabē helēk, ō kati-khyānē?

Question,—This occurrence when did-it-occur, and at-what-time?

Jawāb,—Rāit ēk-ghārī-k samayē. Ati-khyānē āndhār. Ō ē

Answer,—At-night of-one-hour at-the-time. At-that-time (it was)-dark. And this

ghaṭ'nā gel-ēk Rabi-bār chhārī-ke tēkar āgu-k Rabi-bār

occurrence of-the-passed Sunday not-counting of-it the-preceding-of Sunday

rāitē.

at-night.

Sawāl,—Jēnā Singh-kē Budhu-rāmē kinā-lāy mār'lēk?

Question,—Jēnā Singh Budhu-rām for-what killed?

Jawāb,—Jēnā Singh-ēk bēṭi-kō māy gel-ēk bachharē bihā kare-lāy sindur
Answer,—Jēnā Singh's daughter-to I of-last in-year marriage for-making vermilion
 delē-rahēī. Ō Jēnā Singh-ēk bēṭā Maṅg'lā Singh mar bahin Guni-k muṇḍā
had-given. And Jēnā Singh's son Maṅglā Singh my sister Guni's head
 sindur dē-rahēk. Kintu, Jēnā Singh-ēk bēṭi-kō mar saṅgē bihā
vermilion had-given. But, Jēnā Singh's daughter of-me with (in)-marriage
 nihi dēitē, pañchāit helēk. Tēkar pechhaī, Jēnā Si. akar
not giving, a-caste-assembly took-place. Of-that after, Jēnā Singh his
 bēṭi Pitēi-kē, Mitrapur bātō bihā dēl-ēk-khyanē mar
daughter Pitēi-to, Mitrapur on-road (in)-marriage at-the-time-of-giving my
 guṅgu-k bēṭā-bhāi Budhu-rām Singh Jēnā Singh-kō mār'lēk.
elder-uncle's son-brother Budhu-rām Singh Jēnā Singh killed.

Sawāl,—Jēnā Singh-kō jē mārī-helēk, ulā kan-ṭhinō?

Question,—Jēnā Singh when he-had-killed, that in-what-place?

Jawāb,—Jēnā Singh Mitrapur-lō awcī-helā, c̄san-samayō Buṛhā-balaṅg nadi
Answer,—Jēnā Singh Mitrapur-from was-coming, at-such-time the-Buṛhā-balaṅg river
 pār-hei-ke, Budhu-rām Singh-ēk sarisā bāṛi hei-ke, jē bāt rah'lēk,
having-crossed, Budhu-rām Singh's mustard field through, what path was,
 ahē bāt hei-ko āw-ēk khyanē sarishā bāṛi pār-hei-ke,
that path along of-coming at-the-time the-mustard field having-crossed,
 ār ēk Budhiā Singh-ēk khēt-kō pahāchaitō mār'lēk.
another one Budhiā Singh's field-to on-arriving he-struck(-him).

Sawāl,—Taī ati-khyanē kinā karēi-holis?

Question,—You at-that-time what were-doing?

Jawāb,—Māy ati-khyanē-kuhiī dāṇḍāi-rahā.

Answer,—I at-that-time was-standing.

Sawāl,—Ār uṭhinō keu rah'lā ki nihī?

Question,—Other there any-one was or not?

Jawāb,—Ahē-ṭhinē ēhō hājirā āsāmi: (1) Nachhaman Sing:

Answer,—At-that-place these present accused: (1) Lakshman Singh:

(2) Rūhiā Sing: (3) Bānu Sing: (4) Pāṇḍu Sing: ēhō

(2) Rūhiā Singh: (3) Bānu Singh: (4) Pāṇḍu Singh: these

sab rah'lā. Kintu Khushālī Mājhi uṭhinō nihi rah'lā. Hamar
all were. But Khushālī Mājhi there not was. Me

ṭhikalē duī kuṛi das hāt dhūri āsāmi Budhiā Singh-ēk
from two score ten cubits in-distance accused Budhiā Singh's

sarisha bāṛi rah'lā.

mustard field-in he-was.

Sawāl,—Taī ki ār keu Jēnā Singh-kō mār'lē āki nihi?

Question,—You or other any-one Jēnā Singh beat or not?

Jawāb,—Maī ki ār hājirā āsāmiraī kēha-i nihī mār'lē-āhēk.

Answer,—I or other present accused-persons any-one-even. not have-beaten.

Sawāl,—Ēhō (ka)-chihñē-dēl ṭhēṅga kākar?

Question,—This ka-marked clu's whose?

Jawāb,— Ehē (ka)-chihñā-dāl thēngā Budhu-rām Singh-ēk. Ehē-ṭhēngāi
Answer,—This ka-marked club Budhu-rām Singh's. With-this-club
mār'lē-rahēk.
he-had-beaten.

Sawāl,—Ehē maral muṇḍā ō maṭā chādar ō mālā kākar hekēk ?
Question,—This dead head and coarse sheet and garland whose are ?

Jawāb,— Ehē sab Jēnā Singh-ēk hekēk.
Answer,—These all Jēnā Singh's are.

FREE TRANSLATION OF THE FOREGOING.

Question.—Where is now Jēnā Singh of the village of Paṇḍupāl, Parganā Kurāḍihā ?

Answer.—He is now dead.

Q.—How did he die ?

A.—Budhu-rām Singh, of Āskanda in Parganā Kurāḍihā, olubbed him to death.

Q.—How many times did he strike him, and in what part of his body ?

A.—He gave Jēnā Singh only one blow under the right ear. Immediately on receiving the blow he fell down there and then.

Q.—When he was struck, did you see it with your own eyes ?

A.—Yes. I saw it.

Q.—When did this take place, and at what hour ?

A.—At one hour of the night. It was then dark. This was on the night of the Sunday before last.

Q.—Why did Budhu-rām kill Jēnā Singh ?

A.—Last year, I applied vermilion to the forehead of Jēnā Singh's daughter, as a preliminary to marrying her. Moreover, his son, Manglā Singh, had similarly put vermilion on the head of my sister, Guni. But when afterwards Jēnā Singh refused to give his daughter to me in marriage, there was held a caste-assembly to settle the dispute. After that, Budhu-rām, who is my cousin and the son of my elder uncle, killed Jēnā Singh on the Mitrapur road, when he was giving his daughter to Pitēi.

Q.—Where did he kill Jēnā Singh ?

A.—Jēnā Singh was coming from Mitrapur. On the way, after crossing the Burhā-balang river, and after passing along the path which led through Budhu-rām's mustard-field, and entering another field belonging to Budhiā Singh, then it was that Budhu-rām struck him.

Q.—What were you doing at the time ?

A.—I was standing there.

Q.—Was anyone else there at the time ?

A.—The present accused persons were there, *viz.*, Lakshman Singh, Ruhia Singh, Bānu Singh, and Pāṇḍu Singh. But Khushālī Mājhi was not there. He was some fifty cubits away from me, in a mustard-field.

Q.—Did you or anyone else also strike Jēnā Singh ?

A.—Neither I nor any of the other accused persons struck him.

Q.—Whose is this club which is marked for identification with the letter ' Ka ' ?

A.—It belongs to Budhu-rām Singh. It is with it that he struck the blow.

Q.—Whose are this severed head, and this coarse sheet, and this wooden chaplet ?

A.—They all belong to Jēnā Singh.

It will be observed that the last District named in the list given on p. 146 is the North-Gangetic one of Malda. Here the dialect is not spoken by Kurmis, but by other castes of South-Bihar nationality, who have crossed the Ganges and settled in that district. As in the other localities, it is distinctly a form of Magahi, and it is not clear how this form of speech has come to be spoken there. The dialect of Bihārī which is spoken to the north, in Purnea, and, to the west, in Bhagalpur and the Sonthal Parganās, is Maithili, and the main language of Eastern Malda is a form of Bengali. So also to the south of the District. One explanation, which is ingenious, but which, so far as I know, is unsupported by any admitted facts, is found in a tradition that there was a wave of conquering inhabitants of Gaya and Patna, which occupied the Districts, in order, of Monghyr, Bhagalpur, the Sonthal Parganās, and Malda. In the two first Districts, they became absorbed into the allied Maithili-speaking race which then occupied the country, and adopted their language. So also in the North-western half of the Sonthal Parganās, where they were separated from the Bengalis, who encroached from the south and east, by the mountains in the centre of that District. In Malda, however, they came into contact with an alien, Bengali-speaking race, with whom they did not mix, and whose language they declined to adopt; although, in process of time, their own tongue gradually adopted some of its more striking forms.

The dialect is locally known as Hindi or as Khonṭāi, and is principally spoken by people of the Chain, Nāgar, and other similar castes in West Malda. The language of each caste differs slightly. Indeed all over Malda District, we find a curious mixture of language, different nationalities and tribes in one and the same village each speaking its own language, which may be Santālī, Bihārī, or Bengali. Even each of these three languages varies according to the caste of the speaker. Khonṭāi is reported as being spoken by 180,000 people.

Both the following specimens are written in the Bengali character. Hence it must be remembered that we are looking at Magahi through Bengali spectacles. The spelling is therefore eccentric from the point of view of one accustomed to the same language written in the Dēva-nāgarī character.

The only form which need be noticed is the word *hōy'chhi*, it is, which is borrowed from the neighbouring Maithili of Purnea.

The first specimen is the Parable of the Prodigal Son, and the second, a short folk-tale. Both have been most carefully written by Babu Radhesh Chandra Set.

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

EASTERN MAGAHI DIALECT.

KHONṬAI SUB-DIALECT.

(WEST OF DISTRICT MALDA.)

SPECIMEN I.

(Babu Radhesh Chandra Set, 1898.)

এক জনাকে দু বেটা হলই। ছোটো লড়কা আমন্ বাপ্কে কহলকই, বাবা, হামরা হিস্‌সাকে গিরন্তি হামরা দে। তো বাপ্ মোনকে আপন্ গিরন্তি বাঁটি দেলকই। তো খোরা দিন্ বাদ্ ছোটো বেটা আপন্ ক্ষেতনা হলই সব হাত করিকে কোই ছর দেস চলি গেলই। তাঁহামে লুচ্চাপানা করিকে সব তহস্‌নস্ করি দেলকই। তব বব একদম্ ওকর হাত খালি হোলই তো ওই দেস্‌মে বডা আকাল পর্লই। আর উ বড়া মুস্কিল মে গিরলই। তব উ বাকর ওই দেস্‌কে কোই সহোরিয়াকে মিললই। তো ওই সহোরিয়া বিধানমে ওকরা আপন্ স্নয়র্ চড়াওলা ভেজকই। উহা উ স্নয়র্ খোরকী ভুঁসিমে বড়া খুসী হোকে পেট্ ভরতিয়ই। ঔর ওকরা কোই কুচ্ছু নহি দেতিয়ই। বব্ ওকর্ গেয়ান্ ভেলই তো আপনা আপনি বোলে লাগলই, হামর্ বাপ্কে ঘরুকে কেজা চাকর পাইট আপনে খাতিয়াই আর্ পরুকে বিলাতিয়াই, আর হাম্মা ডুখে মরেহি। হাম্মা উঠিকে বাপ্কে ভিরা যাকে ওকরা বোলে,—বাপ, হাম্মা সরগ ভিরা ও তোরা ভিরা পাপ্ করলিউ। আর্ হাম্মা তোরা বেটা কাহালানে লায়ক নহি হই। হাম্মা আপন রাখনি চাকর্ করি সে। তব্ উ উঠিকে আপন্ বাপ্ ভিরা আলই। লকিন উ বহৎ দূর রহতই, বাপ ওকরা দেখে পারুকে দৌড়কে লড়কাঁকে গলা ধরিকে চুম্মা খাবে লগলই। তব্ লড়কা বাপ্কে কহলকই—বাপ হাম্মা সরগ ভিরা ও তোর সামনে পাপ করলিয়ই, আর হাম্মা তোন্ লড়কা কহনে লায়ক নই হাই। লকিন্ বাপ্ আপন চাকর্কে কহলকই, আচ্ছা গোঁগাঙ্ য়ান্ ও একরা পরা দে। চল্ সব্‌কোই খানাপিনা করি ও আনন্দ করি। কাহে কি হামরা এহি লড়কা মরি গেলা হলই, আর্ কের বাচলই। এ হেরা গেলা হলই, আব পালিয়ই। তব্ সব্‌কোই রং তামালা করনে লগলই ॥

ইধর্ তো বড়া লড়কা খেৎমে হলই। বব ঘর্ আবে লগলই তো ঘরুকে লগিঙ্ আতে নাচনা গাওনা স্ননে পালকই। তো এক চাকর্কে ডাকিকে পুছকই ই সব্ কাহে হোরহি। চাকর্ কহলকই তোরা ভাই আলা হই। লড়কা ভালা ভালইসে আলই সোই, আপনা বাপ্ এক্ তোজ্ দেলকেই। তো বড়া লড়কা বড়া রাগলই ও ঘর্ নাই সানালকই। তো বাপ্ বাহার্ আকর্ ওকরা বড়া খিগটা করনে লগলই। তো বড়া লড়কা বাপ্কে জবাব্ দেলকই—কি তাম্‌জব, এতনা বচ্ছর হাম্মা তুমরা ঘরে খটলি ও কতি তুমরা হুকুম্ বাহার্ কাম্‌না করলি, ও তব্‌তি আপনে হামরা কব্‌তি একটো পাঁঠা ভি নহি দেলন্ বো হাম্মা আপনা সাগা কুটুম্ লেকে আন্দ্ কর্তিয়ই। আর্ তোন্ এই লড়কা তোন্ গরহন্তি খানগী কসবীসে তহস্‌নস করকও, লকিন্ উ আতেহি ওকর্ বাস্তে তু এক্ তোজ্ দেয়লে। তব্ বাপ্ ওকরা কহলকই বেটা তু বরাবর্ হামরা সাঁত হাঁর, হাম্মর বো কুচ্ছু সব্‌তোয়হি হউ। ই মোনাসিব হর্ বো হামরা আন্দ্ হো ও হাঁসিখুসি করো। বো তোন্ ভাইরা বো মর্ গেলা হলও, সো কের বঁচলও; বো হেরা গেলা হলও, কেরু মিললও ॥

[No. 32.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

EASTERN MAGAHĪ.

KHOŢĀI SUB-DIALECT.

(WEST OF DISTRICT MALDA.)

SPECIMEN I.

(Babu Radhesh Chandra Set, 1898.)

Ēk janā-kē du bēṭā halaī. Chhōṭā laṛkā āppan bāp-kē
One man-to two sons were. The-younger child his-own father-to
 kahal'kaī, 'bābā, hām'rā hissā-ke girasti hām'rā dē.' Tō
said, 'father, my share-of household-property me give.' Then
 bāp dōna-kē āpan girasti bāṭi del'kaī. Tō thōrā din
father both-to his-own household-property dividing gave. Then a-few days
 bad chhōṭō bēṭā āpan jet'nā halaī, sab hāt kari-ke
after the-younger son his-own what-ever was, all hand-(in) making
 kōi dur dēs chali-gelaī. Tāhā-mē luchchā-pānā kari-ke sab
some distant country went. There licentiousness making all
 tahasnas kari-del'kaī. Tab jab ēk-dam ōkar hāt khāli hōlāi tō
waste he-made-complete. Then when completely his hand empty was then
 ōi dēs-mē baḍḍā ākāl par'laī, ār u baṛā muskil-mē gir'laī.
that country-in a-great famine fell, and he great difficulty-in fell.
 Tab u jā-kar ōi dēs-ke kōi sahoriyā-kē mil'laī. Tō ōi
Then he going that country-of a-certain townsman-to met. Then that
 sahoriyā bithān-mē ok'rā āpan suyar chaṛāolā bhej'kaī. Ūhā u suyar
townsman field-in him his swine to-tend sent. Then he swine's
 khōy'ki bhūsi-sē baṛā khūsi hō-ke pēṭ bhar'tiyai; aur
food husk-with very glad being (his-)belly he-would-have-filled; and
 ok'rā kōi kuchchhu nahi detiyai. Jab ōkar geyān bhelaī,
him-to any-one anything not used-to-give. When his senses became,
 tō āp'nā-āp'ni bōle lāg'laī, 'hāmar bāp-ke ghar-ke kettā
then himself-to to-say he-begun, 'my father's house-of how-many
 chākar-pāiṭ āp'ne khātiyāi ār par-kē bilātiyāi, ār
servants themselves used-to-eat and others-to used-to-distribute, and
 hāmmā bhukkhē mare-hi. Hāmmā uṭhi-ke bāp-ke bhirā jā-ke ok'rā
I with-hunger am-dying. I rising father's near going him
 bōlō, "bāp, hāmmā sarag bhirā ō tōrā bhirā pāp
will-say, "Father, I heaven near and of-thee near in

kar'liu. Ār hāmmā tōrā bēṭā kāhālānē lāyak nahi hai.
committed-for-thee. Any-more I thy son of-being-called fit not I-am.
 Hāmmā āpan rākh'ni chākar kari-lē.' Tab u utṭhi-ke
Me thy retained servant having-made-keep.' Then he rising
 āpan bāp bhirā ālai. Lakin u bahut dūr rah'tai, bāp
his-own father near came. But he very far remaining-even, the-father
 ok'rā dēkhe pāy-ke daur-ke laṛ'kā-ke galā dhari-ke chummā khābe
him to-see obtaining running the-son's neck seizing kiss to-eat
 lag'lai. Tab laṛ'kā bāp-kē kahāl'kaī, 'bāp, hāmmā swarag bhirā
began. Then the-son the-father-to said, 'father, I heaven near
 ō tōr sām'nē pāp kar'liyaī, ār hāmmā tōr laṛ'kā kah'nē
and of-thee before sin committed, any-more I thy son of-calling
 lāyak nāi hā.' Lakin bāp āpan chākar-kē kahāl'kaī, 'āchchhā pōsāk ān
fit not am.' But the-father his-own servants-to said, 'good clothes bring
 ō ek'rā parā dē. Chal, sab-kōi khānā-pinā-kari, ō āuand kari.
and this-(person) putting-on give. Come, let-all-(of-us) eat-and-drink, and joy make.
 Kāhe-ki hām'rā ehi laṛ'kā mari gelā-halaī, āb pher bāch'laī; ō hērā gelā-halaī,
Because my this son dying had-gone, now again survived; he lost had-been,
 āb pāliyaī.' Tab sab-kōi rang-tāmāsā kar'nē lag'laī.
now I-recovered-him.' Then all merriment to-make began.

Idhar tō barā laṛ'kā khēt-mē halaī. Jab ghar ābe lag'laī,
On-this-side indeed the-elder son field-in was. When house-(to) to-come he-begun,
 tō ghar-ke lagij ātē nāch'nā gūonā sunē pāl'kaī. Tō ēk chākar-kē ḍāki-ke
then house-of near coming dancing singing to-hear he-got. Then one servant cupping
 puchh'kaī, 'i sab kāhe hōy'chhi?' Chākar kahāl'kaī, 'tōrā bhāī ālā-haī.
he-asked, 'this all why is-being-(done)?' The-servant said, 'thy brother has-come.
 Laṛ'kā bhālā-bhālāī-sē ālai, sōi āp'nā bāp ēk bhōj del'kaī.' Tō
His-son well-and-safely returned, therefore Your-Honour's father one feast gave.' Then
 barā laṛ'kā barā rāg'laī, ō ghar nāi sāl'kaī. Tō bāp bāhār ākar
the-elder son very angry-was, and house not entered. Then the-father out coming
 ok'rā barā ghiṅgti kar'nē lag'laī. Tō barā laṛ'kā bāp-kē jawāb del'kaī,
him much entreaty-to-make began. Then the-elder son the-father-to reply gave,
 'Ki tājjab! et'nā bachchhar hāmmā tum'rā gharē khaṭli, ō kabhi tum'rā
'How wonderful! so-many years I your house-in served, and ever thy
 hukum bāhār kām nā kar'li, ō tabbhi āp'ne hām'rā kabbbhi ēk-ṭhō pāṭhā bhi
order beyond work not did, and still Your-Honour me ever one kid even
 nahi dēlan, jō hāmmā āp'nā sāgā kuṭum lē-ke ānd kartiyaī. Ār tōr ēi
not gave, that I my friends relations taking joy might-make. And thy this
 laṛ'kā tōr gar'hasti khān'gi kas'bi-sē tahasnas kar'kao, lakin
son thy household-property harlots strumpets-with waste made-for-thee, but
 u ātē-hi ōkar wāstē tu ēk bhōj dey'lē.' Tab bap ok'rā
he immediately-on-arriving his sake-for thou one feast gavest.' Then the-father him

kahal'kaī, 'bēṭā, tu barābar hām'rā sāt hāy, hāmmar jō kuchh sab
 said, 'son, thou always my company-in art, my which anything-(is) all
 tōr-hi haū. I monāsib hay jō hām'rā ānd hō ō hāsi-khusi karō.
thine-only is-to-thee. It proper is that we joyful become and merriment make.

Jō tōr bhāiyā jō mar gelā-halaō, sō pher hāch'laō; jō hērā
Because thy brother who dying had-gone-for-thee, he again survived-for-thee; who lost
 gelā-halaō, pher mil'laō.'
had-been-for-thee, again was-recovered-for-thee.'

[No. 33.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

EASTERN MAGAHI DIALECT.

KHOṆṬĀI SUB-DIALECT.

(WEST OF DISTRICT MALDA.)

SPECIMEN II.

(Babu Rādhesh Chandra Seta, 1898.)

এক বদ্রাগী গিরহস্ত বড়া মাস্ পিয়ার্ করতিয়ই। এক্ দিন্ পাঁঠাকে মাস্ কিনি আনিকে আগ্নন বহকে ওই মাস্ রাঁধনে কহিকে বাহার্ গেলই। বহ ওকর্ বাত্ মানিকে মাস্ রাঁধিকে ভানসা ঘরমে কোই বাসন্মে করিকে টাঁপিকে রক্খকই। লকিন্ দইবিসে এক্ কুস্তা ভানসা ঘর্ বাকর্, ওই বাসন্কে মাস্ খা গেলই, থোরা সা্ রহলই। বহ ওই আনিকে হাকাবাকি কুস্তাকে তো হাঁকা দেলকই। লকিন্ পুরস্ আকর্ কি কহতই, এই ডরমে কাঁপনে লগলই। আর্ কোই উপায় না দেখ্ কর্ নিটুঁর পুরস্কে হাত সে বঁচনেকে বাস্তে ওকরা কুস্তাকে জুট্ঠা মাস্হি খাবে দেলকই। পুরস্ মাস্ কাছে থোরা হোলই ব্ এই বাত্ পুছকই তো বহ জবাব দেলকই,—বাঁকি মাস্ লড়কা সাল্য খা গেলই। লড়কা বালা খা গেলই শুনিকে গিরহস্ত্ আর্ ভাল্য বুয়া কুছ্ নহি কহলকই ॥

লকিন্ ওই ঘরমে এক্ ঢালাক্ বেটা লড়কা হালাই। উ স্কলসে স্ বাত্ জানতিয়াই। মা বাগ্কে বোলি ঢালি সুনিকে উ মনে মনেই সোচতে লগলাই আর্ কি করিয়াই। কুস্তা মাস্ খা দেলকই ই বাত্ কহনা মুস্কিল, না কহলা ভি বেমনাসিব। বোললেসে মা মাস্ খাভরাই, না কহলে সে বাপ্ জুট্ঠা খাভরই ॥

[No. 33.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

EASTERN MAGAHI DIALECT.

KHOṆṬAI SUB-DIALECT.

(WEST OF DISTRICT MALDA.)

SPECIMEN II.

(Babu Radhesh Chandra Set, 1898.)

Ēk bad-rāgi gir'hast baṛā mās piyār-kar'tiyaī. Ēk din pāṭhā-ke
One violent-tempered householder much meat liked. One day kid's
 mās kini āni-ke āppan bahu-kē ōi mās rādh'nē kahi-ke bāhār gelaī. Bahu
meat buying bringing his-own wife-to that meat to-cook saying out he-went. Wife
 ōkar bāt māni-ke, mās rādhī-ke bhānsā-ghar-mē kōi bāsan-mē kari-ke dhāpi-ke
his word respecting, meat cooking cook-room-in some dish-in placing covering
 rakkh'kai. Lakin daīhi-sē ēk kuttā bhānsā-ghar jā-kar, ōi bāsan-ke mās
put. But fate-by one dog cook-room entering, that dish-of meat
 khā-gelaī, thōrā sā rah'laī. Bahu ōi jāni-ke hākābāki kuttā-kē tō hākā-
ate-up, little only remained. The-wife that perceiving quickly the-dog then drove-
 del'kaī. Lakin purus ā-kar ki kah'tai, ōi dar-mē kāp'nē lag'laī.
away. But husband having-come what shall-she-say, this fear-at to-tremble she-begun.
 Ār kōi upāy nā dekh-kar niṭṭhur purus-ke hāt-sē bāoli'nē-ke wāstē, ok'rā
Other any means not having-found cruel husband's hand-from to-be-saved for, him
 kuttā-ke juṭṭhā mās-hi khābē del'kaī. Purus mās kāhe thōrā holai
the-dog's leanings meat-actually to-eat she-gave. The-husband meat why short became
 jab ēi bāt puchh'kai, tō bahu jawāb del'kai, 'bāki mās lar'kā-bālā
when this word asked, then the-wife reply gave, 'the-remaining meat the-children
 khā-gelaī.' Lar'kā-bālā khā-gelaī suni-ke gir'hast ār bhālā burā kuchh nahi
ate-up.' Children ate-up hearing householder any-more good bad anything not
 kahal'kaī.
said.

Lakin ōi ghar-mē ēk chālāk bōli-lar'kā hālāi. U suru-sē sab
But that house-in one intelligent girl-child was. She the-beginning-from all
 bāt jān'tiyaī. Mā-bāp-ke bōli-chāli suni-ke, u manō manō-i
words knew. The-mother-(and)-father's talk hearing, she mind-in mind-in
 sōch'tē lag'laī, 'āb ki kariyāi? Kuttā mās khā-lel'kaī. I bāt kah'nā
to-think begun, 'now what shall-I-do? Dog meat ate-up. This word to-tell
 muskil; nā kah'lā-bhi bē-monāsib. Bol'lē-sē mā mār khāt'yāi,
(is)-difficult; not to-tell-also is-improper. From-telling (my)-mother beating will-eat,
 'na kah'lē-sē bāp juṭṭhā khāt'yāi.'
not from-telling (my)-father leanings will-eat.'

STANDARD BHOJPURĪ.

Standard Bhojpuri centres round the town of Bhojpur, which is situated on the bank of the Ganges in the North-West of the Shahabad District. From this it extends to the east and south over the whole of that district, and is bounded in the first of these directions by the river Sone, which, however, it crosses at the south, reaching for a few miles into the District of Palamau. To the west, it crosses the frontier between the Lower Provinces and those of the north-west, and covers the whole of the south Gangetic portion of Ghazipur.

Standard Bhojpuri is also spoken north of the Ganges in the districts which border on the Ganges and are opposite Shahabad, *viz.*, Saran, Ballia, and Ghazipur. It is spoken over the whole of Ballia, over the south and the eastern half of Ghazipur (it should be remembered that this district lies on both sides of the Ganges), Western Bhojpuri similar to that spoken in Benares District being spoken in Western Ghazipur. In Saran, it is confined to the more southern parganas. As we go north, the language gradually changes to what may be called Northern Bhojpuri, which is spoken in various forms over Northern and Central Saran, and in the eastern parts of Gorakhpur. No figures are available to show the number of people in Saran, who speak each form of the dialect, nor would it be easy to do so under any circumstances, for the two forms of speech differ so slightly, and merge so gradually into each other, that there is a large area which might very properly be claimed by both. We shall not, however, be far wrong, if, subject to certain explanations to be made later on, we say that, of the 2,404,500¹ people returned from that district as speaking Bhojpuri, about a million speak the Standard form of the dialect. We may, therefore, put down the number of speakers of standard Bhojpuri as follows :—

Name of District.	Number of people speaking Standard Bhojpuri.
Shahabad	1,901,853
Palamau	50,000
Saran	1,000,000
Ballia	903,940
Ghazipur (half)	469,000
TOTAL	4,324,293

The Town and Pargana of Bhojpur, from which the Bhojpuri dialect takes its name, are situated in the Shahabad District, hence the form of the dialect which is current in that district may be considered to be the purest. The two following specimens come from Shahabad, and the language is that illustrated in the preceding grammatical sketch. Besides Bhojpuri, the local authorities reported a separate sub-dialect spoken by 171 Kharwārs, a wild tribe inhabiting the south of the district. An examination, however, of the specimen sent of the Kharwār language shows that it is the same as the ordinary Bhojpuri of the District. It is not sufficiently corrupt to entitle it to be classed as a broken dialect. The total Bhojpuri-speaking population of Shahabad is therefore 1,901,182+171 or 1,901,353.

The first specimen is a translation of the Parable of the Prodigal Son. It is printed in the Dēva-nāgarī character, in which character the specimens, as received, were written. It has the advantage of distinguishing between short and long *e* and *o*.

[No. 34.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARI.

SPECIMEN I.

BHOJPURI DIALECT.

(DISTRICT SHAHABAD.)

एक अदमी का दू बेटा रहे। छोटका अपना बाप से कहलस की ए बाबू-जी धन में जे हमरा दिखा होखे से बाँट दीं। तब ज दूनी के बाँट देलस। थोड़ा-ही दिन में छोटका बेटा सभ धन बटोर के दूर देस चल गइल। उहाँ सभ धन कुचाल में उड़ा देलस। जब सभ खरब कं देलस तब थोड़ा देस में बड़ा अकाल पड़ल। ओकरा बड़ा दुख होखे लागल। तब ज थोड़ा देस का एक अदमी उहाँ जा के रहे लागल जे ओकरा के अपना खेत में सुपर चरावे खातिर भेज देलस। आउर ज आनन्द से थोड़ी भूसी से आपन पेट भरित जे सुपर खात रहस। आउर ओकरा के केहु कुछ देत ना रहे। आउर जब ओकरा अपना बिचार में आइल त सुभल की कतना हमरा बाप का नोकर चाकर का रोटी खेला से बाँच जाला या हम भूखी सूखत बाँगीं। हम उठब अपना बाप किहाँ जाइव या कहब की ए बाबू-जी हम परमेश्वर का सोभा पाप कइलीं या रीरो सोभा। हम एह जोग नैखीं जे राउर बेटा कहाई। हमरा के अपना नोकरन में राखीं। ज उठल अपना बाप किहाँ जाइल। बाकी अबहीं थोड़े दूर रहता में अवत रहे की ओकर बाप देखलस। त होहा के दौरल ओकरा के गला में लगा के चूमा लेवे लागल। लड़िका अपना बाप से कहलस की बाबू-जी हम इसवर का सममुख पाप कइलीं आउर रीरो सोभा आउर अब फेर राउर बेटा कहावे जोग नैखीं। ओकर बाप अपना नोकरन से कहलस नीमन लूगा ले आर्य इनका के पेहार्य या एक थंगुटी हाथ में आउर पनही गोड़ में पेहार्य हमनीका साथे खात जाई आनन्द करीं। काहे की हमरा बेटा भू गइल रहे या फेर जीभल भूलाइल रहे या मिल गइल। आउर उन्हीका आनन्द करे-लगखे सँ॥

ओकर बड़का भाई खेत में रहे। जेस घर का नगीच आइल नाच राग सुनलस। एगो नोकर के बोला के पुछलस कि ई का होत बा। जबाब देलस की राउर भाई अइले हा। राउर बाप उनका के भोज देत बाड़े काहे की जीभत जागत चाँगी देखी नीके पहुँचले हा। ई सुन के खिसिआ गइल। भीतर ना गइल। ओकर बाप बाहर आइल या भिनतो करे लागल। त जबाब में अपना बाप से कहलस की हाए अतना दिन राउर सेवा कैलीं ना रीरा बात के उलघने कैलीं। तेहू पर रीभा एगो पठबशी ना देखीं जे अपना हितन का साथे आनन्द मनैतीं। बाकी जसहीं ई लड़िका राउर आइल जे सभ धन राउर पतुरिआ में उड़ा देलस रीरा ओकरा के भोज देखीं। तेहू पर ओकरा के जबाब देलस की बेटा, तू सदई हमरा साथ बाड़ु आउर जे कुछ हमरा पास बा से तोहरे ई। उचित ई की हमनीका आनन्द करीं या खुस होई एह खातिर की तोहार भाई मर गइल रहे आउर फेर जी गइल भुला गइल रहे या फेर मिल गइल॥

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ

BHOJPURĪ DIALECT.

(DISTRICT SHAHABAD.)

TRANSLITERATION AND TRANSLATION.

Ek ad'mī-kā¹ dū bēṭā rahē. Chhoṭ'kā ap'nā bāp-sē kah'las ki, 'ē
One man-of two sons were. The-younger his-own father-to said that, 'O
 bābū-jī, dhan-mē jē hamār hissā hōkhē sē bāṭ-dī.' Tab ū dūnō-
father, property-in which my share may-be that dividing-give.' Then he both-
 kē bāṭ-dēlas. Thōṛ-hi dīn-mē chhoṭ'kā bēṭā sabh dhan baṭōr-ke
to dividing-gave. A-few-even days-in the-younger son all property collecting
 dūr dēs chal-gail. Uhā sabh dhan kuchāl-mē urā-dēlas. Jab
distant country-to went-away. There all fortune evil-conduct-in he-wasted-away. When
 sabh khar'ch-kā-dēlas, tab oh dēs-mē baṛā akāl paṛal. Ok'rā baṛā dukh
all he-had-spent, then that country-in great famine fell. To-him great trouble
 hōkhe lāgal. Tab ū oh dēs-kā ēk ad'mī ihā jā-ke rahe lāgal, jē
to-be began. Then he that country-of one man near going to-live began, who
 ok'rā-kē ap'nā khēt-mē¹ sūar charāwe khātir bhēj-dēlas, āur ū ānand-sē
him his-own field-in swine feeding for sent-away, and he pleasure-with
 ōhi bhūsi-sē āpan pēt bharit jē sūar khāt-rahās,
those-very husks-with his-own belly would-have-filled which the-swine used-to-eat,
 āur ok'rā-kē kōhu kuchh dēt-nā-rahē. Āur jab ok'rā ap'nā
and him-to any-body any-thing giving-not-was. And when to-him his-own
 bichār-mē āil tu sūjhal ki, 'kat'nā ham'rā bāp-kā nōkar
consideration-in it-came then he-considered that, 'how-much my father-of servants
 chākar-kā rōṭī-khailā-sē bāch-jā-lā, ā ham bhūkhē mūt-banī. Ham uṭhab
servants-of bread-eating-after remains, and I hunger-from dying-am. I will-arise
 ap'nā bāp kihā jāib ā kahab ki, "ē bābū-jī, ham Par'mēsar-kā
my-own father near will-go and will-say that, "O father; I God-of
 sōjhā pāp kaīlī ā raur-ō sōjhā. Ham eh jōg naikhī
before sin did and of-Your-Honour-too before. I of-this worth not-am
 jē raur bēṭā kahāī, ham'rā-kē ap'nā nok'ran-mē
that Your-Honour's son I-may-be-called, me thy-own servants-among
 rākhī." Ū uṭhal ap'nā bāp kihā āil; bāki ab'hī thōṛē-dūr
keep." He arose his-own father near came; but yet a-little-distance-off
 rastā-mē aw'te-rahē ki okar bāp dekh'las. Ta chhohā-ke
way-in (he)-coming-was that his father saw-(him). Then being-compassionate

¹ Here the signs of the genitive is in the oblique form because *bēṭā* is in the plural.

daural, ok'rā-kē galā-mē lagā-kē .chūmā lēwe lagal. Laṛikā ap'nā
he-ran, him neck-in enfolding kisses to-take began. The-son his-own
 bāp-sē kah'las ki, 'bābū-jī, ham Is'war-kā san'mukh pāp kailī āur
father-to said that, 'father, I God-of before sin did and
 raur-ō sōjhā, āur ab pher rāur bēṭā kahāwe jōg
Your-Honour-too before, and now again Your-Honour's son to-he-called fit
 naikhī.' Okar bāp' ap'nā nok'ran-sē kah'las, 'niman lūgā lē-āwā,
I-am-not.' His father his-own servants-to said, 'good clothes bring-out,
 in'kā-kē penhāwā, ā ēk āguṭhi hāth-mē āur pan'hi gōr-mē penhāwā;
him put-on, and one ring hand-on and shoes feet-on put;
 ham'ni-kā sāthē khāt-jāī, ānand karī, kāhe-ki hamār bēṭā
(let-)us together eat, merry make, because-that my son
 mū-gail-rahē ā pher jīal; bhulāil-rahē, ā mil-gail.' Aur
had-been-dead and again alive-became; had-been-lost, and found-is.' And
 unh'ni-kā ānand karē lag'lē-sā.
they merry to-make began.

Okar bap'kā bhāi khēt-mē rahē. Jaisē ghar-kā nagich āil nāch
His elder brother field-in was. As house-of near he-came dancing
 rāg sun'las. Egō nōkar-kē bolā-ke puchh'las ki, 'i kā hōt-bā?'
music he-heard. One servant calling he-asked that, 'this what is-being?'
 Jabāb dēlas ki, 'rāur bhāi aīlē-hā. Rāur bāp un'kā-
Answer he-gave that, 'Your-Honour's brother is-come. Your-Honour's father him-
 kē bhōj dēt-bāṛē kāhe-ki jīat jāgat āgē-dēhī
to feast is-giving because-that alive (and)-awake in-good-health
 nikē pahūch'lē-hā.' I sun-ke khisiā-gail, bhitar nā gail.
safely he-has-arrived.' This hearing he-angry-became, inside not went.
 Okar bāp bāhar āil ā min'ti kare-lāgal. Ta jabāb-mē
His father outside came and to-entreat-(him) began. Then answer-in
 ap'nā bāp-sē kah'las ki, 'hāe, at'nā din rāur sēwā
his-own father-to he-said that, 'alas, so-many days Your-Honour's service
 kailī; nā raurā bāt-ke ulagh'nē kailī, tēhū par
I-did; not Your-Honour's words transgression-even I-did, that-too on
 raurā egō paṭh'ru-ō nā dēlī jē ap'nā hitan-kā sāthē
Your-Honour one kid-even not gave that my-own friends-of with
 ānand-manaitī. Bāki jas'hī i laṛikā rāur āil jē
I-might-have-rejoiced. But when-even this son of-Your-Honour came who
 sabh dhan rāur paturīā-mē urā-dēlas raurā ok'rā-kē
all fortune thy harlot-among squandered Your-Honour him-to
 bhōj dēlī.' Teh-par ok'rā-kē jabāb dēlas ki, 'bēṭā, tū sadai
feast gave.' There-upon him-to answer he-gave that, 'son, thou always
 ham'rā-sāth bāṛā, āur jē kuohh ham'rā pās bā sē tohar-sē hā.
me-with art, and what even me with is that thine-even is.

Uchit hā ki ham'nikā ānand karī ā khus hōī, eh khātir ki
Proper is that we merry make and pleased be, this for that
 tohār blāī mar-gail-rahē, āur pher jī-gail; bhulā-gail-rahē, ā
thy brother had-died, and again alicc-became; had-been-lost, and
 pher mil-gail.
again found-is.'

[No. 35.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARI.

SPECIMEN II.

BHOJPURI DIALECT.

(DISTRICT SHAHABAD.)

DEPOSITION OF A WITNESS.

बुलहार अजीध्या राय साः नवादा बेन प्रः आरे ।

हम नवादा में मालिक हूँ । मुदई मुदाबेह के चिन्ही-ले । राबिक में मकान हमरे पट्टी में रहल जा । बटवारा भरला पर हमरे पट्टी में जा ॥

(आक) । उस मकान से मुदई की कुछ सरोकार है ॥

(जवाब) कुकुषी ना । सुतरफा अगाड़ी ठोड़ा से पावत रह्यो ह्यो । अब मुदई से पारै-ले । ठोड़ा हू भाई रहै । एक के नाम ठोड़ा दोसरा के दसई । मन्दू अगाड़ियो से नोकरी चाकरी करे जात रहि जा । अबहूँ जा ले । बरिस दिन से बहरे रहि जा । घर में दसई बहू के छोड़ गइल रहि जा । अठारह बीनइस दिन भरल मकान पर गइल रहि जा । मुदई गोबरी राय या हम गोबरधन राय कीहूँ नहलीं । कहलीं की एकर मकान हूँ छोड़ दीं । मुदाबेह कहलस की ना छोड़व । ओह मकान में मुदाबेह के गोरू बँधा-ला । हमनोका कहला पर कहलस की जा मे मन में आवे, है करीह । हम ना छोड़व ॥

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURI DIALECT.

(DISTRICT SHAHABAD.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ij'hār	Ajodhyā	Rāy	sā(kin)	Nawādā	Bēn	Pra(ganā)
<i>Deposition(-of)</i>	<i>Ajodhyā</i>	<i>Rāy</i>	<i>resident-of</i>	<i>Nawādā</i>	<i>Bēn</i>	<i>Parganā</i>
Ārē.						
Arrah.						
Ham	Nawādā-mē	mālik	haī.	Mudai	mudāleh-kē	chinhi-lē
<i>I</i>	<i>Nawādā-in</i>	<i>owner</i>	<i>am.</i>	<i>The-petitioner</i>	<i>accused</i>	<i>I-know.</i>
Sābik-mē	makān	ham'r-ē	paṭṭi-mē	rahal-hā.	Baṭ'wārā	bhaillā-par
<i>Formerly</i>	<i>house</i>	<i>my-indeed</i>	<i>share-in</i>	<i>was.</i>	<i>Partition</i>	<i>occurring-on</i>
ham'rē	paṭṭi-mē	bā.				
<i>my-even</i>	<i>share-in</i>	<i>it-is.</i>				
(Swāl').—	Us	makān-sē	mudai-kō	kuchh	sarōkār	hai ?
(Question).—	<i>That</i>	<i>house-with</i>	<i>the-petitioner-to</i>	<i>any</i>	<i>connection</i>	<i>is ?</i>
(Jawāb).—	Kuchhu-ō	nā.	Mutar'phā	agāri	Ḍhōrhā-sē	
(Answer).—	<i>Any-even</i>	<i>not.</i>	<i>Ground-rent</i>	<i>formerly</i>	<i>Ḍhōrhā-from</i>	
pāwat	raī-hā.	Ab	mudai-sē	pāi-lē.	Ḍhōrhā	dū
<i>getting</i>	<i>I-was.</i>	<i>Now</i>	<i>the-petitioner-from</i>	<i>I-get.</i>	<i>Ḍhōrhā</i>	<i>two</i>
bhāi	rahē,	ēk-ke	nām	Ḍhōrhā,	dos'rā-ke	Dasai. Bhandū
<i>brothers</i>	<i>were,</i>	<i>one-of</i>	<i>name</i>	<i>Ḍhōrhā,</i>	<i>the-other-of</i>	<i>Dasai. Bhandū</i>
agāriy-ō-sē	nok'ri-ohāk'ri	kare	jāt	ralē-hā.	Ab'hā	jā-lē.
<i>before-too-from</i>	<i>service</i>	<i>to-do</i>	<i>going</i>	<i>had-been.</i>	<i>Now-too</i>	<i>he-goes.</i>
Baris	din-sē	bah'rē	ralē-hā.	Ghar-mē	Dasai-bahu-kē	
<i>A-year</i>	<i>days-from</i>	<i>out</i>	<i>he-has-been.</i>	<i>House-in</i>	<i>Dasai's-wife</i>	
chhōr-gail-ralē-hā.	Aṭhārah	onaīs	din	bhaīl	makān-par	gail-ralē-hā.
<i>he-had-left.</i>	<i>Eighteen</i>	<i>nineteen</i>	<i>days</i>	<i>ago</i>	<i>house-to</i>	<i>he-had-gone.</i>
Mudai	Gob'ri	Rāy	ā	ham	Gōbardhan	Rāy kibā
<i>The-petitioner</i>	<i>Gobri</i>	<i>Rāy</i>	<i>and</i>	<i>I</i>	<i>Gōbardhan</i>	<i>Rāy near</i>
gail; kah'lī	ki,	'ēkar	makān	hā,	chhōr-dī.	Mudāleh
<i>went ;</i>	<i>we-said</i>	<i>that,</i>	<i>'this-one's</i>	<i>house</i>	<i>is,</i>	<i>give-up.'</i>
						<i>The-accused</i>

¹ The questions put by the Court are in the Court-language,—Hindostānī.

kah'las	ki,	'nā	chhōrab.'	Oh	makān-mē	mudāleh-ke
said	that,	'not	I-will-give-up.'	That	house-in	accused's
gōrū	bādhā-lā.	Ham'nī-kā	kah'lā-par	kah'las	kī,	'jā, jē
cattle	is-tethered.	Our	saying-on	he-said	that,	'go, which
man-mē	āwē	sē	karihā;	ham	nā	chhōrab.'
mind-in	comes	that	you-may-do;	I	not	will-give-up.'

FREE TRANSLATION OF THE FOREGOING.

Deposition of Ajōdhyā Rāy, of Nawādū Bēn, Pargana Arē.

I am an owner of Nawādā, and am acquainted with both the Complainant and with the Accused Person. Formerly the house (in dispute) was in my share of the village, and, when subsequently, there was a formal partition of the property, it also fell in my share.

Question.—Has the Complainant anything to do with that house?

Answer.—Nothing whatever. I used formerly to get the ground-rent for it from Dhōrhā Singh. Now I get it from the Complainant. Dhōrhā had a brother named Dasai. Bhandū used for long to be absent from home on service. He still does this, and, this time, had been away for a year. He had left Dasai's wife in his home. Eighteen or nineteen days ago he went to the house. The Complainant, Gobri Rāy, and I went to Gōbardhan Rāy, and we said to him that the house was Bhandū's, and that he (Gōbardhan) should give it up. The accused said he would do no such thing. His cattle are still tethered there. When we spoke to him, he said we might do whatever came into our heads, but he would not give up the house.

It may be stated as a broad fact that, south of the Ganges, Standard Bhojpuri is bounded on the east and south by the left bank of the River Sone. Similarly the District of Shahabad is bounded on the east and south by the same river. On the south, however, the language has crossed the Sone and occupies a small strip of ground about eight miles wide on its right bank in the district of Palamau where it is spoken by about 50,000 people. Beyond this it becomes the impure Nagpuriā Bhojpuri which extends across the Ranchi Plateau of Chota Nagpur.

Although the language spoken in this small strip is standard Bhojpuri, it has a few divergencies from the examples which have just been dealt with. For this reason I give the two following specimens of the language of this tract. The first is a version of the Parable of the Prodigal Son, and the second is a villager's account of his adventures in the jungle. The principal divergencies from Standard Bhojpuri are the following.

In the pronouns, the direct form of the Genitive is sometimes used instead of the oblique. Thus, we have *ham āpan* (instead of *ap'nā*) *bābū-jī kihā jāē*, I will go to my father. Instead of *kichāu*, we have *kichh*, anything. For 'he,' we have *uhā-kā*, with a plural *uhī*.

In verbs, we may note the use of the Simple Present in the sense of the Future, thus, *jāē*, I will go, and *kahē*, I will say, instead of *jāib*, *kahab*. The verb *ahē*, I am,

becomes *haūwē*. So also *haūwēd*, you are, and *haūwē*, it is. These, however, are hardly more than differences of spelling.

The most noteworthy peculiarities occur in the conjugation of the past tense. In Standard Bhojpuri, as in all other dialects and languages of the Eastern Indo-Aryan Group, the characteristic letter of this tense is *l*. Thus, Bengali *dēkhilām*, Maithili *dekḥ'ldāḥ*, Bhojpuri *dekḥ'lē*, all meaning 'I saw'. In Palamau, however, instead of *l* the characteristic letter is frequently *u*. Examples are *kaūḥ*, I committed; *paḥūchuḥ*, I arrived; *buḥhuḥ*, I understood; *takuḥ*, I looked; *dekhuḥ*, I saw; *rahuḥ*, he was, they were; *bhaūḥ*, it became; *gaūḥ*, he went. The following are third persons plural, mostly in the sense of the singular; *dihuan*, they gave; *laguan*, they began; *uḥhuan*, they rose; *rahuan*, they were; *dekḥuan*, they saw; *kahuan*, they said; *puchhuan*, they asked; *chahuan*, they wished. It will subsequently be seen that this form of the past is also used in Saran.

It should be observed that the past with *l* is also freely used. Thus, *diḥ'lē*, he, honorific, gave, and so on. In the following examples, the plural is used, in most cases, instead of the singular, *chah'lanī*, they wished; *kah'lanī*, they said; *chah'lanī*, they went; *kaūlanī*, they did; *lag'lanī*, they began; *gaūlanī*, they went; *aūlanī*, they came.

[No. 36.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARI.

BHOJPURI DIALECT.

(DISTRICT PALAMAU.)

SPECIMEN I.

कउनो अदिमी के दुइठे लरिका रहए। उन्हि में से छोटका बाबू-जी से कहलसि की ए बाबू-जी धन में से जे किछ हमार बखरा होई से हमरा के बाँट दीं। तब उहाँका आपन धन बाँट दिहलीं। बहुत दिन ना बीतल की छोटका आपन कुल धन ले के परदेस में चल गउए और उहाँ लुचई में आपन धन उड़ा दिहलसि। जब उन्हि आपन कुल धन छोड़ा दिहुअन तब ज देस बड़ा सुखार परल और उन्हि गरीब भ गउए। तब उन्हि जा के ऊ देस के एक अदिमी कीहाँ रहे लगुअन। ऊ अदिमी उनका के अपना खेते सूअर चरावे के भेजलसि और जे बोकला सूअर खात रहए भीही से ऊ आपन पेट भरे चहलनि। केहु उनका के किछ ना देत रहए। जब उनका अकिल भउए तब कहलनि की हमरा बाबू-जी का कतना नोकर के खइला से रोटी बाँचत-होई और हम भूखे मरतानी। हम उठ के आपन बाबू-जी कीहाँ जाई और उन्हे से कह्यो की हे बाबू-जी हम सरग के उलटे और रावाँ निअरे पाप कउई प्रह से अब राउर लरिका कहावे जुकुर नइखीं। मो के अपना नोकरनि में से एकठे के बरोबर करीं। उन्हि उठुअन और अपना बाबू-जी का पास चललनि। मगर जब ऊ फरके रहुअन तब उन्हे कर बाबू-जी उनका देखुअन और माया कहलनि और दोर के गला में लगाइ के चुमे लगलनि। लरिका उनका से कहलसि की ए बाबू-जी सरग के उलटे और रावाँ निअरे पाप कइ चुकलीं और अब राउर लरिका कहावे जुकुर नइखीं। मगर उन कर बाबू-जी आपन नोकर में से एकठे से कहुअन की सब से बढ़ियाँ लूगा से आर्य इनका के पहिराव। और हाथ में भंगूठी और गोड़ में जूता पहिराव। सबे खाई और आनन करीं काहे की हमार ई लरिका मर गइल रहुअन अब जी गइलनि। और भुला गइल रहए फिन मिल गइल। तब चैन करे लगुअन ॥

उ-बेला उन्हे कर बड़ भारी खेते रहुअन। और जब ऊ घर के पंजरा अइलनि तब बाज और नाच के होरा सुनलनि। और आपन नोकरन में से एक के बलाइ के पुकुअन की ई का हँ। तब नोकर उन्हे से कहलसि की राउर भारी अइली ह। और राउर बाबू-जी नोक भोजन खिअली ह। काहे की राउर बाबू-जी उनका के कुमल अन्न से पउले ह। मगर ऊ खोस कहली और घर में जाय ना चहुअन। एही से उन कर बाबू-जी बाहर अउअन और उनका के मनावे लगुअन। तब ऊ बाबू-जी के जवाब दिहली की रावाँ देखीं हम रावाँ के ढेर दिन से टहल करतानी और राउर हुकुम कबहीं ना टरलीं ह। रावाँ हमरा-के कबहीं प्रगुड़ी पठरु भी ना दिहलीं की अपना इभार लोग के संगे चैन करीं। मगर ई राउर बैठा जे कसबी के संगी कुल धन भोरा दिहली जबे घर अइले तब रावाँ उनका खातिर नोक भोजन खिअली ह। बाबू-जी कहुअन की ए बैठा तू तो सब दिन हमरा संगे रहत रहल और जे किछ हमार हउए से सब तोहरे हउए। मगर अबहीं अन्न करे की और खुसी होखे की चाहत रहत ह। काहे की तोहारा ई भारी मर गइल रहल ह। फिन जिअल ह। और भुला गइल रहल ह। से मिलल ह ॥

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kaṣṇō adimī-ke dui-ṭhō larikā rahuē. Unhi-mē-sē chhoṭ'kā
A-certain man-of two sons were. Them-in-from the-younger
 bābū-jī-sē kah'lasī kī, 'ē bābū-jī, dhan-mē-sē jē-kichh hamār
father-to said that, 'O father, property-in-from what-ever my
 bakh'rā hōī sē ham'rā-kē bāṭ-dī.' Tab uhā-kā āpan
share will-be that me-to dividing-give.' Then he his-own
 dhan bāṭ-dih'lī. Bahut din nā bītal kī chhoṭ'kā
property dividing-gave-(them). Many days not passed that the-younger
 āpan kul dhan lē-ke par'dēs-mē chal gaūē, āūr uhā
his-own all property taking foreign-country-into went away, and there
 luchai-mē āpan dhan uṛā-dih'lasī. Jab unhi āpan kul dhan
evil-deeds-in his-own fortune squandered. When he his-own all fortune
 orā-dihuan, tab ū dēsē barā sukhār parali āūr unhi
had-squandered-away, then that country-in great dryness fell and he
 garib bha-gaūē. Tab unhi jā-ke ū dēs-ke ēk adimī kihā rahe
poor became. Then he going that country-of one man near to-live
 laguan. Ū adimī un'kā-kē ap'nā khēte sūar charāwe-kē bhej'lasī,
began. That man him his-own in-fields swine to-feed sent,
 āūr jē bok'lā sūar khāt-rahue, ōhī-sē ū āpan pēt bhare
and what husks swine used-to-eat, those-even-with he his-own belly to-fill
 chah'lani. Kēhu un'kā-kē kichh nā dēt-rahue. Jab un-kā
wished. Anybody him-to anything not used-to-give. When him-to
 akil bhaūē tab kah'lani kī, 'ham'rā bābū-jī-kā kat'nā nōkar-ke
wisdom became then he-said that, 'my father-of how-many servants-of
 khailā-sē rōṭī bāchat-hōī, āūr ham bhūkhē martānī. Ham
eating-after bread might-be-saved, and I hunger-from am-dying. I
 uṭh-ke āpan bābū-jī kihā jāī, āūr unh-sē kahī kī, "hē
arising my-own father of-near will-go, and him-to I-will-say that, "O
 bābū-jī, ham Sar'g-ke ul'ṭē āūr rāwā nīarē pāp kaūī;
father, I Heaven-of opposite and of-Your-Honour near sin have-done;

eh-sē ab rāur larikā kahāwe jukur naikhī. Mō-kē
this-for now Your-Honour's son to-be-called fit I-not-am. Me
 ap'nā nok'rani-mē-sē ēk-thē ke barōbar karī." Unhi uṭhuan āur
thine-own servants-in-from one of-(to) equal make." He arose and
 ap'nā bābū-ji-kā pās chāl'lani. Magar jab ū phar'kō rahuan tabē
his-own father-of near started. But when he far-off was then-even
 unh-kar bābū-ji un-kā dekhuan āur māyā kailani, āur daur-ko galā-mē
his father him saw and pity did, and running neck-in
 lagāi-ke ohume lag'lani. Larikā un'kā-sē kah'lasī kī, 'ō bābū-ji,
applying to-kiss began. The-son him-to said that, 'O father,
 Sar'g-ke ul'tē āur rāwā niarō pāp kai-chuk'lī, āur ab
Heaven-of opposite and of-Your-Honour near sin I-have-done, and now
 rāur larikā kahāwe jukur naikhī.' Magar un-kar bābū-ji
Your-Honour's son to-be-called fit I-not-am.' But his father
 āpan nokar-mē-sē ēk-thē-sē kahuan kī, 'sab-sē barhiā lūgā
his-own servants-in-from one-to said that, 'all-than good clothes
 lē-āwā, in'kā-kē pahirāwā, āur hāth-mē āgūṭhi āur gōr-mē jūtā
bring, him-on put, and hand-in ring and feet-in shoes
 pahirāwā. Sabhē khāī, āur ānan karī; kāhe-kī hamār i
put. (Let-us)-all eat, and rejoicing make; because my this
 larikā mar gail-rahuan, ab ji gailani, āur bhuḷā gail-rahūē, phin mil-
son dead had-been, now alive became, and lost had-been, again found-
 gail.' Tab chain kare laguan.
became.' Then merriment to-do they-began.

Ū-bēlā unh-kar bar bhāi khētē rahuan. Āur jab ū
That-time his elder brother in-field was. And when he
 ghar-ke pāj'rā ailani tab bājā āur nāch-ke haurā sun'lani, āur
house-of near came then music and dancing-of noise he-heard, and
 āpan nokaran-mē-sē ēk-kē balāi-ke puchhuan kī, 'i kā
his-own servants-in-from one-to calling asked that, 'this what
 hā?' Tab nokar unh-sē kah'lasī kī, 'rāur bhāi ailē
is?' Then servant him-to said that, 'Your-Honour's brother come
 hā, āur rāur bābū-ji nīk bhōjan khiaulē-hā
is, and Your-Honour's father a-good dinner has-caused-to-eat
 kāhe-kī rāur bābū-ji unh'kā-kē kusal-ānan-sē paulē-hū.
because Your-Honour's father him health-joy-with found-has.
 Magar ū khis kailē, āur ghar-mē jāy nā chahuan.
But he anger did, and house-into to-go not wished.

Ēhī-sē un-kar bābū-ji bāhar āuan āur un-kā-kē
This-indeed-because his father outside came and him
 manāwe laguan. Tab ū bābū-ji-kē jāwāb dihlē kī,
to-appease began. Then he father-to answer gave that,

'rāwā, dēkhī, ham rāwā-kē qhēr din-sē ṭahal
'Your-Honour, look, I Your-Honour-to many days-since service
 kar'tānī, āūr rāur hukum kab'hī 'nā ṭar'lī-hā.
am-doing, and Your-Honour's orders ever-even not have-transgressed.
 Rāwā ham'rā-kē kab'hī egurō paṭh'rū bhi nā dihlī ki
Your-Honour me-to ever-even one-even kid even not gave that
 ap'nā iār lōg-ke saṅgē chain karī. Magar i
my-own friend's people-of with rejoicing I-may-make. But this
 rāur bēṭā jē kas'bi-ke saṅgē kul dhan orā-dih'lē,
Your-Honour's son who harlots-of with all fortune squandered-away,
 jabē gharē aīlē, tabē rāwā un-kā-khātir nik bhōjan
just-as house-to came, just-then Your-Honour him-for a-good dinner
 khiaūli-hā. Bābū-jī kahuan kī, 'ē bēṭā, tū tō sab din
has-caused-to-eat. Father said that, 'O son, thou indeed all days
 ham'rā saṅgē rahat-haūā, āūr jē-kichh hamār haūwē sē sabh
me with remaining-art, and whatever mine is that all
 toharē haūwē. Magar ab'hī anan kare-kē āūr khusī
thine-indeed is. But now rejoicing making-for and joy
 hōkhe-kē chāhat-rahāt-hā, kāhe-kī tohār i bhāi mar-gail-rahāl-hā,
being-for it-is-proper, because thy this brother had-died,
 phin jial-hā; āūr bhulā-gail-rahāl-hā, sē milal-hē.'
again alive-is; and lost-had-been, he has-been-found.'

[No. 37.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPUŔĪ DIALECT.

(DISTRICT PALAMAU.)

SPECIMEN II.

ए भाया हम का कह्यो । भूठे डर से अरसन डेरात रह्यो की जे कर हाल हम ना कहि सकीं । का भउए की काल्ह जब हमनिका पहार के पँजरे पँजरे पेठिया से आवत रह्यो तब पहार के उपरों बाघ बड़े जोर से गरजत रहए । हमनिका डेर अदिमी रहलीं किह डर ना लागल । मगर आलु ओही रह ते हम आपन मामा का गाँवे ठीक दू-पहरे अकेले गइल रह्यो । जब पहार के तरे नदी अरे पहुँच्यो । तब अचखे बड़ो हड़हड़ी बन में नदी ओरे सुनाइलि जेहि से हमार जीव सुध में ना रहल । हम तुरह्यो की बाघ आइल और हमरा के धइलस । हमरा हाथ में तबहार रहल मगर जून ना मिखल की मिथान से बहरे निकालीं । करेजा काँपे लागल, डर का मारे हम छूख गइलीं । बाघ के बे-देखले टकटको लाग गइलि । मगर थोरिका देरो में जब हम ओह ओर तुरह्यो तो का देख्यो की प्रगुड़ा बूढ़ सौताल नदी के पानो जे पहार के उपरे से गिरत रहए, मछरो मारे के बाहत रहए, ओहर से जे पयल निचवाँ फेंकत रहए सेईं बीसी-हाँ हाथ निचवाँ खरबराते आवत रहए । जब ई तुरह्यो तो जीव में साहस भउए और देह में पुरती अउए । हम अपने ई बात इयाद करि के आपन साहस पर हंसत बाचीं ॥

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

E bhūyā, ham kā kahĩ; jhūthē dar-sē aisan derāt
 O brother, I what may-say; false-even fear-with so afraid
 rahuĩ kī jē-kar hāl ham nā kahi sakĩ. Kū
 I-was that of-which the-condition I not to-say am-able. What
 bhaūē kī kālhi jab ham*ni-kā pahār-ke pāj'rē pāj'rē
 became that yesterday when we hill-of near near
 peṭhiyā-sē āwat rahuĩ, tab pahār-ke up'rā bāgh barē jōr-sē
 market-from coming were, then hill-of on tiger great force-with
 gar'jat rahuē. Ham*ni-kā (hēr adimī rah'ĩ, kichh, dar
 roaring was. I've many men were, any fear
 nā lāgal. Magar āju ōhī rah-tō ham āpan māmā-kā
 not seized(-us). But to-day that-very road-by I my-own maternal-uncle-of
 gāwē thik dū-pah'rē akōlē gail-rahui. Jab pahār-ke tarē
 to-village just at-noon alone gone-was. When hill-of below
 nadi-arē pahūchuĩ, tab achakkō bari haṭhaṭi ban-mē nadi
 on-this-river-side I-reached then suddenly great disturbance forest-in river
 ōrē sunāili, jebi-sē hamār jiw sudh-mē nā rahal. Ham
 towards was-heard, which-from my mind sense-in not remained. I
 hujhuĩ ki bāgh āil āūr ham'rā-kō dhaīlas, Ham'rū hāth-mē taruār
 thought that tiger came and me caught. My hand-in sword
 rahal, magar jūn nā milal ki miān-sē bah'rē nikālĩ.
 was, but opportunity not was-found that sheath-of out I-may-take-it-out.
 Karōjā kāpe lāgal, dar-kā mārē ham sūkh gailĩ, bāgh-kō
 Liver to-shudder began, fear-of through I dried-up I-went, tiger
 bē-dekh'lē tak'takī lāg gaili. Magar thorikā dēri-mē jab ham
 without-seeing motionlessness seized me. But little time-in when I
 oh ōr takuĩ, tō kā dekhui ki egurā būṛh Saūtāl nadi-ke
 that side looked, then what did-I-see that one old Santāl river-of
 pānī jē pahār-ke up'rē-sē girat rahuē machh'rī-māre-kō bānhat
 water which hill-of above-from falling was fish-to-kill embanking
 rahuē. Ōhar-sē jē pathal nich'wā phēkat rahuē, sēi
 was. That-side-from which stone downward throwing was(-he), they-(very)

bisōhā <i>for-scores</i>	hāth <i>(of)-cubits</i>	nich'wā <i>downward</i>	ḱhar'barātē <i>crashing</i>	āwat <i>coming</i>	rahuē. <i>were.</i>
Jab i taku-ī <i>When this I-saw-(I)</i>	tō jiw-mē <i>then heart-in</i>	sāhas bhaūwē <i>courage became</i>	āūr <i>and</i>	dēh-mē <i>body-into</i>	
phurutī aūē. <i>agility came.</i>	Ham ap'nē i bāt <i>I my-self this thing</i>	iād-kari-ke <i>remembering</i>	āpan <i>my-own</i>	sāhas-par <i>courage-at</i>	
hāsāt-bānī. <i>laughing-am.</i>					

FREE TRANSLATION OF THE FOREGOING.

Brother, what can I say ? I was so terrified by an imaginary fear that it is impossible for me to describe it. It so happened that yesterday, when we were returning from market along the hill-side, we heard a tiger roaring very loudly above us. As we were a large company, none of us felt any fear. But, to-day, I was going alone along that very road to my uncle's village, and had reached the foot of the hill by the river, when, all at once, I heard a tremendous noise in the forest, which altogether turned my soul out of its senses. I thought to myself that the tiger had come, and had already caught me. I had a sword in my hand, but I had no time to draw it out of its sheath. My heart began to tremble, and I dried up through fear. Although I had not seen the tiger, I became motionless and fascinated by his supposed presence. A little while after, when I looked in that direction, what should I see, but an old Santal, who had been damming up the water which fell from the upper part of the hill, in order to catch fish. He had been throwing down stones from there, and they had come crashing down for scores of cubits. When I saw that, my heart was again filled with courage, and my limbs regained their wonted activity. When I remember this, I keep laughing at my own couragelessness.

The dialect of the eastern half of Ghazipur, both north and south of the Ganges, is practically the same as that of Shahabad. This will be evident from the following version of the Parable of the Prodigal Son. The only special points which require notice are the forms of the Relative Pronoun and of its Correlative, which are *jēwan* and *tewan*, instead of *jawan* and *tawan* respectively. We may also note the third person singular of the Verb Substantive, which is *bāi* instead of *bā*. These distinctions do not entitle us to class the language of eastern Ghazipur as a dialect separate from that of Shahabad. Ghazipur is a border district between the Standard Bhojpuri spoken in Ballia and the western form of the dialect spoken in Benares District. In the eastern Parganas of Muhammadabad and Gadha the dialect is the same as that of Ballia, while in the west, in Pargana Mahraich, it is the same as that of Benares District. The total number of speakers of Bhojpuri in Ghazipur is 938,000, of whom half, or 469,000, may be estimated as speaking the Standard, and half as speaking the western Sub-dialect.

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

(DISTRICT GHAZIPUR.)

(Babu Bholanath Ray, 1898.)

एगो अहिनी का दुसरे वेडा नहो। ओ में से छोटा ठिका अपना बाप से कहसि की ए बाप अन धन में जेवन हमान वधना होये जेवन बाँटि द। नव जे धन में वधना विठ्ठार दिहनि। थोड़िक दिन में छोटा वेडा कुदहि धन दो दधन बढोनि के पनदेस यति जसठ। ओहिजा जार के आपन कुदहि धन दो दधन कंठो में थुकि दिहसि। जव कुदहि ओनार जसठ, नव ओ देस में बड़ा सुखा पड़ठ नव कंठा हो जसठ नव ओहिजा के गज्जन कोहे जसठ। जे अपना धेन में सुअन यनावे धागिन जेजनि। जेवन बोका सुअन धागि नहो जेवन से पेट मने के ओकन मन जन नहे। केह ओकना किछु ना देन नहे। नव ओकन आँखो धुठि और सोयठसि की हमना बाप कोहे केनना मज्जना धार के जोअन बाँटस और हम के दाना नश्ये जूनन। अब हम अपना बाप कोहे जारवो और उन से कहवी कि, ओ बापु हम गोहन और मज्जान के बड़ा पाप करठे बाँटो अब यह ठाएक नश्यो कि गोहन वेडा कहाइ हमना के अपना मज्जान में जान। नव उठि के अपना बाप कोहे यठनि अवहो कसठवे नहनि को नवे उन जन बाप उन के देयनि। बापका ओह ठाठ और दौड के उठा ठिहनि और यूना दिहनि। नव जे वेडा बाप से कहसि ए बाप हम मज्जान और गोहन सामने पाप करठे बाँटो और अब हम गोहन वेडा कहावे ठाएक नश्यो। नव ओकन बाप अपना ओकन से कहसि की नीमन गुगा ठे आन और इनका के पहिनाव और यठ हम सज केह धाइ और पोहो और मौज करो। काहेको ई हमान वेडा मनि जसठ नहनि है औ सेन जो जसठनि है, मुठा जसठ नहनि है सेन मिठि जसठनि है। और नव जे वधाव वजावे ठाठनि ॥

ओकन बड़का वेडा नव धेन में नहे। जव उहाँ से यति के धन के जोएड आसठ नव जे बाजा और नायि के और सुनठसि। और नव अपना एक ओकन के वठार के पुच्छसि की ई सज का होन वार। नव जे ओकना से कहसि को गोहन माई असठनि है और गोहन बाप मौज जन बाँटनि काहे को जे उनका के मठा यगा पवठन है। नव जे धिसिबार जसठ, और धनना जाए।

गव ओकन वाप वाहन निजिठि भासठ औन ओकना के येनउरी करठन । गव जे
 अपना वाप से कहठनि देखी हम एगना वनिच नाउन सेना करठीं कवहीं नाउन
 भाग्या ना टनठो गवहं नउआं हमना के एको वक्तना ना दिहठो की हम अपना
 रथानन के साथ भोज करीं ठेकिन जवहीं नाउन ई वेठा अरठनि मे नाउन
 अम यन वेसा के साथ उड़ा दिहठन गेह पन नउआं उनकना धागिन भोज
 दिहठो । गव जे ओकना से कहठन की हे वेठा न हमना साथ वनावन वाड़
 औन जे कुछ हमान वार से गोहने ह । औन ई हमनोका याही को हमनोका
 भुस होइ औन मानवद करीं काहे को ई गोहान मारि मनि गारठ नहठनि है
 औन सेन जिअठनि सुठार गारठ नहठनि है औन सेन मिठठनि ॥

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

(DISTRICT GHAZIPUR.)

TRANSLITERATION.

(Babu Bholanath Ray, 1898.)

Egō adimī-kā dui betā rah'lē. Ō-mē-sē chhoṭ'kā larikā ap'nā bāp sē kah'lasī kī, 'ē bāp an-dhan'-mē jewan hamār bakh'rā bōkhē tewan bāṭi-dā.' Tab ū dhan-mē bakh'rā bil'gāi dih'lani. Thorik din-mē chhoṭ'kā beṭ'wā kulhi dhan o daulat baṭōri-ke par'dēs chali gail. Ohi-jā jāi-ke āpan kulhi dhan o daulat phakaṛi-mē phūki dih'lasī. Jab kulhi orāi gail, tab ō dēs-mē baṛā sūkhā paṛal. Tab kaṅgāl hō-gail. Tab ohi-jā-ke ṭhākūr kihē gailan. Ū ap'nā khēt-mē sūar charāwe kbātir bhej'lani. Jewan bok'lā sūar khāti-rah'lī tewanā-sē pēt bhaie-kē ō-kar man karat-rahē. Kēhu ok'rā-kē kichhu nā dēt-rahē. Tab ō-kar ākhi khulali āūr soch'lasī kī, 'ham'rā bāp kihē ket'nā majūrā khāi-ke jiat bārē-sā āūr ham-kē dānā naikhē jūrat.' Ab ham ap'nā bāp kihā jāib' āūr un-sē kah'bī kī, "Ō bāpu, ham tohār āūr Bhāg'wān-ke baṛā pāp kailē-bāṛī. Ab eh lāek naikhī kī tohār betā kahāī. Ham'rā-kē ap'nā majūran-mē jānā.'" Tab uṭhi-ke ap'nā bāp kihē chal'lani. Ab-hī phailawē rah'lani kī tabbai un-kar bāp un-kē dekh'lani. Bāp-kā chhōh lāgal, āūr dauṛi ke uṭhā lih'lani, āūr chūmā dih'lani. Tab ū betā bāp-sē kah'lasī, 'ē bāp, ham Bhag'wān āūr toh'rā sām'nē pāp kailē-bāṛī, āūr ab ham tohār betā kahāwe lāek naikhī.' Tab ō-kar bāp ap'nā nōkar-sē kah'lasī kī, 'nīman lūgā lē-āwā āūr in'kā-kē pahināwā, āūr chalā, ham sabh kēhu khāī āūr pihī, āūr mauj karī, kāhe-kī i hamār betā mari gail rah'lani haī, au phēr jī gailani haī; bhulā-gail-rah'lani haī, phēr mili-gailani-haī. Āūr tab ū badhāw bajāwe lag'lani.

Ō-kar baṛ'kā betā tab khēt-mē rahē. Jab uhā-sē chali-ke ghar-ke goērā āili, tab ū bajā āūr nāchi ke sōr sun'lasī; āūr tab ap'nā ēk nōkar-kē balāi-ke puchh'lasī kī, 'i sabh kā hōt bāi?' Tab ū ok'rā-sē kah'lasī kī, 'tohār bhāi ailan haī āūr tohār bāp mauj karat bārani, kāhe-kī un-k'rā-kē bhalā chaṅgā paūlan haī.' Tab ū khisiāi gail, āūr ghar nā jāē. Tab ō-kar bāp bāhar nik'li āil, āūr ok'rā-kē cheraūri kailan. Tab ū ap'nā bāp-sē kah'lani, 'dēkhī, ham et'nā baris rāur sēwā kailī, kab'hī rāur āgyā nā tār'ī; tab-hī rauā ham'rā-kē ēkō bak'rā nā dih'lī kī ham ap'nā fāran-ke sāth mauj karī. Lēkin-jab-hī rāur i betā ailani, jē rāur sabh dhan bēsā-ke sāth uṛā dih'lan, tēhū-par rauā un-k'rā khātir bhōj dih'lī.' Tab ū ok'rā-sē kah'lan kī, 'hē betā, tū ham'rā sāth barābar bārā, āūr jē kuchh hamār bāi sē toh'r-sē hā. Āūr i ham'nī-kā chāhi kī ham'nī-kā khus hōī āūr ānand karī; kāhe-kī i tohār bhāi mari gail rah'lani haī, āūr phēr jialani; bhulāi gail rah'lani haī, āūr phēr mil'lani.'

¹ Grain and wealth.² To me grain (i.e. food) is not available.

Opposite Shahabad, on the north bank of the River Ganges, lies the North-Western Provinces District of Ballia. It is closely connected with the Bhojpur Pargana by many ties, historical and traditional, and the language spoken in it is practically the same as that of Shahabad. This will be manifest from the following specimens, which are in the Dēva-nāgarī character.

Here and there, we see traces of the form of Bhojpurī which is common over the rest of the north Gangetic area. For instance, while the servant says to the elder brother *rāur bhāi āil bārē* quite correctly after the Shahabad fashion, the father uses the Sāran idiom, *bāṭē* instead of *bārē* in addressing the elder son.

[No. 39.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARÍ.

BHOJPURÍ DIALECT.

(DISTRICT BALLIA.)

SPECIMEN I.

कवनों अदिमी-के दुइगो बेटा रहे । उन्हनी में से छोटका अपना बाप से कहलसि जे ए बाबू-जी धन में से जे हमार बखरा होखे से हमरा के दे द । तब ऊ आपन धन उन्हनी के बाँटि दिहलसि । बहुत दिन ना बीते पावल की छोटका बेटा सभ कुछ जवर कर के दूर देस आपन राह पकड़लसि । उहाँ लुचई में आपन दिन बितावत आपन धन उड़ा दिहलसि । अवर जब ऊ सभ उड़ा चुकल तब ओह देस में बड़ा अकाल पड़ल अवर ऊ कंगाल हो गइल । अवर उहाँ के रहनिहारन में से एगो कीहाँ रहे लागल । ऊ अपना खेत में सूअर चरावे के ओ की भेजि दिहलसि । ऊ ओही छीमी से जे सूअर खात रहल म आपन पेट भरे चहलसि अवर दोसर केहु किछु ना दे । तब ओकरा चेत भइल की हमरा बाप का बहुत नोकरन का अधिक रोटी हो-ला अवर हम भूख से मरत बानी । हम ऊठि के अपना बाप के पास जाइबि अवर उनिकरा से कहबि की ए बाबू हम सरग के उलिठा अवर रउरा सामने पाप करल बानी । अब हम राउर लरिका कहावे जोग नइखी । हम के अपना नोकरन में से एगो के बराबर मानी । तब ऊ उठि के अपना बाप के पास गइल । लेकिन अय तक ऊ दूर रहे ओकर बाप ओकरा पर दया कहलसि अवर दौरि के ओकरा के अपना गला में लागि के चुमलसि । लरिका ओकरा से कहलसि ए बाबू हम सरग के उलिठा अवर रउरा सामने पाप करले बानी । अवर अब राउर लरिका कहावे जोग नइखी । बाकी ओकर बाप अपना अदिमिन से कहले की सब से अच्छा कपड़ा निकालि के ओकरा-के पहिनाव अवर ओकरा अंगुरी में अंगुठी ओ गोड़ में जूता पहिनाव अवर हमनीका खाई पीई चैन करी । काहे की ई हमार बेटा मरल रहल हा फिरि जीअल । भूखि गइल रहल हा फिरि मिलल हा । तब ऊ लोग खुसी करे लागल ॥

ओकर जेठका लरिका खेत में रहे । और जब ऊ आवत खाँ घर के निअरा पहुँचल तब नाच ओ बाजा के भनक ओकरा कान में पहुँचल । और ऊ अपना अदिमिन में से एगो के अपना निअरा बोलाइ के पुहलसि की ई का हवे । ऊ नोकर उनिकरा से कहलसि की राउर भाई आइल बाड़े । अवर राउर बाप नोमन भोज करल हा अइ खातिर की ऊ उनिकरा के भला चंगा पडल हा । लेकिन ऊ खासि कहलसि अवर भीतर ना जाइ चहलसि । तब ओकर बाप बाहर आइ के मनावे लागल । ऊ अपना बाप के कहलसि की देखीं हम प्रतना बरिस से राउर सेवा करत बानी और रउरा बात के कबहीं ना टरली और रउवाँ एकी पठियो ना कबहीं दिहली की हम अपना संगिन के साथ खुसी करी । लेकिन ई राउर लरिका जे कसबी के साथ राउर धन खोइ चललसि जे आइल तबहीं रउवाँ ओकरा खातिर अच्छा भोज करली । बाप ओकरा से कहलसि की ए बेटा तूँ हमरा साथ हरदम रह-न और जे किछु हमार हँ से तोहार हँ । लेकिन हमनी के खुसी कहल ओ आराम कहल भल बाटे काहे की ई तोहार भाई सुअल रहल हा फिरि जीअल हा । भल रहल हा फिरि मिलल हा ॥

[No. 39.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

(DISTRICT BALLIA.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kaw'nō adimi-kē dui-gō bēṭā rahē. Unh'nī-mē-sē chhoṭ'kā
A-certain man-to two sons were. Them-in-from the-younger
 ap'nā bāp-sē kah'lasi jē, 'ē bābū-jī, dhan-mē-sē jē hamār
his-own father-to said that, 'O father, property-in-from what my
 bakh'rā hōkhē sē ham'rā-kē dē-dā.' Tab ū āpan dhan unh'nī-
share may-be that me-to give.' Then he his-own property them-
 kē bāṭi-dih'lē. Bahut din nā bite pāwal ki chhoṭ'kā bēṭā
to dividing-gave. Many days not to-pass got that the-younger son
 sabh-kuchh jawar-kāi-ke dūr dēs āpan rāh pakar'lasi. Uhā
all-things collecting a-distant country-to his-own way took. There
 luchai-mē āpan din bitāwat āpan dhan urā-dih'lasi. Awar
evil-conduct-in his-own days causing-to-pass his-own fortune he-squandered. And
 jab ū sabh urā-chūkai tab oh dēs-mē barā akāl paṛal,
when he all had-spent then that country-in a-great famine fell,
 awar ū kaṅgāl hō-gail. Awar ubā-ke rah'nibāran-mē-sē ēgō kihā
and he poor became. And there-of inhabitants-in-from one near
 rahe lāgal. Ū ap'nā khēt-mē sūar charāwe-kē ō-kē bhōji-
to-live he-began. He his-own fields-in swine feeding-for him eat-
 dih'lasi. Ū oh-i chbīmī-sē jē sūar khāt-rah'lē-sā āpan
away. He those-very husks-with which swine used-to-eat his-own
 pēt bhare chah'lasi, awar dōsar kōhu kichhu nā
belly to-fill wished, and other any-one anything not
 dē. Tab ok'rā chēt-bhaīl ki, 'ham'rā bāp-kā
used-to-give-(him). Then him senses-became that, 'my father-of
 bahut nok'ran-kā adhik rōṭi hō-lā awar ham bhūkh-sē
many servants much bread is and I hunger-from
 marat-bānī. Ham ūṭhi-ke ap'nā bāp-ke pās jāibi, awar
am-dying. I arising my-own father-of near will-go, and
 unik'rā-sē kahabi ki, 'ē Bābū, ham sarag-ke ulitā
him-to I-will-say that, 'O Father, I heaven-of against

awar raūrā sām'nē pāp kailē-bāñf. Ab ham rāur
and of-Your-Honour before sin have-done. Now I Your-Honour's
 larikā kahāwe jōg naikhī. Ham-kē ap'nā nok'ran-mē-sē
son to-be-called worthy am-not. Me thine-own servants-among-from
 ēgō-ke barābar māñf.' Tab ū uṭhi-ke ap'nā bāp-ke pās
one-of equal-to consider.' Then he having-arisen his-own father-of near
 gail. Lēkin jab-tak ū dūrē rahē ōkar bāp ok'rā-par dayā
went. But while he at-a-distance was his father him-on compassion
 kailasi, awar dauri-ke ok'rā-kē ap'nā galā-mē lāgi-kē chum'lasi.
made, and having-run him his-own neck-on having-applied kissed.
 Larikā ok'rā-sē kah'lasi, 'ē Bābū, ham sarag-ke uliṭā avar
The-son him-to said, 'O Father, I heaven-of against and
 raūrā sām'nē pāp kailē-bāñf, avar ab rāur larikā kahāwe jōg
of-Your-Honour before sin have-done, and now Your-Honour's son to-be-called worthy
 naikhī.' Bāki ōkar bāp ap'nā adimin-sē kah'lē ki, 'sab-sē acohohū kap'rā nikāli-
not-am.' But his father his-own men-to said that, 'all-than good clothes taking-
 ke ok'rā-kē pahināwā, avar ok'rā āguri mē āguṭhī ō goṛ-mē jūtā
out him put-on, and' his finger-in (on) a-ring and feet-on shoes
 pahināwā, avar ham'nī-kā khāī pīṭ chāin karī, kāhe ki i hamār
put-on, and (let)-us eat drink (and) merriment make, because that this my
 bēṭā maral rahal-hā, phiri jīal; bhūli gail-rahāl-hā, milal-hā.' Tab ū lōg
son dead had-been, again became-alive; lost had-been, found-is.' Then those people
 khusi kare lāgal.
rejoicing to-make began.

Ōkar jēṭh'kā larikā khēt-mē rahē. Āūr jab ū āwat-khē
His elder son field-in was. And when he coming-in
 ghar-ke niarā pahūchal tab nāch ō bājā-ke bhanak ok'rā kām-mē
house-of near approached then dancing and music-of faint-sound his ear-into
 pahūchal; āūr ū ap'nā adimin-mē-sē ēgō-kē ap'nā niarā bolāi-ke puchh'lasi ki,
arrived; and he his-own men-in-from one himself near calling asked that,
 'i kā hāwē?' Ū nōkar unik'rā-sē kah'lasi ki, 'rāur bhāī āil bārē
'this what is?' That servant him-to said that, 'Your-Honour's brother come is
 awar rāur bāp nīman bhōj kailē-hā, eh khātir ki ū unik'rā-kē
and Your-Honour's father good feast has-made, this for that he him
 bhalā-chaṅgā paūlē-hā.' Lēkin ū khisi kailasi avar bhitar nā jāe chah'lasi. Tab
in-good-health has-found.' But he anger made and inside not to-go wished. Then
 okar bāp bāhar āi-ke manāwe lāgal. Ū ap'nā bāp-kē kah'lasi ki,
his father outside coming to-appease began. He his-own father-to said that,
 'dēkh, ham et'nā baris-sē rāur sēwā karat-bāñf āūr rāūrā
'see, I so-many years-since Your-Honour's service am-doing and Your-Honour's
 bāt-kē kab'hī nā ṭar'lī āūr rāūwā ēkō paṭhiyō nā kab'hī
words ever-even not transgressed and Your-Honour one-even hid-even not ever

dih'lī ki ham ap'na sangin-ke sāth khusī karī. Lekin i rāur
gave that I my-own friends-of with merriment might-make. But this Your-Honour's
 larikā jē kas'bi-ke sāth rāur dhan khōi-ghal'lasi, jabē
son who harlots-of with Your-Honour's wealth has-lost, when-even
 āil tab'hī rāuwā ok'rā khātir aohchhā bhōj kaillī. Bāp ok'rā-sē
he-came then-even Your-Honour him for good feast made. The-father him-to
 kah'lasi kī, 'ē bētā, tū ham'rā sāth har dam rahālā, āūr jē kichhu hamār
said that, 'O Son, thou me with every moment livest, and what thing mine
 hā sē tohār hā. Lekin ham'nī-kē khusī-kaīl ō ārām kaīl bhal bātē
is that thine is. But for-us merriment-making and pleasure making good is
 kāhe-kī i tohār bhāi mual rahal-hā, phiri jial-hā; bhūlal rahal-hā, phiri
because this thy brother dead had-been, again alive-is; lost had-been, again
 milal-hā.'
found-is.'

The next specimen, also from Ballia, is a villager's wail over hard times.

[No. 40.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURI DIALECT.

(DISTRICT BALLIA.)

SPECIMEN II.

कपिल-देव थाजु तोहरा के ढेर दिन पर हम देखत बानीं। चतना दिन तूँ काँहाँ रहल जा। जब तब हम तोहरा बारे में तोहरा गाँव के लोगन से पूछत रहलीं हौं मगर केहु हाल साफ ना बतावत रहल जा। अब काँह तोहरा घर के सभ बेकति अच्छी तरी बाड़ीं नूँ ॥

जीबीध भइया तूँ का पूछत बाड़ें। जब हमरा हाल के सुनब त तोहरो दुख बिधापो भी चाँखिन में से नीर गिरावे लगब। जब हम प्रठाँ से घरे गइलीं तब से निरहतो के काम में बभलीं। राति दिन ग्रह काम में हम बानीं। दोसर केहु हमरा घर में अइसन नइखे जेकरा से हम के एकी खोजा के आराम मिली। काहे से की हमरा बाप के चाँखिये जवाब दे दिहलिस भी हमरा जेठ जना भारें हमरा पहुँचला का पड़ि-ही परदेस चलि गइले अबर तब से एकी चिठियो न भेजले जा। हमार मइतारो भी अठरी बेकति उनिकरा हाल हाल का ना पाउला से बेहाल बाड़ीं। हमार काका जो अपना करिका वाला समेत चलने रहें छे। एही सब खोज से हम राति दिन फिकिरि भी तरदुत से पिछा रहलीं। अबहीं दुइ दिन बीतल जा को हम राति खाँ कपरबधी का मारे खेत में अगोरे ना गइलीं। चारिगो बोभा लागल मोहँ के हमरा खेत में से नीर काटि ले गइले जा बं। महराज के तइखोलदार मासगुजरो खातिर दुइ पियादा तनात करले बाड़ें। एकी कठड़ी हमरा पामें नइखे को उनि के दीपाछ। मामा भी परखें अइले भी उनिकरा से जब हम कुछ बपया मंगलीं त उ साफे इनकार करले। खोला हँ को घर के मारल बन में गइलीं। बन में लागलि आगि ॥

[No. 40.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

(DISTRICT BALLIA.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Kapil Dēv ! āju toh'rā-kē qhēr din par ham dēkhat-bāñf.
Kapil Dēv ! to-day you many days after I seeing-am.

At'nā din tū kābhā rah'lā-hā ? Jab-tab ham toh'rā bārē-mē
So-many days you where were ? Some-times I you about
toh'rā gāw-ke lōgan-sē pūchhat rah'lī-hā, magar kēhu hāl sāph
your village-of people-from asking was, but any-body news plainly
nā batāwat-rahā-hā. Ab kahā, toh'rā ghar-ke - sabh bekati achohhi tarē
not telling-was. Now say, your house-of all persons good ways-in
bāñf, nū ?
are, (or) not ?

Jībōdh bhāyā, tū kā pūchhat bārā ?¹ Jab ham'rā hāl-kē
Jībōdh brother, you what asking are ? When my accounts
sun'bā ta toh'rō dukh biāpi, ō ākhin-mē-sē lōr
you-will-hear then your-also anxiety will-fill(-you), and eyes-in-from tears
girāwe lag'bā. Jab ham eṭhā-sē gharē gailī
to-cause-to-drop you-will-begin. When I here-from home-to went,
tab-sē gir'hati-ke kām-mē bajh'lī. Rāti din ehi kām-mē
then-from household-of work-in was-I-entangled. Night (and) day this work-in
ham bāñf. Dōsar kēhu ham'rā ghar-mē āisan naikhē jek'rā-sē
I am. Another anyone my house-in such is-not whom-from
ham-kē ēkō leh'jā-ke āram mili; kāhe-sē-ki ham'rā bāp-ke ākhiyē
me-to one-even moment-of ease will-be-got; because my father-of eyes-even
javāb dē-dih'lis, ō ham'rā jēth janā bhāi ham'rā pahūch'lā-kā
replies gave, and my elder man brother my reaching-of
pahilē-hi pardēs chālī-gailē, awar tab-sē ēkō chithiyō
before-even foreign-land-to went-away, and that-time-since one-even letter-even
nā bhej'lē hā. Hamār mah'tārī ō aūri bekati unik'rā hāl-chāl-kā
not he-sent-has. My mother and other female-persons his news
nā paūlā-sē bēhāl bāñf. Hamār kākā-ji ap'nā larikā
not getting-from uneasy are. My uncle his-own children

¹ Kā pūchhat bārā means ' what you are enquiring about is so bad that the less said about it the better. '² I.e. have become useless.

bālā samēt al'gē rahē-lē. Ēhī sab ojah-sē ham rāti-din
wife with separate lives. These all causes-from I night-day
 phikiri ō tār'dut-sē pisāil rahī-lē. Ab'hī dui din bital-
anxiety and trouble-with crushed remain. Now-only two days passed-
 hā kī ham rāti-khā kapar-bathī-kā-mārē khēt-mē agōre nā
have that I night-at headache-from field-in to-look-after not
 gailī. Chāri-gō bōjhā lāgal gōhū-ke ham'rā khēt-mē-sē chōr kāṭi
went. Four bundles standing wheat-of my field-in-from thieves cutting
 lē-gailē-hā-sā. Mah'rāj-ke Tah'sildār māl'gujārī khātīr
taken-away-have. The-Mahārāja-of rent-collector rent for
 dui piyādā tanāt kailē-bārē. Ēkō kauṛī ham'rā pasē naīkhē kī
two peons quartered has. One-even cowry me with not-is that
 unī-kē diāu. Māmā bhī par'sō aīlē ō unīk'-
him-to may-be-given. The-paternal-uncle also the-day-before came and him-
 rā-sē jab ham kuchh rup'yā māg'lī ta ū sāphē in'kār-kailē. Khisā
from when I some money asked then he plainly refused. The-proverb
 hā kī, 'ghar-ke mārāl ban-mē gailī; ban-mē lāgali āgi.'
is that, 'home-of beaten forest-in I-went; forest-in was-set fire.'

FREE TRANSLATION OF THE FOREGOING.

To-day I see you, Kapil-dēo, after a long time. Where have you been so long? I now and then asked about you from your fellow-villagers, but no one gave a clear account. Tell me whether all your family is well.

Brother Jibōdh, what do you ask me! When you know about me, grief will overcome you also, and you will drop tears from your eyes. When I went home from this place, I became entangled myself in agriculture. By day and night I worked at it. There is no one in my family to relieve me for a moment from the toil; for my father's eyes have become useless, and my elder brother went off elsewhere, before I reached home, and has sent no letter since then. My mother and the rest of the family are unhappy because they hear no news from him. My uncle with his wife and children lives separately. For these reasons care and trouble crush me both day and night. Only two days ago I could not go to watch my field in the night on account of a headache. Thieves therefore cut away four bundles from my standing wheat crop. The rent-collector of the Mahārāja has quartered two peons on me to realize the rent, but I have not a cowry to pay them. My maternal uncle also came the day before yesterday and when I asked him for some money he flatly refused. Mine is only an instance of the saying, 'I was beaten at home and went to the jungle. When I got there the jungle took fire.'

¹ Out of the frying-pan into the fire.

The District of Saran lies on the north of the Ganges, opposite the east side of Shahabad, and the west side of Patna. I have already stated, *ante*, p. 186, that the language of the portion of Saran which borders on the Ganges is Standard Bhojpuri. This statement, however, requires a certain amount of modification.

A reference to the map will show that the language of Muzaffarpur, which lies to the east of Saran, across the river Gandak, is western Maithili, which, as has been shown, is largely infected with Bhojpuri, and is in fact, a border form of speech between the two dialects. Again, the language of Patna, opposite the south-east corner of Saran, is Magahi. Hence, as might be expected, the language of the east of Saran is tinged with Maithili peculiarities, and that of the south-east with Magahi ones. To give specimens of all such mixed forms of speech would extend the volumes of the Survey beyond reasonable limits. It must suffice, in the case of Saran, to deal, in detail, with the two main forms of speech, that of the south, and that of the north. For a more minute account of the various forms of speech current in the District, see *Notes on the Vernacular Dialects spoken in the District of Saran*, by Babu Girindra-nāth Dutt, in the *Journal* of the Asiatic Society of Bengal, Vol. lxvi, 1897, Part I, pp. 194 and ff. It is to this gentleman that I am indebted for the specimens here given, which represent the Standard Bhojpuri spoken in the south of the district, over against Shahabad.

BIHĀRĪ.

BHOJPURĪ DIALECT.

(DISTRICT SABAN.)

SPECIMEN I.

(Babu Girindra-nath Dutt, 1898.)

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५५ — ५५ — १५ — ५५ — ५५ — ५५ —

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५५ — ५५ — ५५ — ५५ — ५५ —

[illegible]

३०५१—न—इ५—न—मज्ज—प११५
 १०११—न—प११—प११५—३११—
 ५१३—प११—न—न१५—न—
 ५१११—प११—न११०—१५०१—न—
 ५—१०१५—प११—१०—१५०१—
 १—न००—इ—न५—प११—न१०१०१५.

३०५१—प११—प११—न१५—न०—न५
 १५०—प११—न—न१५—न०—न५
 १५०—प११—न१५—न१५—न—न१५—
 १०१५—न—प१५०—न—न१५—न—
 १०१५—न१५१५—न१५१५—न—न१५
 १०१५—न—न१५१५—न१५१५—न—न१५

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ਗਿਓਨ—ਇਯਾਜੀਨ—ਭਗਤ—ਕੁ—ਦੀਪ—

ନିମ୍ନ-ମାଧ୍ୟମ-ଉଚ୍ଚ-ପାଠ୍ୟ-

ઉ- જાનના - તા.ન - મ -

$\overline{a_1 \theta \theta} - \eta - \dot{z} m - a_1 g_1 \eta - \dot{z} 1 - 11 \beta 1$

ਸਦਾ — ਨਿਯੰਤਰ — ਭਗਤ — ਗੁਣ — ਨ — ਨਿਯੰਤਰ

ଅକ୍ଷି-ନୀ-ବିଶ୍ଵା-ପ୍ରା-ପ୍ରାଣା

ମା-ଇଶ୍ଵରୀ-ନା-ମୟା-ସୁମା-

२-मि०३-०१०-३२-१७१-

ଦେବା-ନ-ବାହୁ — ଟିଣ — କା — ଶାସ — ଶାସ —

$$4a - \overline{a_1 a_2 \dots a_n} - a_1 \overline{a_2 a_3 \dots a_n} - \overline{a_1 a_2} \overline{a_3 a_4 \dots a_n} - \dots - \overline{a_1 a_2 \dots a_{n-1}} \overline{a_n}$$

५।-१े२।३।-७।१०-१।३०-१।५०।-
 ५।-३०५।-५।५-५५०-५।-५२-
 ७-१।-५।५।-५।५।-५।५।५-
 ७५५५-५।५।-५५-५।-५।५।-
 १।५।५-५-५५।५-१।५।५-५।५-
 ५।-५।५-५५०-५।-५।-५।-
 ५।५-५।-५।५।५-५।५।-५।५।-
 ५।५

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARI.

BHOJPURI DIALECT.

(DISTRICT SARAN.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

(Babu Girindra-nāth Dutt, 1898.)

Ek ad'mi kōi rahē. Ok'rā dui-gū bēṭā rahē. Choṭ'kā bāp-sē ap'nā
A man certain was. To-him two sons were. The-younger the-father-to his-own
kah'las kī, 'dhan hamār ādhā bāṭ-dā.' Okar bāp dhan
said that, 'the-wealth my half dividing-give.' His father the-wealth
bāṭ-dihal. Thōrē din-mē ohhoṭ'kā babuā dhan ekaṭṭhā kar-ke
dividing-gave. A-few days-in the-younger son the-wealth together having-made
bah'rā chal-gailē. Ohñ gailē luchābāji-mē sajē dhan
forth went-away. There he-went in-riotous-living the-entire wealth
urāe-dih'lē. Sajē dhan un-kar sadh-gail, tab barā
he-squandered. The-entire wealth his spent-was, then a-great
akāl paral oh dēs-mō. Garib hōe-gailē, ō jini-kēhu kihñ
famine fell that country-in. Poor he-became, and somebody near
rahe lag'lē. Ihē kah'lē kī, 'khēt-mē sūar oharāwā.' Suariā-ke
to-dwell began. This-one said that, 'the-field-in swine feed.' The-swine-of
dhēṛhī jē khāe-kē rahē, sē ap'ne lag'lē khāe.
the-husks which eating-for were, those he-himself began to-eat.
Kēhu kuchhu dēt nā rahē. Tab un-kā akil khulal, ū kah'lē
Anyone anything giving not was. Then his senses opened, he said
kī, 'ham'rā bāp-ke majūrā-lōg-ke dhēr rōṭi bāch jā-lā. Ab ham
that, 'my father's servant-people-of much bread surplus goes. Now I
bhūkhē muat-bānī. Ham ap'nā bāp kihñ uṭh-ke jāib. Un-kā-sē
of-hunger dying-am. I my-own father near having-risen will-go. Him-to
jāe-ke kahab kī, "ham barā pāp kailī Baikunth-kā, adhikā raūrā
having-gone I-will-say that, "I great sin did Heaven-of, moreover Your-Honour
sām'nā. Rāur bēṭā kahāwe lāek naikhī. Hē bāp,
before. Your-Honour's son to-be-called fit I-am-not. O father,
ham'rā-kē ē-gō banihārē-kē sāmān jānī." ' Tab ap'nā bāp-kanē
me one servant-to equal consider." ' Then his-own father-near
gailē. Phallāwā rah'lē tāis-hi bāp-kē ohhōh lāgal.
he-went. At-a-distance he-was then-even the-father-to compassion was-attached.

Dawar-ke kōrā-mē dhai-ke chūmā dēwe lag'lē. Bēṭā kah'lan kī, 'hē bāp, ham
Running lap-in seizing kisses to-give he-began. The-son said that, 'O father, I
 sar'g-ke kām raūrā āgē nā kailī-hā, raūrā āgē
heaven-of duty Your-Honour's before not have-done, Your-Honour's before
 pāp kailī-hā. Ab pher raūrā bēṭā kahāwe lāek nā rah'īf.
sin have-done. Now again Your-Honour's son to-be-called fit not I-was.'
 Lēkin ō-kar bāp kah'lan nōkar-kē kī, 'niman kap'rā
But his father said the-servants-to that, 'excellent clothes
 nikāl-ke pahire-kē dā : log'ni in-kā-ke hāth-mē āguṭhī
having-brought-out wearing-for give : you-people his hand-on a-ring
 pahirā-dā, gōr-mē jutā pahirā-dā. Ham'nī khāī, khusi karī. Kāhe
put-on, feet-on shoe put-on. (Let) us eat, happiness make. Because
 kī hamār bēṭā mar-gail-rah'lē-hā, tā jī-gailē-hā ; bhulā-gail-rah'lē-hā,
that my son had-died, indeed has-lived ; had-been-lost,
 sē milal-hā.' Tab khusi kare lag'lē-hā.
he has-been-found.' Then happiness to-make they-began.

Un-kar jēṭh bēṭā khēt-mē rah'lē. Ghar-kā nagich ailē, tab
His elder son field-in was. The-house-of near he-came, then
 nāch bājā un-kā kār-sē sunāil. Ap'nā nōkar-mē-sē
dancing music his ears-by were-heard. His-own servants-in-from
 balāe-ke puchh'lē kī, 'hō, i kawan tamāsā hōt-bāṭē ?' Ū
having-called he-asked that, 'ho, this what strange-thing is-occurring ?' He
 kah'lan kī, 'rāur bhāī ailē-hā. Rāur bāp niman
said that, 'Your-Honour's brother has-come. Your-Honour's father excellent
 bhōjan karaulē-hā, ehi-wāstē jō khusi sāth sē ailē-
dinner has-caused-to-be-made, this-on-account-of that happiness with he has-
 hā.' Lēkin ū khisiā-ke gharē nā gailan. Ehi-wāstē
come.' But he being-angry in-the-house not went. This-on-account-of
 unhi-ke bāp bāhar ā-ke manāwe lag'lē. Ū ap'nā bāp-sē
his father outside having-come to-appease began. He his-own father-to
 bol'lē kī, 'dēkhī, barisan-sē rāur sēwā kailī-hā ; raūrā
said that, 'see, years-from Your-Honour's service I-have-done ; Your-Honour's
 bāt-kē kab'hī ṭar'ī-hā nā. Rāūā ē-gō paṭharu-ō nā dihlī.
word ever I-have-disobeyed not. Your-Honour a-single kid-even not has-
 hā, kī ap'nā iār-kē khilāī. Lēkin ihē rāur
given, that my-own friends-to I-may-give-to-eat. But this Your-Honour's
 bēṭā jē bārē, raṇḍī-kā sāth sajē dhan nok'sān kar-dih'lē, jaisē
son who is, harlots-of with the-entire wealth destruction has-made, just-as
 ailē-hā tāis'hī niman bhōjan karaulī-hā.
he-has-come at-that-very-time an-excellent dinner thou-hast-caused-to-be-made.'
 Un-kar bāp kah'lē-hā kī, 'tū tō barōbar saṅgē bar'lē-bārā ;
His father said that, 'thou indeed always with-(me) remainest ;

jē-kuchhu	hamār	hāwē,	sē	sajē	tohār	hā.	Lēkin	tohār
<i>whatever</i>	<i>mine</i>	<i>is,</i>	<i>that</i>	<i>entire</i>	<i>thine</i>	<i>is.</i>	<i>But</i>	<i>thy</i>
bhāi	mar-gail-rah'lē-hā,	sē	ji-gallē-hā,	ab	anand	khusī	kar'nā	
<i>brother</i>	<i>had-died,</i>	<i>he</i>	<i>has-lived,</i>	<i>now</i>	<i>rejoicing</i>	<i>happiness</i>	<i>making</i>	
chāhī.'								
<i>is-proper.'</i>								

[No. 42.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ

BHOJPURĪ DIALECT.

(DISTRICT SARAN.)

SPECIMEN II.

(Babu Girindranāth Dutt, 1898.)

एगो सिआन रहै, एगो गाए रखै रहै । न उनका जान ठो पुरख
 ए मारि कैसै मोटासठ वाड़, कहतन को हम छुजने का बेना मुँह बोरै, एक गाँठ
 नो जो भाँजन यवार्है, गंगाजी के पानी एक थिनुआ पोठे, दाँत गहनागैठ । सिआन ठो
 कहै को दाँत हमान नून दिहतन । यठ योदनीकनो के मारो । गैठ ठो नो न
 मोटासठ । ब्रोजन जागिया गैरह के मुआ दीहै ।

TRANSLITERATION AND TRANSLATION.

E-gō	siār	rah'lē.	E-gō	gāe	rakh'lē-rah'lē.	Tā	un-kar
A	jackal	there-was.	A	cow	he-used-to-keep.	Then	his

jāt-lōg puchhal, 'ō bhāi, kaisē motāil bārā?' Kah'lan kī, 'ham
 caste-people aske?, 'o brother, how fattened are-you?' He-said that, 'I
 phajire-kā bēra mūh dhōi-lē, ēk gāl rōj-ō ākar chabāi-lē,
 morning-of at-the-hour face wash, one mouthful daily-also gravel I-chew,
 Gangā-ji ko pāni ēk ohirūā pi-lē, dāṭ bhah'rā-gail.' Siār-lōg kah'lē.
 Ganges of water one handful I-drink, teeth have-fallen-out.' The-jackal-people said
 kī, 'dāṭ hamār tūr-dih'lan. Chālā chodanikarō-kē mārī.' Gail lōg. Tō
 that, 'teeth of-us he-broke. Come the-vile-one let-us-kill.' Went the-people. Then
 nā bhēṭāil. O-kar jatiā galiē-kē muā-dih'lē.
 not they-found-him. His caste-fellows the-cow killed.

FREE TRANSLATION OF THE FOREGOING.

There was once upon a time a jackal who kept a cow (and lived upon its milk). Then the other jackals, his caste-fellows, asked him, saying, 'O brother, how have you got so fat?' He replied, 'every morning I wash my face. Every day I also chew a mouthful of gravel, and drink a handful of Ganges water. The result is that my teeth have all dropped out.' The other jackals said, 'this fellow has broken our teeth.' Come, let us kill the base one.' They went (to look for him), but could not find him. So the jackals, his caste-fellows, killed the cow.

¹ The jackal is chaffing them. His tribe is notorious for impiety. He pretends that he has got so fat, not by drinking the milk of the cow, but by pious practices. He lives upon the purest food, and as he no longer requires to eat flesh, his teeth have dropped out as useless incumbrances. The absence of his teeth he puts forth as an additional proof of his piety.

² Anglice, he has pulled our legs.

NORTHERN STANDARD BHOJPURĪ.

This form of speech slightly differs from the true Standard Bhojpuri with which we have just been dealing. It may be called the speech of the Doab of the Gandak and the Gogra, omitting the tract of country immediately opposite Shahabad. This Doab includes the Districts of Saran, Gorakhpur and Basti, and the language varies slightly as we go north-west. The language of Central and North Saran, and of a portion of Tahsil Deoria in Gorakhpur, may be considered the model of the south-eastern part of this tract.

It has well-marked peculiarities which deserve notice. As we go further north, into Gorakhpur, we find two distinct sub-dialects, that to the east being commonly known as Gorakhpuri; and that to the west as Sarwariā. The latter extends still further to the west, and covers the whole of the Basti District, being, if we except the Thārū dialects of Gonda and Bahraich, the extreme north-western outpost of Bihārī. The eastern dialect of Gorakhpur, or Gorakhpuri, differs only slightly from that of Central and Northern Saran. All these various forms of speech will be found on the map facing page 1.

The following are the approximate figures for the population speaking the various forms of Northern Standard Bhojpuri :—

Name of District.	Approximate population speaking Northern Standard Bhojpuri.
Saran	1,404,500
Gorakhpur, Northern Standard Bhojpuri of Deoria, about	100,000
„ Gorakhpuri	1,307,500
„ Sarwariā	1,569,307
Basti, Sarwariā	1,783,844
Total	6,165,151

The dialect spoken in Central and North Saran is fully explained in the Bhojpuri Grammar of the present writer. It will suffice to mention a few of the principal points in which it differs from the Standard Bhojpuri of Shahabad.

I.—NOUNS—

The plural is sometimes formed by adding the syllable *sā*. Thus *ghōrā-sā*, horses. In Standard Bhojpuri it is more usual to employ this suffix with verbs than with nouns.

II.—PRONOUNS—

Besides *ham*, I, *hamē* is also used. Besides the standard forms for 'this', Saran has also *hai*, genitive *hē-kar*, oblique form *hē* or *hek'rā*. Similarly, for 'that', we find *haū*, *heū*, *haūē*, *heuhē*, or *ūhē*, with a genitive, *hō-kar*, and an oblique form *hō* or *hok'rā*. For 'anyone', we sometimes meet *kōi*, and for the adjective 'what' *kauan*.

III.—VERBS—

A.—Auxiliary Verbs.

The Verb Substantive *bārē*, he is, often takes the form *bāṭē* in all districts north of the Ganges, though the form *bārē* is also used. We thus get forms like *bāṭē*, or *bānē*, I am; *bāṭā*, you are, and so on.

B.—Finite Verbs.

Simple Present.—Optional forms used in Saran are, 2nd Sing., *dekhue*, *dekhues*; 3rd Sing., *dēkhuē*, *dēkhai*; 3rd Plur., *dēkhen*.

Past.—This, as has been remarked in the case of the Palamau specimens, besides having a form whose characteristic letter is *l*, has also a form whose characteristic letter is *u*. The following are the optional forms of this tense in use in Saran. 2nd Sing., *dekh'les*, *dekhue*; 3rd Sing., *dekhue*; 1st Plur., *dekhui*; 2nd Plur., *dekhuaḥ*, *dekhud*; 3rd Plur., *dekh'len*, *dekhuan*.

The following forms in use in Saran are due to the influence of the Maithili spoken to the east of the Gaṇḍak.

1st person,—*ham dekh'liyain*. Only used when the object of the verb is in the third person and special respect is shown to it. Thus, *ham rājā-kē dekh'liyain*, I saw His Majesty the King.

Ham dekh'liyāwā. Only used when the object of the verb is in the second person, and special respect is shown to it. Thus, *ham raūrā-kē dekh'liyāwā*, I saw your Honour.

2nd person, *tū dekh'lahus*. Only used when contempt is shown to the object in the third person. Thus, *tū maliyā-kē dekh'lahus*, you saw the wretched gardener.

Tū dekh'lahun. Only used when respect is shown to the object in the third person. Thus, *tū rājā-kē dekh'lahun*, you saw His Majesty.

Past Conditional.—2nd Sing., *dekh'tes*. 3rd Plur., *dekh'ten*.

Generally speaking, Saran uses the suffixes *hā*, *hā*, *hā*, *hā*, etc., much more freely than Shahabad. They appear in all the Past tenses, and not only in the Perfect and Pluperfect. Thus, the Imperfect may be *ham-dēkhat rah'i hā*, I was seeing.

The characteristic feature of the Saran dialect is the use of the Past Tense with *u*, instead of that with *l*. This peculiarity extends to the Deoria Tahsil of Gorakhpur, but is not met with elsewhere in that district.

The following specimen comes from Deoria; note the frequent use of this *u*-Past. One or two forms may also be noted which properly belong to the Western Bhojpuri spoken across the Gogra. Such are the Instrumental in *an* as in *bhūkhan*, by hunger, and the third person in *aĩ*, as in *rahuaĩ*, they were. It has not been thought necessary to give an interlinear translation.

[No. 43.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARI.

BHOJPURI DIALECT.

(DEORIA, GORAKHPUR DISTRICT.)

(Pandit Murlidhar Nāgar, 1898.)

एक अदिमी के दुइ छँवड़ा रहएँ। उन्हन में से लहुरका कहुए की ए काका घर के धन में जवन हमरा बखरा होखे तवन दे दीं। ऊ आपन सगरी धन उन्हन के बाँटि दिहए। थोरै दिन भउए की लहुरका छँवड़ा सगरी धन अपने पाले ले-के बड़े लम्बे बहुरा चलि गउए। उहवाँ सगरी धन बदमासी में लुटा दिहए। जब सगरी धन ओरा गउए त ओ देस में अकाल पड़ए। गरीब हो गउए। त ओ देस के एगो बसिया कोहाँ रूँचे लगए। ऊ ओकरा के मूसरि चरावे के अपना खेत में भेजि दिहए। ओकरा मन में अउए की मूसरि जवन छाल खातारीं ओही से आपन पेट भरतीं। अवर केहु ओकरा के खाये के ना देत रहए। त ऊ होस करए आ कहुए की हमरा बाप कीहाँ दुकोतना बनिहार के खाये से अधिक रोटी मिलतारै आ हम भुखन मरतानी। हम अपना बाप के लगे उठि के जाब आ उनका से कहबि की हे बाप हम भगवान आगे आ तोहरी हजूर में बाउर काम करले बानीं। हम तोहरी छँवड़ा कहावे लायक ना बानीं। हमरा के अपने बनिहारन में एक के तरे राखीं। तब उठि के अपने बाप के लगे चलए। अबहीं फर-कहीं रहए की उन के बाप के उनका देखि के छोड़ लगए। आ दवरि के घर में गर मिला लिहए। चुसुए चटए। त छँवड़ा कहुए की हे बाप हम अपने भगवान के उलटा आ तोहरी अगाड़ी बाउर काम करले बानीं। अब ए लायक ना बानीं की तोहरी छँवड़ा कहाई। लेकिन बाप अपने नोकर चाकर से कहुए की खूब बढ़ियाँ कपड़ा निकारि इनकरा के पहिराव आ हाथ में अँगूठी और गोड़ में जूता पहिराव अवर सुख से खाईं। काहे से की हमरा बेटा मूषल रहए अब जी गउए। भुलाइल रहए मिलि गउए। तब सब केहु खुसी करे लगएँ।

उन के बड़का छँवड़ा खेत में रहए। जब घर के लग अउए त बाबा आ नाँच के अवाज सुनए। आ ऊ अपने नोकर में से एगो के बुला के पुहए, ई का है। त लोग बतचलें की तोहरी भाई अइलें हैं। तोहरी बाप आछा २ खियललें हउअनि। काहे की उनका सब तरे आछा पडलें। लेकिन ऊ खिसिया गउए आ भीतर ना आवे चहुए। त उनका बाप बहुरा ही के मनावे लगए। ऊ बाप के जबाब दिहए की देख हम प्रतना दिन से तोहार खिजमति करतानी आ कवनी तोहरी हुकुम ना टर्बई। बाकी तू कबहीं एकी भैंरी के बाचा ना दिहई की अपने सँघतियन के संगे खुसी खातीं पियतीं। लेकिन तोहरी बेटा जे हरजामन में तोहरी धन माटी मिला दिहए जवना घरी ऊ अउए ओही घरी रवाँ आछा भोजन करई। बाप कहलनि की तू सब दिना हमरा लगे बाड़ आ जवन हमरा है तवन तोहरी है। लेकिन खुसी करे के अवर खुस होखे के जरूर चाही काहे से की ई तोहार भाई मूषल रहए से जी गउए भुलाइल रहए से मिलि गउए ॥

[No. 43.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURI DIALECT.

(DEORIA, GORAKHPUR DISTRICT.)

TRANSLITERATION.

(Paṇḍit Murī-dhar Nāgar, 1898.)

Ek adimī-kē dui chhāwār rahuaī. Unhan-mē-sē lahur^{*}kā kahuē ki ‘ō kākā, ghar-ke dhan-mē jawan hamār bakh^{*}rā hōkhai tawan dē-dī.’ Ū āpan sag^{*}ri dhan unhan-kē bāṭi dihuē. Thōrai din bhaūē ki lahur^{*}kā chhāw^{*}rā sag^{*}ri dhan ap^{*}ne palē lē-ke barē lammē bah^{*}rā chali gaūē. Uh^{*}wā sag^{*}ri dhan bad^{*}māsi-mē luṭā dihuē. Jab sag^{*}ri dhan orā gaūē, tā ō dēs-mē akāl paruē; garīb hō gaūē. Tā ō dēs ke ēgō basinnā kohā raho laguē. Ū ok^{*}rā-kē sūari oharāwo-kē ap^{*}nā khēt-mē bhēji dihuē. Ok^{*}rā man-mē aūē ki ‘sūari jawan chhāl khātārī ōhi-sē āpan pēt bhar^{*}tī.’ Awar kēhu ok^{*}rā-kō khāye-kē nā dēt rahuē. Tā ū hōs karuē, ā kahuē ki ‘ham^{*}rā bāp kīhā duket^{*}nā banihār-kē khāye-sē adhik rōṭī mil^{*}tārāī ā ham bhūkhan mar^{*}tānī. Ham ap^{*}nā bāp-ke lagē uṭhi-ke jāb ā un^{*}kā-sē kahabi ki, “hō bāp ham Bhag^{*}wān āgē ā toh^{*}ri hajūr-mē-bāur kām kailē-bānī. Ham toh^{*}rā chhāwār kahāwo layak nā bānī. Ham^{*}rā-kē ap^{*}ne banihāran-mē ēk-ke-tarē rākhī.” Tab uṭhi-ke ap^{*}ne bāp-kō lagē ohaluē. Ab^{*}hī phar^{*}kahī rahuē ki un-ke bāp-kō un-kā dōkhi-ke chhōh laguē. Ā dawarī-ke gar-mē gar milā lihuē, chumuē chaṭuē. Tā chhāw^{*}rā kahuē ki, ‘hō bāp ham ap^{*}ne Bhag^{*}wān-ke ul^{*}tā ā toh^{*}rā āgārī bāur kām kailē bānī. Ab ē layak nā-bānī ki toh^{*}ra chhāwār kahāī.’ Lēkin bāp ap^{*}ne nōkar chākar-sē kahuē ki ‘khūb barhiyā kap^{*}rā nikāri in-karā-kē pahirāwā ā hāth-mē āgūṭhī aur gōr-mē jūtā pahirāwā, awar sukh-sē khāī kāhe-sē ki ham^{*}rā bēṭā mūal rahuē, ab jī gaūē; bhulāil rahuē, mili gaūē.’ Tab sab kēhu khusi kare laguāī.

Un-ke bar^{*}kā chhāw^{*}rā khēt-mē rahuē. Jab ghar ke lag aūē tā bājā ā nāch ko awāj sunuē ā ū ap^{*}ne nōkar-mē sē ēgō-kē bulā-ke puchhuē, ‘ī kā hai?’ Tā lōg bataūlāī ki ‘toh^{*}rā bhāī aīlāī-hā. Toh^{*}rā bāp āchhā āchhā khiyaūlāī haūani kāhe-ki un-kā sab tarē āchhā paūlāī.’ Lēkin ū khisiyā gaūē ā bhitar nā āwe chahuē. Tā un^{*}kā bāp bah^{*}rā hō-ke manūwe laguē. Ū bāp-kō jābāb dihuē ki ‘dēkhā ham et^{*}nā din-sē tohār khij^{*}mati kar^{*}tānī ā kaw^{*}nō toh^{*}rā hukum nā ṭaruī. Bāki tū kab^{*}hī ēkō bhēri-ke bāchā nā dihuā ki ap^{*}ne sāgh^{*}tiyan ke sāngē khusi khaīṭī piyatī. Lēkin toh^{*}rā bēṭā jē har^{*}jūin-mē toh^{*}rā dhan māṭī milā dihuē, jaw^{*}nā ghari ū aūē, ōhi ghari rawā āchhā bhōjan karuī.’ Bāp kah^{*}lani ki ‘tū sab dinā ham^{*}rā lagē bārā, ā jawan ham^{*}rā hai tawan toh^{*}rā hai. Lēkin khusi kare-kē awar khusi hōkhe-kē jarūr chāhi kāhe-sē ki ī tohār bhāī mūal rahuē, sē jī gaūē; bhulāil rahuē, sē mili gaūē.’

GORAKHPURĪ.

Although the preceding specimen comes from the Gorakhpur District, it should not be taken as a sample of its language. It is only spoken in the south-east corner, in a small portion of Tahsil Deoria, and is really an example of the dialect of the north-west of Saran. As we go north and west from this point, the use of the letter *u* in the Past Tense of verbs is abandoned, and we find a return to the letter *l* as in the South Saran and Shahabad. Omitting from consideration this small overflow of dialect from Saran, we find two kinds of Bhojpuri spoken in Gorakhpur, separated by a line running nearly north and south through the centre of the District. To the east of that line, the language is the ordinary Bhojpuri of North-West Bihar, except that the *u*-form of the Past Tense is not used. To the west of that line, the local dialect is that known elsewhere as Sarwariā which is also spoken in the adjoining District of Basti, and which will be dealt with later on.

As regards the Bhojpuri of the east of the District, it is, to speak more definitely, the language of the two Tahsils of Padrauna and of Deoria and of about two-thirds of the Tahsil of Hata. The language of the rest of the District is Sarwariā. The population figures of the District may be estimated as follows :—

Northern Standard Bhojpuri	1,407,500	(including about 100,000 speakers of the Saran Dialect.)
Sarwariā	1,569,307	
Eastern Hindi (spoken by middle class Musalmans)	9,989	
Urdū (spoken by educated Musalmans)	6,204	
Other languages	1,057	
TOTAL	2,994,057	

These figures take no account of the secret languages spoken by wandering tribes of Dōms and Naṭs, which have not been separated out in the local return. The languages spoken by Dōms and Naṭs are not of importance, and specimens will be given from other Districts.

AUTHORITIES—

A brief sketch of the local form of Bhojpuri will be found on p. 372 of the District Gazetteer. The language is generally described by Dr. Buchanan Hamilton, in vol. II of Montgomery Martin's *Eastern Indian* on p. 429.

Two specimens of the dialect spoken in Eastern Gorakhpur are here given. The first is a version of the Parable of the Prodigal Son. It is printed in the Kaithī character, and is a facsimile of the writing in current use in the District. A transliteration has also been given, but, after the other translated specimens, it has been considered useless to give an interlinear translation. The second specimen is a piece of folk-lore showing how the jackal outwitted the alligator. It is interesting to note that the incidents closely correspond to the adventures of 'Brer Tarpin' and of 'Brer Rabbit and Brer Wolf' in the Negro stories of Uncle Remus. In this case an interlinear translation as well as a free paraphrase has been given.

As might be expected, there are a few local peculiarities in the dialect. The one which most prominently strikes the eye is the method adopted for writing the broad *ā*-sound, which is so marked a feature of Bhojpurī. It is represented by writing the letter *a* twice. Thus *aa*. Examples are *daa* for *dā*, *laa* for *lā*, *pahirāwaa* for *pahirāwā*, and many others. The only other point regarding pronunciation which is worthy of note is that the letter *r* is preferred to *ṛ*. Thus we have *paral*, it fell, instead of *paṛal*.

Instead of *tek'rā*, the oblique form of *sē*, he, we find *sek'ra*. Instead of *kachhu*, we find *kuchh*.

As usual in the North-Gangetic Districts, forms like *bāṛē* and the like are preferred to the southern *bārē*, he is. The form with *r*, is, however, also used. There is a third person plural *bānē*, they are, or, honorifically, he is, which is based on the optional form of the first person, *bānī*.

There is a third person plural in *ē*, which has been borrowed from the trans-Gogra *ai* previously alluded to, see p. 225. Thus, *rah'lē*, they were. It has a feminine in *ī*, as in *kah'lī*, she said, used honorifically. It should be noted that, in the second specimen, *nāki*, the word translated 'alligator,' is feminine. Hence the verbs which it governs are in the feminine gender.

Another instance of borrowing from the trans-Gogra dialect is the use of the Instrumental case in *an*, in *bhūkhan*, by hunger.

SPECIMEN I.

(*Pandit Murlī-dhar Nāgar, 1898.*)

[illegible]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURI DIALECT.

(EAST OF DISTRICT GORAKHPUR.)

SPECIMEN I.

TRANSLITERATION.

(Pandit Murlī-dhar Nāgar, 1898.)

Ek adimī-kē dui bēṭā rah'lē. Unhan-mē-sē chhoṭ'kā kah'las ki, 'ē dādā ghar-ke dhan-mē jawan hamār bakh'rā hō-lā tawan ham-kē dē-dā.' Ū dhan unhan-mē bāṭ dih'las. Thor'ki din pāchhē chhoṭ'kā put'wā sag'ri dhan baṭōri-ke baṛi dūr bah'rā nikari gail. A uh'wā sagari dhan bad'māsi-mē luṭā dih'las. Jab sag'ri dhan orā gail tab ō dēs-mē akāl paral ā ū garib hō-gail. Tab ō dēs-ke ēgō baṛē adimī kihē chali gailē. Ū unkā-kē sūari charāwe-kē ap'nā khēt-mē bhēj dih'las. Okar man karē ki sūari jawan ohhāl khātārī ōhi-sē āpan pēt bhar'tī. Kēhū ō-kē khāe-kē nāhī dēt rahal. Tab hōs kaīlas, ā kah'las ki, 'ham'rā bāp kehā du-ket'nā majūr-kē khāe-sē adhikā rōṭi mil'tārē ā ham bhūkhan mar'tārī. Ham ap'nā bāp-ke lagē uṭhi-ke jāib ā ō-sē kahab ki "ham Bhag'wān ā tohari hajūr-mē bāur kām kaīlī, ā ē lāek naīkhī ki tohār bēṭā kahāī. Ham'rā-kē ap'nā majūran-mē rākhi-lā." Tab uṭhi-ke ap'nā bāp-ke lagē chal'lē. Ab-hī phar'kahī rah'lē ki un-kā bāp-kā un-kē dēkhi-ke ohhōh lāgal ā dauri-ke gar-mē gar milā lih'lē, ā baṛi bēṛ lē chum'lē chuṭ'lē. Bēṭā kah'lē ki, 'hē bāp ham Bhag'wān kā ā toh'rā mokābil bāur kām kaīlī ab ē lāek naīkhī ki tohār bēṭā kahāī. Bāp ap'nā nōkar chākar-sē kah'lē ki, 'khūb baṛhiā kap'rā nikari lē-āwā ā in'kē pahirāwā. Jā hāth-mē āguṭhi ā gōrē-mē jūtā pahirāwā, awar sukh-sē khāī. Kāhe-sē ki hamār bēṭā mūal rahal hā, ab jī gail; bhulāil rahal, ab mil gail.' Tab sab kēhū khus hō gailē.

Un-kā' baṛkā put'wā khēt-mē rahal. Jab ghar-ke lagē āil tā bājā nāoh sune-mē āil. Tā ap'nē nokar-mē-sē ēgō-kē bulā-ke puchh'las ki 'i kā hai?' Tā lōg bataulē ki, 'tohār bhāi āilē hāī. Tohār bāp achhā achhā khiaulē-hē, ki un-kā achhā paulē-hē.' Ū ehi par bigari gailē ā bhitar nāhī āwe chah'lē. Tā un-kā bāp bah'rā ā-ke manāwe lag'lē. Ū bāp-kē jabāb la(gaū)lē ki, 'dēkhā, ham et'nā din-sē tohār khid'mat kar'tāni ā kaw'nō tohār hukum nāhī tar'lī, bāki tū kab'hī ēkō bhēṛi-ke bāohā nāhī dihā-lā ki ap'nā sāghatian-ke sāngē khusī-sē khātī piatī. Ā jab i tohār bēṭā āil-hē jē tohār dhan khel kūd-mē māṭi milāy dih'las sek'rā-kē jaw'nā ghari ū āil taunā ghari raūā achhā bhōjan karaulī.' Bāp kah'lan ki, 'sunā, tū sab dinā ham'rā lagē baṛā ā jawan hamār-hē tawan tohār-hē. Lēkin khus hōkhe-kē jarūr chāhī, kāhe-sē ki i tohār bhāi mūal rahal-hē, sē jī gailan; bhulāil rah'lē-hē, sē mili-gailē.'

¹ Mistake for un-kē.

[No. 45.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

(EAST OF DISTRICT GORAKHPUR.)

SPECIMEN II.

(Pandit Murlī-dhar Nāgar, 1898.)

एगो सियार आ एगो नाकि में बड़ी संघत रहल। रात दिन बरबबर एक संगे लोग रहें। ना उन के ऊ बिसारे ना उन के ऊ छड़ें। कुछ दिन एही तरे बीत गइल। एक बेर कवनो बात में बिगार हो गइल, आ बिगारो अइसन भइल की एक के देखे में एक नभ। नाकि कहलीं की हे सियार तू हम से का लपटियाइल बाड़थ, तोहरे अइसन हम बीस जने के ठाढ़े लील जाईलें। सियार भरना दिहलें की तू का हथक। हम बड़े बड़े के देखे लीहव। तोहारा देखि के जोर बा हमरा अकिल के बा। तोहारा से जवन बने तवन करिहथ। हम तोहारा के मना नइखीं करत। हमरा के राम बानें। फिर एही तरे दूगो जने कलह कर के आपन आपन राह लिहलें। नाकि नही में चलि गइलीं सियार बन में ॥

नही के तीरे एगो पीपर के पेड़ रहे। ओकर सोरि कुछ दूर ले पानी में चलि गइल रहल आ कुछ ऊपर रहे। एक दिन सियार राम ओही सोरि पर बइठ के पानी पीयत रहलें। तब लोक नाकि देखे लिहलस आ डुबले डुबले आ के उन के गोड़ धइलस। सियार अपने मन में कहलस की नाकि तभ आपन दाँव लिहलस अब कवन उपाय करीं। फेर कहलें की, हे नाकि तू भल बाड़ू। धरे के गोड़ तभ धइल हथ सोरि। बस नाकि गोड़ छोड़ि के सोरि खउहा के धइ लिहलीं। सियार मुँह रिगावत भागि गइलें आ नाकि हाथ मलि के रहि गइलीं ॥

अब बयर अउरी बढ़ि गइल। एक दिन नाकि सियार के मानि में जा के बइठि गइलीं। सियार अवते मइँकि से बूझि गइलें की नाकि बइठल बाड़ीं। कहलें की हे भया हमार मानि गुंगुआत रहल हथ। आजु काहे नइखीं गुंगुआत। तब लोक नाकि गुंगुआलीं। सियार कहलें की अब हमार मानो लेहलू। अच्छा एही में रहथ आ ई कहि के चलि दिहलें आ मानि में के रहल छाँड़ि दिहलें ॥

तब एगो पतई के गाँज में ज गोड़ बटोरलन से रहे लगलें। नाकि जोह लगा के गाँजो में पडुँचलि। पीछे सियार अइलें। तभ गाँज के पतई खड़बड़ देखि के बूझि गइलें की एह में नाकि आ गइल बाटीं। कहलें की हे भया आगे तभ हमार गाँज खरखरात रहल। आजु काहे नइखीं खरखरात। तब ले नाकि पत्ता खरखरइवे तभ कहलीं। सियार कहलें, अच्छा तभ बूझि गइलीं। बस करथ, डउरल चलि-गइल। तनिकी एक आगि ले आ के गाँज फूँक दिहलें। नाकि ओही में भसम हो गइलीं ॥

अकिल के आगे जोर कुछ ना काम करेला ॥

[No. 45.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

(EAST OF DISTRICT GORAKHPUR.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

(Pandit Murlī-dhar Nāgar, 1898.)

Egō siyār ā egō nāki-mēṣ̄ baṛī saṅghat rahal. Rāt din barabbar
 One jackal and one alligator-in great friendship was. Night day always
 ēk-saṅgē lōg rahē. Nā un-kē ū bisārē nā un-kē ū. ohhārē. Kuohh
 together (these-)people lived. Not her he forgets not him she leaves. Some
 din ēhī tarē bīt-gail. Ēk bēr kaw'nōṣ̄ bāt-mēṣ̄ bigār
 days in-this-very way passed. One time some thing-in enmity
 hō-gail. Ā bigār-ō aisan bhaīl ki ēk-kē
 took-place. And the-enmity-also of-such-a-nature became that one
 dēkhe-mēṣ̄ ēk nā. Nāki kah'lī ki, 'hē siyār, tū
 seeing-in the-other not.' The-alligator said that, 'O jackal, you
 ham-sē kā lap'tiyāil bārā? Toh'r-ē aisan ham bis janē-kē ṭhārḥē
 me-with why entangled are? Thee like I twenty individuals standing
 līl-jāi-lē.' Siyār bhar'nā-dih'lē ki, 'tū kā
 (i.e. entirely) am-accustomed to-eat-up.' The-jackal staked-the-word that, 'you what
 hāū? Ham baṛē baṛē-kē dēkh-lēib.' Toh'rā dēhi-ke jōr bā, ham'rā akil-
 are? I great-men great-men will-see. Thine body-of strength is, mine wisdom-
 ke bā. Toh'rā-sē jawan banē tawan karihā. Ham toh'rā-kē manā
 of is. You-by what can-be-done that you-may-do. I you-to forbidding
 naikhī karat. Ham'rā-kē Rām bānē.' Phir ēhī tarē dūnō janē
 not am-doing. Me-to Rām is.' Again in-this-very way both-even people
 kallah-kāi-ke āpan āpan rāh lih'lē. Nāki naddi-mēṣ̄ chali gailī,
 quarrelling their-own their-own way took. The-alligator river-into went away,
 siyār ban-mēṣ̄.
 the-jackal forest-in.

¹ This means 'one could not brook the sight of the other', i.e., each desired the annihilation of the other.

² *Lap'tiyāil bārā* is spoken when one bears a long grudge against another on account of imaginary wrongs. The other sense in which it is used is 'when one lies in wait for the other to do wrong or injury to him.' Here the phrase has been used in the latter sense. The sentence therefore means, 'It is of no avail to you to lie in wait for me.'

³ *Tū kā*, etc.—*dēkh lēib*, you are nothing to me. I can face those who are really great in cunning and power.

Naddi-ke tirē āgō pipar-ke pēr rahē. Ō-kar sōri kuchh dūri-lē
River-of bank-on one pipal-of tree was. Its root some distance-to
 pāni-mē chali-gail-rahāl, ā kuchh ūpar rahē. Ek din siyār-Rām' ohī
water-into had-gone, and some above was. One day jackal that-very
 sōri-par baith-ke pāni piyat rah'lē. Tab-lek nāki dēkh-
root-on sitting water drinking was. In-the-meantime the-alligator happened-
 lih'las ā dūb'lē-dūbal ā-ke un-ke gōr dhailas. Siyār ap'ne
to-see (him) and diving coming his foot caught. The-jackal his-own
 man-mē kah'las ki, 'nāki tā āpan dāw lih'lasī, ab kawan
mind-in said that, 'the-alligator to-be-sure her-own turn' took, now what
 upāy karī?' Pher kah'lē ki, 'hē nāki, tū bhal' bārū; dhare-kē
device may-I-do?' Again he-said that, 'O alligator, you good are; [holding-for
 gor tā dhailū-hā sōri.' Bas' nāki gōr chhōri-ke sōri
feet to-be-sure you-have-caught the-root.' Enough the-alligator feet letting-go the-root
 haūhā-ke dhāi-lih'lē. Siyār mūh rigāwat bhāgi-gailē, ā
eagerly' caught. The-jackal with-face making-(him)-angry ran-away, and
 nāki hāth mali-ke rahi-gailē.
the-alligator hand rubbing remained.

Ab bayar aūr-i barhi-gail. Ek din nāki siyār-ke māni-mē
Now the-enmity more-even increased. One day the-alligator the-jackal-of den-in
 jā-ke baithi-gail. Siyār aw'tē mahāki-sē bījhi-gailē ki nāki
going sat-down. The-jackal on-coming the-scent-from understood that the-alligator
 baithal-bārī. Kah'lē ki, 'hē bhayā, hamār māni gūguāt-rahali-hā,
is-seated. Said-he that, 'O brother, my den was-making-a-sound-like-gū-gū,
 āju kāhe nākhī gūguāt?' Tab-lek nāki
to-day why is-not making-a-sound-like-gū-gū?' In-the-meantime the-alligator
 gūguail. Siyār kah'lē ki, 'ab hamār mān-ō leli'lū.
made-a-sound-like-gū-gū. The-jackal said that, 'now my den-also you-took.
 Achohhā, ohī-mē rahā.' Ā i kahi-ke chāli-dih'lē, ā māni-mē-ke
All-right, this-very-in live.' And this saying he-went-away, and den-in-of
 rahāl ohhāri-dih'lē.
living gave-up.

Tab āgō patai-ke gāj-mē jē Gōr baṭōre-lan sē rahe lag'lē.
Then one leaves-of pile-in which Gonds collect he to-live began.
 Nāki jōh-lagā-ke gājō-mē pahūchali. Pichhē siyār
The-alligator search-applying the-pile-also-into went. Afterwards the-jackal

¹ In relating a tale the heroes of it are sometimes jokingly given the title of *Rām*, especially when they are cunning animals of the pattern of a jackal or a fox. But *Rām* is only added to the name of a male hero. To the name of a heroine *Rāmī* is added, or sometimes *Dām*.

² *Dāw lūh*, to take revenge upon.

³ *Tū bhal' bārū* means 'you are a great fool.'

⁴ *Bārū* thereupon suddenly.

⁵ *Hadhā* he is used when one makes a mess of a thing by too great haste.

aīlē; tā gāj-ke patai khar'bar dēkhi-ke bājhi-gailē ki
came; then pile-of leaves upset seeing understood that
 ēh-ū-mē nāki ā-gail-bāṭī, Kah'lē kī, 'hē bhayā, āgē tā
this-also-in the-alligator has-come. He-said that, 'O brother, formerly to-be-sure
 hamār gāj khar'kharāt-rahāl. Āju kāhe naikhī khar'kharāt?' Tab-lē
my pile was-rustling. To-day why not-is rustling?' In-the-meantime
 nāki pattā khar'kharāibē tā kaīlī. Siyār kah'lē,
the-alligator leaves to-rustle actually made. The-jackal said,
 'achohhā, tā bājhi-gailī. Bas-karā.' Dāural chali-gail tani-kī-āk
'well, then I-have-understood. Put-a-stop-to-it.' Running he-went a-little
 āgi lē-ā-ko gāj phūk-dih'lē. Nāki ōhī-mē bhasam hō-gailī.
fire bringing the-pile set-fire-to. The-alligator that-very-in ashes became.
 Akil-ke āgē jōr kuohh nā kām kare-lā.
Wisdom-of before brute-force any not work does.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there lived a jackal and a she-alligator in great friendship. Night and day lived they together; neither did he forget her, nor she leave him. In this way they lived for some time, till all of a sudden they quarrelled. So hot became the strife between them, that one could not bear the sight of the other. Said the alligator, 'O jackal, what is the use of your lying in wait for me? Why, my regular meal is twenty people like you.' Said the jackal, 'what are you? I am not afraid of any big animal. Your body may be strong, but it is I who have the brains. Do what you please. I don't ask you to stop. God will take care of me.' So wrangling in this way each went off on his own way. The alligator took to the river, and the jackal to the forest.

Now, on the bank of the river there was a fig-tree, with a root which projected over the stream, partly in the water, and partly out. One day master jackal was sitting on this root having a drink, when the alligator caught sight of him, and with a dive seized hold of his foot. Then said the jackal to himself, 'I faith, the alligator has got her revenge now. What is the best thing for me to do?' Then he added aloud 'hulloa, alligator, you're a genius, you are. You thought you were going to catch my foot, and you have only caught hold of the root of the tree.' That was enough for the alligator. She let go his foot and grabbed at the root, while the jackal marched away making faces at her. All that she could do was to rub her hands together in disgust at the trick.

So the enmity increased more and more, and one day the alligator set out, and sat down in the jackal's den. When he came home, he perceived her scent, and guessed that she was sitting inside. To make sure, he said, 'well, upon my word. My den always said 'gū gū,' and to-day it says nothing at all.' Then the alligator cried out 'gū gū,' and the jackal knew she was there. Said he, 'so you've taken my den too,' and went off and gave up living in it.

Then he made a home in a heap of dry leaves which had been collected by the Gōṇḍs. Here, too, the alligator traced him out, and one day hid herself in the pile

to wait for him. When he came home, he found the leaves all upset, and guessed that she was there. Said he, 'I' faith, my heap of leaves always rustled before. Why it is not rustling to-day?' So the alligator made the leaves rustle, and the jackal said to himself, 'all right, now I know what's up. This must be stopped.' So off he ran, and fetched a little fire, with which he lit the pile of leaves, so that the alligator was burnt to ashes.

The moral of this is that brute force is of no avail against mother-wit.

SARWARIĀ.

Sarwariā, properly means the language of the Saruār country, but the name is not quite accurate, for the dialect which it connotes is not spoken over the whole of the Saruār tract, and is, moreover, spoken in parts of the country to which the name Saruār does not properly apply. Sarwariā is, however, a name sanctioned by the Census Report, and is a convenient one. I hence use it with the above explanation.

The word 'Saruār' is a corruption of *Sarayū-pāra*, or Trans-Sarayū; that is to say, the tract of country on the far side of the Sarayū or Gōgrā River, looking from the city of Ajudhiā, the ancient Ayōdhyā, near the modern town of Fyzabad. Strictly speaking, it therefore includes the whole of the districts of Bahraich, Gonda, Basti, Gorakhpur, and Saran, but, owing to a local tradition, it now-a-days only means the country on the left bank of the Gogra between Ajudhiā in Fyzabad, and Majhauri in Gorakhpur. The story runs that when Rāma-chandra returned to Ayōdhyā from his exile the local Brāhman refused to sacrifice for him, on the ground that he was guilty of killing Rāyaṇa who was himself a member of their caste. He then imported some Brāhman from Kanauj, who performed the sacrifice, but who were promptly put out of caste for doing so by their brethren. They appealed to Rāma, who stood on the bank of the Gōgrā at Ayōdhyā, and shot an arrow across the river towards the east. It fell near Majhauri in the south-east of the Gorakhpur District, and he declared that all the land from the Sarayū, i.e., the modern Gōgrā, to the place where the arrow fell should belong to these Brāhman and their heirs for ever. Hence arose the well-known caste of Sarwariā Brāhman, and the country held by them is considered the true Saruār country to the present day.

The Sarwariā sub-dialect of Bhojpuri is spoken all over the district of Basti, and over the western half of Gorakhpur. A glance at the map will show that only a small portion of the Basti district falls within the traditional Saruār tract, while on the other hand, the latter extends, in Gorakhpur, beyond the limits of the Sarwariā sub-dialect, and into the area in which the Northern Bhojpuri of Eastern Gorakhpur is spoken.

The population speaking Sarwariā is estimated as follows :—

Name of District.	Number of persons estimated as speaking Sarwariā.
Basti	1,783,844
Gorakhpur	1,569,307
TOTAL	3,353,151

Taking the form of the dialect spoken in Basti, as the most extreme variety, we find that it differs from the Bhojpuri of East Gorakhpur principally in vocabulary. The words for things in common use frequently differ considerably. This will be observed in the two following specimens, and it is not necessary to draw attention to specific instances.

There are also, however, some differences of Grammar. The principal are the following. With them, I shall also mention the points in which the Basti dialect differs from Standard Bhojpuri.

We see the same reluctance to use the cerebral *r* in Basti that we observed in Gorakhpur. Thus, we find *paral*, it fell, used instead of *paral*. The termination of the genitive is *kāi*, with an oblique form *kē*. This is borrowed from Western Bhojpuri. Thus, *dañu-kai*, of God, but *bāp-kē lagē*, near the father. As in Gorakhpur, the instrumental singular ends in *an*, as in *bhūkhan*, by hunger. Adjectives sometimes change for gender. Thus, we have *fasil achohhi-hai*, the harvest is good.

There are several peculiarities in the declension of pronouns. The oblique form of the genitive always ends in *ē* instead of *ā*. Thus *ham-rē bāp-kē ihā*, near my father. So, *tuh-rē, ok-rē, in-kē, ap-nē*; and similarly, *taunē-sē*, from this. For the second personal pronoun honorific, instead of *rawā*, etc., Sarwariä has *tā*, genitive *tuhār*, obl., *tuhē* or *tuh-rē*. The third personal pronoun is *ū*, with an oblique form *ō* or *wah* instead of *oh*. The relative and correlative pronouns are *jaun* and *taun*, instead of *jē* and *sē*. Their oblique forms are *jaunē* and *taunē*. *Kāo* is 'what?', *kuchh* is 'anything', and *kit-nā* is 'how many.' Most of these pronominal peculiarities are also shared in common with Western Bhojpuri.

In verbs, the most noteworthy peculiarity of the Basti dialect is that the third person singular of the Past ends in *is* instead of in *as*. Thus, *kah'lis*, he said; so also, *dih'lis, lih'lis, pūchh'lis, kailis*, and others. In one instance, we have the Eastern Hindi *urāis*, he squandered, instead of *uraulis*. The Respectful Imperative ends in *au* as in *rākhau*. The Past Conditional may be the same in form as the present participle, here, too, following Eastern Hindi. Thus, we have *manāit*, for *manaitī*, might have made. The termination of the Conjunctive Participle may be *ke*, as in *jāy-ke*, having gone, or *kāi*, as in *dēkhi-kāi*, having seen. The oblique case of the verbal noun ends in *āi*, instead of in *e*. Thus, *charāwāi-kē*, for feeding.

It is important to notice that the Potential Passive is formed by adding *wā* and not *ā* to the root of the verb; thus, *kah-wāi*, I may be called, instead of the standard Bhojpuri *kahāi*.

The form of the Verb Substantive with *ī* is, as usual north of the Ganges, preferred to that with *r*. Thus, *bāīē*, he is, and so on.

Of the two following specimens of the Sarwariä of the Basti District, the first is a version of the Parable of the Prodigal Son, and the second a letter written by one native of the district to another.

[No. 46.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARI.

BHOJPURI DIALECT.

SARWARI SUB-DIALECT.

(DISTRICT BASTI.)

SPECIMEN I.

एक मगर के दुह बेटवा रहलें। वह में से छोटका बेटवा बाप से कहलस कि बाप धन में जीन हमार बखरा होय तीन हम के मिले। तब बाप भी के बाँटि दिहलस। और धोरिक दिन बितलें छोटका बेटवा सब जीन कुछ रहल तीन लै के एक दूर देस में गइल और उहाँ आपन माल सब बदमासी में उड़ाय दिहलस। जब सब सोराय गइल तब वह देस में अकाल परल और ऊ गरीब हो गइल। तब ऊ एक बड़ मगर के इहाँ गइल। तब ऊ बड़ मगर भी के सुपर चरावे के कहि दिहलें। और ओकरे मन में रहल कि जीन बोकला सुपर खाति बाय तीन से आपन पेट भरल करी कि केइ भी के कुछ नहीं देत रहल। तब ऊ होस में आय गइल कि हमरे बाप के इहाँ कितना मजूर जीअत खात बाटें और हम भूखन मरत बाटें। हम अपने बाप के लगे जाय के कहल कि हम दइउ के भी तुहार जीन कसूर करलीं। अब अइसन नहीं बाटीं कि तुहार बेटवा कहवाईं। अब तू हम के अपने मजूरन में राखी। तब ऊ अपने बाप के पास गइल और ऊ इतने लामे रहल तबइ ओकर बाप देखि के मोह में आय के गइलें लगाय लिहलस भी चुन्ना-लिहलस। और बेटवा बाप से कहलस कि हम दइउ के भी तुहरे कसूर करलीं और ग्रहि जीग नहीं बाटीं कि तुहार बेटवा कहवाईं। तब बाप अपने मगर से कहलस कि नोक से नोक कपड़ा निकालि के इन के पहिराव और इन के हाथ में सुनरी गोड़ में जूता पहिराव जीने में हम खाईं भी खुस होईं। काहें कि हमार ई बेटवा मर्गो मरल रहल जीअल भी हेराइल रहल मिलल। ऊ सब खुस भइल ॥

तब बड़का बेटवा जीन खेत में रहल ऊ जब घर के लगे आइल और गाइब बजाइब सुनि के एक मगर के बोलाय के पुँकलस कि ई काव होत बाय। तब ऊ कहलस कि तुहार भाई आइल है और तुहार बाप बहुत खातिर करलें हैं काहें से कि भला संग पडलें हैं। तब ऊ रिसिपाय के घर में नहीं गइल। तब ओकर बाप बहरों आय के मनुहार कइलस। तब ऊ बाप से कहलस कि देखीं इतने दिन से हम तुहार खिदमत करत बाटीं और कब्यों तुहरे मन के बाहर नहीं चललीं। तीन कब्यों प्रहो डेगड़ी के बन्धो हम के नहीं दिहल कि अपने बेओहरिकन के साथे खुसी मनाइत और जब तुहार ई बेटवा आइल जीन तुहार धन दोलत पतुरिअन में उड़ाइस तेकर बहुत खातिर करल। तब ऊ कहलस कि ए बेटवा तू सही हमरे साब बाट। और जीन हमार है तीन सब तुहार होय। और खुसी मनावे भी खुस होवे के चाही काहें कि तुहार छोट भाई मरल रहल जीअल है और हेराय गइल रहल और मिलल है ॥

[No. 46.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

SARWARIĀ SUB-DIALECT.

(DISTRICT BASTI.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ēk manai-kō dui beṭ'wā rah'laī. Wah-mē-sē ohhoṭ'kā beṭ'wā
One man-to two sons were. Them-in-from the-younger son
 bāp-sē kah'lis ki, 'bāp, dhan-mē jaun hamār bakh'rā hōy, taun
the-father-to said that, 'father, the-wealth-in what my share may-be, that
 ham-kē milai.' Tab bāp ō-kē bāṭi diḥ'lis. Āūr thōrik
me-to be-given.' Then the-father him-to having-divided gave. And a-few
 din bit'lē chhoṭ'kā beṭ'wā sab jaun kuchh rahal, taun
days on-passing the-younger son all what any-thing was, that
 lāi-ke ēk dūr dēs-mē gail, āūr uhā āpan māl sab
having-taken a far country-in went, and there his-own property all
 bad'māsi-mē uṛāy-dih'lis. Jab sab oṛāy-gail tab wah dēs-mē akāl
debauchery-in squandered. When all was-squandered then that country-in a-famine
 paral, āūr ū garib hō-gail. Tab ū ēk baṛ-manai-ke ihā gail. Tab ū
fell, and he poor became. Then he a rich-man-of near went. Then that
 baṛ-manai ō-kē sūar charāwāl-kē kahī-dih'laī, āūr ok'rē man-mē rahal ki,
rich-man him swine feeding-for told, and his mind-in it-was that,
 'jaun bok'lā sūari khāti-bāy, taunē-sē āpan pēṭ bharal karī,'
'what husks the-swine are-eating, those-with my-own belly filled I-may-make,'
 ki kōhū ō-kē kuchh nāhī dēt-ralal. Tab ū hōs-mē āy-gail ki,
for any-one him-to any-thing not giving-was. Then he sense-in came that,
 'ham'rē bāp-kē ihā kit'nā majūr jiat khāt bāṭai, āūr ham
'my father's near how-many servants living eating are, and I
 bhūkhan marat bāṭī. Ham ap'nē bāp-kē lagē jāy-ke kahab ki,
by-hunger dying am. I my-own father-of near having-gone will-say that,
 "ham daū-kāl o tuhār kaun kasūr kaīlī. Ab āisan nāhī bāṭī ki
"I God-of and of-thee what fault did. Now such not I-am that
 tuhār beṭ'wā kah'wāī. Ab tū ham-kē ap'nē majūran-mē rākhaū."
thy son I-may-be-called. Now thou me thine-own servants-among keep."
 Tab ū ap'nē bāp-kē pās gail āūr ū it'nē lāmē rahal tabbāī ō-kar
Then he his-own father-of near went and he when far was then-even his

bāp dēkhi-kāi mōh-mē āy-ke gaṭaī lagāy lih'lis,
father having-seen pity-in having-come embracing having-applied took,
 o chummā lih'lis. Āūr beṭ'wā bāp-sē kah'lis ki, 'ham Daū kāi o
and kisses took. And the-son the-father-to said that, 'I God of and
 tuh'rē kasūr kailī, āūr ehi jōg nāhī bāṭī ki tuhār beṭ'wā
of-thee fault did, and this worthy not I-am that thy son
 kah'wāī.' Tab bāp ap'nē manai-sē kah'lis ki, 'nik-sē nik
I-may-be-called.' Then the-father his-own men-to said that, 'good-than good
 kap'rā nikāsi-ke in-kē pahirāwā, āūr in-kē hāth-mē
clothes having-brought-out this-person-to put-on, and this-person's hand-on
 mun'ri, gōr-mē jūtā pahirāwā, jaunē-mē ham khāī o khus hōī;
a-ring, feet-on shoes put-on, so-that we may-eat and happy be;
 kāhē ki hamār i beṭ'wā manō maral-rahāl, jāl; o herāil-rahāl,
because that my this son as-it-were had-died, lived; he had-been-lost,
 milal.' Ū sab khus bhaīl.
was-found.' They all happy became.

Tab bar'kā beṭ'wā jaun khēt-mē rahāl, ū jab ghar-
Then the-elder son who the-field-in was, he when the-house-
 kē lagē āil, āūr gāib bajaib suni-ke, ek manai-kē
of near came, and singing music having-heard, one man-to
 bolāy-ke pūchh'lis ki, 'i kāw hōt-bāy?' Tab ū kah'lis ki,
having-called he-asked that, 'this what is-being?' Tab ū kah'lis ki,
 'tuhār bhāi āil-hai, āūr tuhār bāp bahut khātir kallaī-haī;
'thy brother come-is, and thy father much affection has-made;
 kāhē-sē ki bhalā ohangā paūlaī-haī.' Tab ū risiāy-ke
because that good healthy he-has-found-(him).' Then he having-become-angry
 ghar-mē nāhī gail. Tab ō-kar bāp bah'rā āy-ke manuhār
the-house-in not went. Then his father outside having-come remonstrating
 kailis. Tab ū bāp-sē kah'lis ki, 'dēkhī, it'nē din-sē
did. Then he the-father-to said that, 'see, so-many days-from
 ham tuhār khid'mat karat-bāī, āūr kabbō tuh'rē man-kē bāhar
I thy service doing-am, and ever thy mind-of outside
 nāhī chālī; taun kabbō ekkō chheg'ri-kāi bachoh-ō
not went; still er a-single she-goat's young-one-even
 ham-kē nāhī dihlā ki ap'nē beoharikan-kē sāthē khusī
me-to not thou-gavest that my-own friends-of with happiness
 manait. Āūr jab tuhār i beṭ'wā āil, jaun tuhār
I-might-have-made. And when thy this son came, who thy
 dhan daulat paturian-mē upāis, tē-kar bahut khātir
wealth property harlots-on has-squandered, his much affection
 kailā.' Tab ū kah'lis ki, 'ō beṭ'wā, tū sadī ham'rē
you-made.' Then he said that, 'O son, thou always me

sāth	bāṭā,	āūr	jaun	hamār	hai,	taun	sab	tuhār	hōy.
<i>with</i>	<i>art,</i>	<i>and</i>	<i>what</i>	<i>mine</i>	<i>is,</i>	<i>that</i>	<i>all</i>	<i>thine</i>	<i>is.</i>
Āūr	khusī	manāwāī	o	khus	hōwāī-kē			chāhī,	
<i>And</i>	<i>happiness</i>	<i>making</i>	<i>and</i>	<i>happy</i>	<i>being-for</i>			<i>is-to-be-wished,</i>	
kāhē-ki	tuhār	chhōṭ	bhāī	maral-raham,				jīal-hai ;	
<i>because-that</i>	<i>thy</i>	<i>younger</i>	<i>brother</i>	<i>had-died,</i>				<i>has-lived ;</i>	
āūr	herāy-gail-raham,	āūr	milal-hai.'						
<i>and</i>	<i>had-been-lost,</i>	<i>and</i>	<i>has-been-found.'</i>						

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

SARWARIA SUB-DIALECT.

(DISTRICT BASTI.)

SPECIMEN II.

स्वस्ति श्री शिवकुमार लाल जीव के लि० जगत नारायण लाल को सलाम । कुसल पाराम दोनों तरफ़ के नेक चाहो । आगे इहाँ के हाल अस है कि खेत बारी सब बोद गइल ओ फसिल अच्छी है ओ कटे के जून पाय गइल । से देखत चिठी के तूँ दुइ हरवाह ले के इहाँ तक पार जाव, जौने से सब खेत कटि जाय । ओ असो जवन पत्थर गिरल है तवने से भगवान हमार गाँव बँचाय दिहलें ओ फसिल में कवनो रोग दोख नाहीं लगल है । ओ और हाल सब अच्छा है । जियादे शुभ । मि० फागुन सुदी १३ सन १३०५ साल ॥

TRANSLITERATION AND TRANSLATION.

Swasti.	Śrī	Śiv-kumār	Lāljiw-kē	li(khitam')	Jagat-narāyan
<i>It-is-well.</i>	<i>Śrī</i>	<i>Śiv-kumār</i>	<i>Lālji-to</i>	<i>are-written</i>	<i>Jagat-narāyan</i>
Lāl-kāl	salām.	Kusal	ārām	dōṇō	taraf-kāl nek chāhi.
<i>Lāl's</i>	<i>compliments.</i>	<i>Welfare</i>	<i>comfort</i>	<i>both</i>	<i>sides-of good are-to-be-wished.</i>
Āgē,	ihā-kāl	hāl	as	hai	ki khēt bārī sab bōi-gail,
<i>Moreover, here-of</i>	<i>affairs</i>	<i>such</i>	<i>are</i>	<i>that</i>	<i>fields farms all are-sown,</i>
o	fasil	achohhī	hai,	o	kaṭāl-kāl jūn āy-gail.
<i>and the-harvest</i>	<i>good</i>	<i>is,</i>	<i>and</i>	<i>cutting-for</i>	<i>the-time has-come.</i>
Sē	dēkhat	chitṭhi-kē	tū	dui	har'wāh lāl-ke ihā tak
<i>Therefore</i>	<i>seeing</i>	<i>the-letter</i>	<i>you</i>	<i>two</i>	<i>labourers taking here to</i>
āi-jāw,	jaunē-sē	sab	khēt	kaṭi-jāy.	O asō jawan
<i>come,</i>	<i>so-that</i>	<i>all</i>	<i>fields</i>	<i>may-be-cut.</i>	<i>And this-year what</i>
patthar	giral-hai	taw'nē-sē	Bhag'wān	hamār	gāw bāchāy-dih'lāi.
<i>hail</i>	<i>has-fallen</i>	<i>from-that</i>	<i>God</i>	<i>my</i>	<i>village has-preserved.</i>
O	fasil-mē	kaw'nō	rūg	dōkh	nāhī lagal-hai. O
<i>And the-harvest-in</i>	<i>any</i>	<i>disease</i>	<i>defect</i>	<i>not</i>	<i>has-attached. And</i>
āūr	hāl	sab	achohhā	hai.	Jiyādē śubh. Mi(ti) Phāgun
<i>other</i>	<i>affairs</i>	<i>all</i>	<i>good</i>	<i>are.</i>	<i>Further blessings. Date Phāgun</i>
sudi	13,	san	1305	sāl.	
<i>light-half</i>	<i>13,</i>	<i>Fasli-year</i>	<i>1305</i>	<i>year.</i>	

FREE TRANSLATION OF THE FOREGOING.

It is well. The compliments of Jagat-narāyan Lāl to Śiv-kumār Lāl. May both the writer and the recipient of this letter be prosperous. Moreover, the state of affairs

¹ A Sanskrit Past Participle Neuter, commonly used at the beginning of letters.

here is that all the fields have been sown, and have borne a fine harvest, which is now ready for reaping. Therefore, immediately on receipt of this letter, come here with two labouring men, so that all the fields may be cut. God Almighty has protected my village from the hail which fell this year, and there is no disease or defect in the crop. Everything else is prospering. Further blessings. Dated the 13th of the bright half of Phāgun, 1305 F. S.

The following version of the Parable of the Prodigal Son is in the dialect spoken in South-West Gorakhpur, which forms a portion of the true Saruār tract. It has been made by Pandit Rām-gharib Chaubē, who is a native of that part of the country. As might be expected, while in the main closely corresponding with the dialect of Basti, it has some points of resemblance with the language of Eastern Gorakhpur. The most striking point of difference from the language of Basti, is that the third person singular of the Past Tense of Transitive verbs, ends in *as*, as in Standard Bhojpuri, and not in *is*, as in the dialect of that district. Thus, *kah'las*, not *kah'lis*, he said. Among minor points, we may notice the occasional use of *rāūr*, instead of *tuhār*, for the genitive of the second personal pronoun honorific, the latter being the Sarwariā, and the former, the Standard Bhojpuri form. Instead of *un*, the usual plural oblique form of the third personal pronoun, we have the slightly different *on*, while the singular oblique form is *ohi*, and not *wah*, as in Basti. The only other point worthy of special note is that the Potential Passive is formed, as in Standard Bhojpuri, by the addition of *ā* to the root, and not, as in Basti, by the addition of *wā*. Thus, *kahāī*, not *kah'wāī*, I may be called.

The specimen is printed in the Dēva-nāgarī character, and a transliteration is given of it.

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOPURĪ DIALECT.

SARWARIĀ SUB-DIALECT.

(SOUTH-WESTERN GORAKHPUR.)

(*Pandit Rām-gharib Chaubē, 1899.*)

एक जने के दुइठों बेटा रहै। ओहि में से छोटका अपने बाप से कहलस, को हे बाबू जी घर के धन दौलति में जवन हमारा बखरा होय तवन हम के बाँटि द । तब ओकर बाप ओकर बखरा ओ-के बाँटि दिहलस। थोरिक दिन में छोटका बेटा आपन कुलि धन एकठा के के परदेस निकसि गइल, और उहाँ आपन कुलि धन कुकरम में उड़ा दिहलस। जब ऊ आपन सर्वस उड़ा चुकल तब ओहि देस में बड़ा भकाल पड़ल। तब ऊ बड़ा दलिहर हो गइल। तब ऊ ओहि देस के एक धनी अदिमी के इहाँ जा के रहे लागल। ऊ धनी अदिमी ओ के अपने खेतें सूपरि चरावै के भेजि दिहलस। उहाँ ओकर मन ओहि घास पात के देखि के जवन सूपरि खाति रहलीं डोलि गइल और मन में कहे लागल की हम के जो ईहो मिलत त खाती। लेकिन ओ के केहू किछु नाहीं देत रहल। तब ओकरे सूभल और ऊ अपने मन में कहलस की देखें हमरे बाप के केतना मजूरन के प्रतना खाये के मिलत बा की ऊ भरि पेट खइयो करै-लें अवर बचइयो करै-लें। अवर हम इहाँ भुखन मरत बाटीं। आर्व चलीं अब अपने बापे किहाँ आ उन से कहीं की हे बाबू जी हम भगवान के परतिकूल अवर तोहरे अगाड़ीं पाप के चुकलीं, अब हम प्रह लायक नाहीं बाटीं की तोहार बेटवा कहाई। से अब तू हम के अपने एक चकरिहा के तरे राख । प्रइसन सोचि के ऊ अपने बाप के लगे चलल। जब सामही रहल तब ओकर बाप ओ के देखि के मारे छोड़ के दारि के ओकरे लगे गइल और भेंट अंकवारि लिहलस और चुभो चाटे लागल। तब बेटा कहे लागल की हे बाबू जी हम भगवान के परतिकूल अवर तोहरे अगाड़ीं पाप के चुकलीं अवर अब प्रह लायक नाहीं बाटीं की तोहार बेटा कहाई। से अब हम के अपने एक पजूर के तरे राख । ओकर बाप ई सुनि के अपने एक नोकर से कहलस की सब से नीक कपड़ा निकारि ले आर्व और इन के पहिराव । अवर इन के हाथ में अंगुठी अवर गोड़े में पनहीं पहिराव । अवर चल सभे खाई पोई अवर खुसी करीं। तब सब जने खुसी मनावे लगलें ॥

ओकर बड़का बेटा खेत में रहल। जब घर के लगे आइल त नाचि अवर बाजा के भनक ओकरे काने पड़ल। तब ऊ अपने एक नोकर के बुलाय के पुहलस की ई का होत हवे। नोकर कहलस की राउर भाई जी अइलें हैं अवर राउर बाबू जी ओन के निमित्तिक भोज करत बाटें। काहि से की ओन के आंगे देहें अवर कुसल अनन्द से पडलें हैं। ऊ ई सुनि के रिसिया गइलें अवर घर के भितर जाये के मन नाहीं कइलें। तब ओन के बाप बहारा अइलें अवर ओन के मनावे लगलें। तब ऊ अपने बाप से कहलें हे बाबू जी देखें हम प्रतना दिन से तोहार सेवा सुचित करत चलि आवत हईं और कबो तोहार प्रहो हुकुम नाहीं टरलीं। तबो तू हम के प्रहो भेड़ी के बसो नाहीं दिहल की हम अपने संवतिन के साथे आनन्द करीं। बाकी ओही तोहार ई बेटा आइल थोड़ी तू ओन के खातिर भोज कइल ह । ई नाहीं सोचल की ई तोहार उहे बेटउभा हउयें के तोहार धन कुकरम में नष्ट के दिहलें। तब बाप बीहल

की है बैठा तू हमरे संगे सदाँ से बाटँ अवर जवन कुछ हमार है तवन तुहार है । और ई तोहार भाई मानों मरि के जीअल है अवर भुला के मिलल है ए से हमरन के चाही की खुसी करीँ अवर आनन्द मनाईँ ।

TRANSLITERATION.

Ēk janē-kē dui-thō bēṭā rahaī. Ohi-mē-sē chhoṭ'kā ap'nē bāp-sē kah'las ki 'hē bābū-ji ghar-kē dhan daulati-mē jawan hamār bakh'rā hōy tawan ham-kē bāṭi dā.' Tab ō-kar bāp ō-kar bakh'rā ō-kē bāṭi dihl'as. Thōriḱ din-mē chhoṭ'kā bēṭā āpan kuli dhan ekaṭṭhā kāi-ke par'dēs nikasi-gail, āur uhā āpan kuli dhan kukaram-mē urā dihl'as. Jab ū āpan sarbas urā chukal tab ohi dēs-mē barā akūl paral. Tab ū barā daliddar hō-gail. Tab ū ohi dēs-kē ēk dhani adimī-kē ihā jā-ke rahāī lāgal. Ū dhani adimī ō-kē ap'nē khētē sūari charawāt-kē bhōji dihl'as. Uhā ō-kar man ohi ghās pāt-kē dēkhi-ke jawan sūari khāti-rah'ī dōli gail, āur man-mē kahāī lāgal ki ham-kē jō ihō milat tā khātī. Lēkin ō-kē kēhū kichhu nāhī dēt rahal. Tab ok'rē sūjhal āur ū ap'nē man-mē kah'las ki, 'dēkhā, ham'rē bāp-kē ket'nā majūran-kē et'nā khāye-kē milat bā, ki ū bhari pēt khaibō karāi-lāī awar bachaibō karāi-lāī. Awar ham ihā bhukkhan marat bāṭī. Awā chalī ab ap'nē bāpai kihā ū un-sē kahī ki, "hē bābū-ji ham Bhag'wān-kē paratikūl awar tohrē agārī pāp kāi chuk'ī, ab ham oh lāyak nāhī bāṭī ki tohār bēṭā kahāī. Sē ab tū ham-kē ap'nē ēk chakarihā-kē tarē rākhā." Eisan sōchi-ke ū ap'nē bāp-kē lagē chahal. Jab lām'hī rahal tabbai ō-kar bāp ō-kē dēkhi-ke mūrē chhōh-kē dauri-ke ok'rē lagē gail āur bhēt āk'wari lih'las āur chummāī chāṭāī lāgal. Tab bēṭā kahāī lāgal ki, 'hē bābū-ji, ham Bhag'wān kē paratikūl awar tohrē agārī pāp kāi chuk'ī awar ab eh lāyak nāhī bāṭī ki tohār bēṭā kahāī. Sē ab ham-kē ap'nē ēk majūr-kē tarē rākhā.' Ō-kar bāp i suni-ke ap'nē ēk nōkar-sē kah'las ki, 'sab-sē nik kap'rā nikari lāī awā āur in-kē pahirāwā. Awar in-kē hāth-mē āguṭhi awar gōrē-mē pan'hī pahirāwā. Awar chalā, sabhē khāī pī awar khusī karī.' Tab sab janē khusī manāwāī lag'laī.

Ō-kar bāp'kā bēṭā khēt-mē rahal. Jab ghar-kē lagē āil tā nāchi awar bājā kāi bhanak ok'rē kānē parali. Tab ā ap'nē ēk nōkar-kē bulāy-ke puchh'las ki 'i kā hōt hāwai?' Nōkar kah'las ki 'rāur bhāi-ji āilāī-hāī, awar rāur bābū-ji on-kē nimittik bhōj karat bāṭāī. Kāhē-sē-ki on-kē āgē dēhē awar kusal anand sē paūlāī-hāī.' Ū i suni-ke risiyā gailāī awar ghar-kē bhittar jāye-kāi man nāhī kailāī. Tab on-kāi bāp bah'rā āilāī awar on-kē manāwāī lag'laī. Tab ū ap'nē bāp-sē kah'laī, 'hē bābū-ji, dēkhā, ham et'nā din-sē tohār sēwā subit karat chali āwat hāī, āur kabbō tohār ekkō hukum nāhī ṭar'ī. Tabbō tū ham-kē ekkō bhēri kāi bachch-ō nāhī dihl'ā ki ham ap'nē sāgh'tin-kē sāthē ānand karī. Bāki jyō-hī tohār i bēṭā āil tyō-hī tū on-kē khātir bhōj kailā-hā. I nāhī soch'la ki i tohār uhai beṭwā hāuāī jē tohār dhan kukaram-mē nasht kāi dihl'āī. Tab bāp bōlal ki, 'hē bēṭā, tū ham'rē saṅgē sadā-sē bāṭā awar jawan kuchh hamār hai, tawan tubār hai. Āur i tohār bhāi mānō mari-ke jial hai; awar bhulā-ke milal hai; ē-sē ham'ran-kē chāhi ki khusī karī awar ānand manāī.'

WESTERN BHOJPURĪ OR PŪRBĪ.

The Bhojpuri spoken in the Districts of Fyzabad, Jaunpur, Azamgarh, and Benares, in the centre of Mirzapur, and the West of Ghazipur differs in many particulars from the Standard Bhojpuri of Shahabad. The most striking point is the abandonment of the oblique form of nouns and pronouns which ends in *ā*, and which is so characteristic of all the dialects of Bihārī, and the substitution of an oblique form in *ē*, such as we meet in Standard Hindi. Western Bhojpuri is, in fact, the most Western outpost of the Eastern group of the Indo-Aryan family of languages, and possesses some of the features of its cousins to its West.

Western Bhojpuri has been admirably and most fully illustrated by Mr. J. R. Reid, and also forms the foundation of Dr. Hoernle's Gaudian Grammar. We thus possess more full information regarding it than we have about any form of the Bihārī language except, perhaps, Maithili. It is a pity that Mr. Reid's grammar should be buried in a comparatively inaccessible settlement report.

The following is the estimated number of speakers of Western Bhojpuri :—

Name of District.	Number of Speakers.
Azamgarh	1,594,500
Fyzabad	250,000
Jaunpur	80,000
Benares	736,000
Ghazipur	469,000
Mirzapur	810,000
TOTAL	3,939,500

AUTHORITIES—

HOERNLE, A. F. R., C.I.E.,—*A Comparative Grammar of the Gaudian Languages*. London, 1890. Contains a grammar of Western Bhojpuri, under the name of 'Eastern Hindi.'

REID, J. R., I.C.S.,—*Report on the Settlement Operations in the District of Azamgarh*. Allahabad, 1881. Appendix II contains a complete account of the dialect of the District. Appendix III, which has been separately printed, consists of a full Vocabulary of the same.

In Jaunpur and Fyzabad the dialect is spoken only in the extreme east of the District. In the rest of these two districts a form of Eastern Hindi is spoken. Regarding Ghazipur, *vide ante*, p. 201, and regarding Mirzapur, *post*, p. 264.

The following are the principal points in which Western Bhojpuri differs from the Standard form of the dialect. For further particulars, the student is referred to Mr. Reid's grammar from which most of these notes are taken.

I.—NOUNS—

The Plural is usually the same as the Singular, the typical termination *an*, being seldom used.

The postposition for the genitive is *ka* or *kāṭ* (instead of *kē*) with an oblique form *kē* (instead of *kā*). It may be stated as a general rule that, while in Standard Bhojpuri the oblique form of many nouns and pronouns ends in *ā*, in Western Bhojpuri it ends in *ē*.

Thus—

Standard Bhojpuri—

Kap'ṭi kē mar'lā-ke kuohhu-ō dōkh nāhṭi;

Western Bhojpuri—

Kap'ṭi kē mar'lā-kāi kichha-ū dōkh nāhṭi, there is no sin in (*lit.* of) slaying a deceiver.

Standard Bhojpuri—

Ap'nā bāp-sē kah'lan;

Western Bhojpuri—

Ap'nē bāp-sē kah'laṭi, he said to his father.

Standard Bhojpuri—

Oh dēs-kā ēk sahar-kā rah'waiyā-kā pās;

Western Bhojpuri—

Oh dēs-kē ēk sahar-kē rah'waiyā-kē pās, near an inhabitant of a city of that country.

Nouns have the usual Locative Singular in *ē*, as *gharē*, in a house, and also an Instrumental Singular in *an*, as *bhūkhan*, by hunger. Both the long and the redundant form of the noun are frequently used. Thus, *beṭ'wā* or *beṭ'auā*, the son. The redundant form sometimes ends (in the west of the District) in *aunā* or *iwā*. Thus, *ghoṛaunā*, the horse; *pani'wā*, the water. The long and redundant forms usually give the force of the definite article, as above translated. For instance, *ēh nokar-kē bulā-ke*, having called a servant; *nokar'wā kah'las*, the servant said.

II.—ADJECTIVES—

Adjectives change for gender and case as in Standard Hindi. Thus, *barē bēṭē kāt ghar*, the house of the elder son; *bari bēṭi*, an elder daughter; *biṭi harē barē ghar*, twenty very big houses.

III.—PRONOUNS—

	I		Thou		Your Honour.	He, she (near).	He, she (remote).	It (near).	It (remote).
	Inferior.	Superior.	Inferior.	Superior.					
Sing.									
Nom.	maī, mō	ham, ham ^{rē}	taī.	tūh, tū	raurē, raurā, raurā	i	ū	itthū, itthū	otthū, otthū.
Obl.	mō, mō	ham, ham ^{rē} , hammaī	tā,	tūh, tūh	raurē, raurā, raurā	ā, ohi, in, inhaī	ō, ohi, un. ¹ unhaī	itthū, itthū	otthū, otthū.
Gen.	mār,	hamār	tār,	tuhār, tohār	raurē-kāi, etc.	ā-kar, in-kar	ō-kar, un-kar	itthū-kāi, etc.	otthū-kāi, etc.
Plur.									
Nom.	hamman, ham ^{rē} han	ham ^{rē} han	tūhan	tuh ^{rē} han	rauran	inhan, in ^{rē} han	unhan, un ^{rē} han	itthuan	otthuan
Obl.	Ditto.	Ditto.	Ditto.	Ditto.	Ditto.	Ditto.	Ditto.	Ditto.	Ditto.

¹ or an, and so throughout.

	This	That	Self	Who	Like jū are declined tū or sū, he (correlative), and kō, who? The Nominative Singular of the first is tū, sū. Its obl. plur. is tūhan, sūhan, or tūhan.
Sing.					
Nom.	hai	hau	āp, āpū, apū	jū, jawn	
Obl.	hā, hā	hō, hau	āpan, ap ^{rē} h	jū, jōhi, jin, jawn, jāh	
Gen.	hā-kar, hā-kar	hō-kar, hau-kar	āpan	jū-kar, jin-kar, jawn-kāi, jāh-kāi	
Plur.					
Nom.	hūhan, hūh ^{rē} han	hūhan, hūh ^{rē} han	ap ^{rē} han, ap ^{rē} han	jinhan, jinh ^{rē} han, jin-k ^{rē} han, jin-k ^{rē} han	
Obl.	Ditto.	Ditto.	Ditto.	Ditto.	

In all the above, the Genitive Singular has a feminine in *t*, as *mōrī bōfī*, my daughter. The oblique form ends in *ē*, as *mōrē bāp-kē*, to my father. As usual, the oblique genitive can be used as a declensional base. Thus *mōrē-kē*, and so on. The oblique form of *hamār* is *ham^{rē}*, of *tuhār*, *tuh^{rē}*, of *ā-kar*, *ā-k^{rē}*, and so on.

The relative and correlative pronouns have neuter forms, viz., *jīthū* or *jīthūā*, *sīthū* or *sīthūā*, *tīthū* or *tīthūā*, which are declined exactly like *itthū*. The neuter Interrogative Pronoun is *kā*, *kīthū*, or *kīthūā*, what? obl., *kāhē*, *kīthū* or *kīthūā*. Any one is *kew*, *kehu*, or *kaunō*. Anything is *kichh*, *kichohhū*, or *kichhaū*. In both of these two last, the oblique form is the same as the nominative.

IV.—VERBS—

We find the first person singular much more generally used than in Standard Bhojpuri.

The Verb Substantive is as follows :—

Present, I am, etc.—

	Form I.				Form II.			
	Sing.		Plur.		Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.
(1)	<i>bāṭṭ</i>	<i>bāṭiṣ</i>	<i>bāṭ</i>	.....	<i>hauṭ</i>	<i>hauṭiṣ</i>	<i>hauṭ</i>	.....
(2)	<i>bāṭ</i>	<i>bāṭi, bāṭis</i>	<i>bāṭ</i>	<i>bāṭi, bāṭiṣ</i>	<i>hauṭ</i>	<i>hauṭ, hāṭ, hauṭis</i>	<i>hauṭ</i>	<i>hauṭi, hauṭis</i>
(3)	<i>bā</i>							
	<i>bāy</i>	<i>bāi</i>	<i>bāṭaṭ</i>	<i>bāṭiṭ</i>	<i>hau, hāw</i>	.....	<i>hauaṭ</i>	<i>hauṭ, hāṭ</i>

In the first form *ṭ* may be substituted for *ṭ*. Thus *bāṭṭ*, and so on throughout. This is principally in the east of the District. Note that, in Western Bhojpuri the first person plural throughout ends in *i*, not in *ṭ*.

The Past tense is *rah'ṭṭ*, I was, which is conjugated regularly like the past tense of a neuter verb.

The following are the principal tenses of the Finito verb. Only Masculine forms are given. The Feminine forms are formed on the analogy of *bāṭṭ*, above.

Simple Present and Present Conditional, I see; (if) I see.		Present Indicative, I see, etc.	
Sing.	Plur.	Sing.	Plur.
(1) <i>dēkhāṭ</i>	<i>dēkhāṭ</i>	<i>dēkhāṭi-ṭṭ</i>	<i>dēkhāṭi-ṭṭ</i>
(2) <i>dēkhā</i>	<i>dēkhāṭ</i>	<i>dēkhāṭi-ṭṭ</i>	<i>dēkhāṭi-ṭṭ</i>
(3) <i>dēkhāi, dēkhāṭ</i>	<i>dēkhāṭ</i>	<i>dēkhāṭi-ṭṭ</i> (fem. <i>dēkhāṭi-ṭṭ</i>)	<i>dēkhāṭi-ṭṭ</i>
Past, I saw, etc.		Future, I shall see, etc.	
Sing.	Plur.	Sing.	Plur.
(1) <i>dēkh'ṭṭ</i>	<i>dēkh'ṭṭ</i>	<i>dēkh'ṭṭ</i>	<i>dēkhāṭ, dēkh'baṭ</i>
(2) <i>dēkh'ṭṭ</i>	<i>dēkh'ṭṭ</i>	<i>dēkh'ṭṭ</i>	<i>dēkh'ṭṭ</i>
(3) <i>dēkh'ṭaṭ, dēkh'ṭes</i> (fem. <i>dēkh'ṭaṭi</i>)	<i>dēkh'ṭaṭ, dēkh'ṭan</i>	<i>dēkh'ṭṭ</i>	<i>dēkh'ṭaṭ</i>

	<i>Past Conditional, (If) I had seen.</i>		<i>Imperative—Present—Sing. dēkh, dēkhā; Plur. dēkhā, Future—Sing. dekhiā; Plur. dekhiā.</i> <i>Present Definite—dēkhat bāṭi, or dekāṭi, or dēkhat hāṭi.</i> <i>Imperfect—dēkhat rahāṭi.</i> <i>Perfect—dekāṭi bāṭi (or hāṭi).</i> <i>Pluperfect—dekāṭi rahāṭi.</i>
	Sing.	Plur.	
(1)	dekāṭi	dekāṭi, dēkhiā	
(2)	dekāṭi	dēkhiā	
(3)	dēkhat	dēkhāṭi	
	<i>Past Tense of a Neuter verb, I fell, etc.</i>		
	Sing.	Plur.	
(1)	girāṭi	girāṭi	<i>Perfect—giral bāṭi.</i> <i>Pluperfect—giral rahāṭi.</i>
(2)	girāṭi	girāṭi	
(3)	giral (Fem. girali)	girāṭi, girāṭi	

The rest of the Conjugation is as in Standard Bhojpuri, except that the oblique forms of the Verbal nouns are as follows :—

- (1) *dēkh*, — oblique form, *dēkhe*, or *dēkhāi*.
 (2) *dēkhal*, — oblique form, *dēkh'lā*.
 (3) *dēkhāb*, — oblique form, *dēkh'bāi*.

The Perfect sometimes has forms like *ai̯laĩ-haĩ*, he (hon.) has come; *kaĩlaĩ hai*, he (hon.) has done.

As regards the irregular verbs they are as in Standard Bhojpuri, except that beside the form *dih'las*, he gave, I have noted *deh'las*, as also used. The verb for 'to begin' is *lagal*, not *lāgal*. 'I will go' is *jāb*.

The two following specimens are in the dialect illustrated in the foregoing grammatical sketch. The only thing to note is the attempt made to represent the peculiar *ā* sound by a long *ā*. Thus *dā*, give, is written *दा* *dā*. In transcribing such cases, I shall write *ā* not *ā̄*. The specimens are printed in Kaithī type. The first is a version of the Parable of the Prodigal Son, and the second is a statement made by a person accused in a criminal case and recorded in his own language.

They were written in Azamgarh, and may be taken as specimens of the dialect of that District and of Fyzabad. The western boundary of Bhojpuri in the latter district may be taken to be a line drawn from Tanda to the trijunction point of the Districts of Fyzabad, Sultanpur, and Azamgarh.

[No. 49.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

WESTERN SUB-DIALECT.

(DISTRICT AZAMGARH.)

SPECIMEN I.

(Babu Ramu Smaran Lal, 1898.)

एक अदमी के दू बेटा नहो । ओ में से छोटा अपने बाप से कहोस को
ए बाप हमने बप्या के जवन माओ असबाव हो गवन हम के दा, एही पर बप्या
दूनों बेटन के आपन वन बाँट देहोस । बहुत दिन ना बीती पावो को छोटा बेटा
कुओ आपन वन बटोन के कउनो दून देस के निको गारो और आपन वन ब्याव
याओ में उड़ा पुड़ा उठोस । जब कुओ ओकन वन ओना गारो तब ओह देस में
बहुत कूओ पड़ो, ओ उदानी के मोहणाज होवै ठाओ । तब जे जा के ओह देस के
एक सदन के नहराआ के पास पहुँचो । जे अदमी ओ के अपने घेग में सूवन यनावै
के ब्रासते मेज देहोस । ओकन ई दसा हो गारो को जवन सुअनआ मुसी ब्याग
नहो जेही जा ओ के मिठाग गो जे ओही से आपन पेठ बुसी से मनग, ठेकिन रहो
ना ओ के केव देग नहो । जब ओ के येग गारो गो जे अपने मन में कहोस को
केवना नोकनिहा मजदुनिहा हमने बाप के बाँटे जेकने ब्याए के बहुत हव वठिक
वय जाओ ओ हम नूयन मनग हई । हम अब अपने बाप किहाँ जाव ओ कल को
ए बाप हम गोहने आगे ओ दरु के पाप करो, एह ठाएक नश्यो को अब हम के
केव गोहान बेटा कहै । अपने नोकनिहा मजदुनिहा में से हम के समुह के नक्या ।
रहै कह के जे उओ ओ अपने बाप किहाँ गारो । जब दूने नहो तब ओकन बाप ओ के
देखोस । ओ के दनह गारो, उड़ु क गारो, ओकने गठे ठाओ ओ ओ के सुमओस । तब
बेटोओ अपने बाप से कहोस को ए बाप हम गोहने हजून ओ दरु के पाप
करो, अब गोहान बेटा कहवै ठाएक नश्यो । ठेकिन बप्या अपने नोकन से कहोस
को जवन ब्या से ब्या कपड़ा हो गवन ठिआ के ओव के पहिनावन जा ओ उन
के हाथ में कजूरी ओ पैर में जूगा पहिनावा ओ सब केहु आवा ब्याग जाइ ओ
बुसी करी, काहे से को ई हमान बेटा मन के सेन जोओ है, हेराए के सेन
मिओ है । एही पर सब केहु बुसी के ठाओ ॥

बड़का वेठा मोह धड़ा धेगे १९७१ जव आशठ घने के नजोये पट्टयठ गो
 देवठस की वाजा वजन हव नाय होग हव । नव एक नोकन के वोठा के पुष्पठस
 ई का होग हव । नव नोकनवा कहठस को, गोहान मारि अरें हैं ओही पन गोहान
 वाप सब जन देखना जरै हैं को गोहने मारि से सही सठामन मंड मरठ है ।
 ए पन बड़का वेठा के नंज गारठ, ओ ऊ घन में जखै नजरै । नव नोकन
 वाप आशठ को यिनवनी भिनगो कने ठगठ । नव बड़का वेठा अपने वाप के जवाव
 देठस, मठा देखा एगना दिन जरठ वनस एक हम गोहान धिदमन जरठ,
 कवनो गोहान कहना ना टगठो को गुं कववां हम के एक डो वरुनो कै वय्यो ना
 देठो को हम अपने संगिन के ठे के धुसो कनिन । अब गोहान ई वेठा जैसे आशठ
 है जे गोहान धन दठठन कसूवी पगुनिआ में धुंक् उठठस, गरसे ई दावन ओकने
 वदे जरठ है । नव वपवा बड़के वेठोआ से कहठस की ए वेठा गुं गो हनदमै
 हमने साव वाठा और जवन कुछ हमान हव, सब गोहान हव । ई गोहान मारि
 मन के जोगठ है, हेनाए के सेर भिठठ है, गो मोनासिव ईहै १९७० को हम ठोग
 धुसो कनी ओ धुस होई ॥

[No. 49.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIIHARĪ.

BHOJPURI DIALECT.

WESTERN SUB-DIALECT.

(DISTRICT AZAMGARH.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

(Babu Rama Smaran Lal, 1898.)

Ek ad'mī-kē dū bēṭā rahal. O-mē-sē chhoṭ'kā ap'nō bāp-sē
One man-of two sons were. Them-in-from the-younger his-own father-to
 kah'las ki, 'ē bāp, ham'rē bakh'rā-kāi jawan māl as'bāb hō tawan ham-kē
said that, 'O father, my share-of what property goods may-b- that me-to
 dā.' Ehi-par bap'wā dūnō bēṭan-kē āpan dhan bāṭ deh'las.
give.' This-upon the-father both sons-to his-own property dividing gave.
 Bahut din nā bitāi pāwal ki chhoṭ'ka bēṭā kul āpan dhan
Many days not to-pass were-allowed that the-younger son all his-own property
 baṭor-ke kaūnō dūr dēs-kē nikal-gaīl, aur āpan dhan kharāb chāl-mē
collecting some far-off country-to went-out, and his-own fortune bad conduct-in
 urā-purā-dal'las. Jab kul ōkar dhan orā-gaīl tab oh dēs-mē bahut
squandered. When all his fortune was-exhausted then that country-in much
 kāl paral, o ū dānā-kāi moh'tāj hōwāi lagal. Tab ū jā-ke oh
famine fell, and he grain-of poor to-be began. Then he going that
 dēs-kē ek sahar-kē rah'wāiā-kē pās pahūchal. Ū ad'mī ō-kē ap'nō khēt-mē
country-of one city-of inhabitant-if near reached. That man him his-own field-in
 sūar charāwāi-kē-wāstō bhēj-deh'las. Ō-kar i dasā hō-gaīl ki jawan suariā
swine to-feed sent-away. His this condition became that what swine
 bhūsi khāt-rah'ī ūh-ō jō ō-kē milat tō ū ōhi-sō āpan
hunks used-to-eat that-even if him-to was-given then he that-very-with his-own
 pēt khuei-sē bharat, lēkin ih-ō nā ō-kō kow dōt-rahāl.
belly pleasure-with would-have-filled, but this-even not him-to anybody used-to-give.
 Jab ō-kē chēt bhaīl, tō ū ap'nō man-mē kah'las ki, 'ket'nā
When him-to senses became, then he his-own mind-in said that, 'how-many
 nolarihā maj'durihā ham'rē bāp-kē bāṭāi, jek'rē khāe-kē bahut
servants day-labourers my father-of are, with-whom (food) for-eating much

hāw, balik bach-jā-lā, o ham bhūkhan marat-hāl. Ham chalab,
 is, and-also is-saved, and I by-hunger dying-am. I will-start,
 ap'nē bāp kihā jāb o kahab kī, "ē bāp, ham toh'rē āgē
my-own father near I-will-go and I-will-say that, "O father, I thee before
 o Daīu-kāi pāp knilī; eh lāek naīkhi kī ab ham-kē kew
and God-of sin have-done; this-(for) fit not-am that now me any-body
 tohār bētā kahai. Ap'nē nokarihā maj'durihā-mē-sē ham-kē samujh-ke
thy son may-call. Thy-own servants day-labourers-in-from me knowing
 rakkhā." ' Ihai kah-ke ū uṭhal o ap'nē bāp kihā āil. Jab
keep." ' This (very) saying he arose and his-own father near came. When
 dūrai rahal, tabai ō-kar bāp ō-kē dekh'las. Ō-kē darad
far-off-even he-was, then-even his father him saw. Him-to compassion
 bhaīl. Daūr-ke gail. Ok'rē galē lagal, o ō-kē chum'las. Tab
became. Running he-went. His neck-on applied,¹ and him kissed. Then
 beṭauā ap'nē bāp-sē kah'las kī, 'ē bāp, ham toh'rē hajūr o Daīu-
the-son his-own father-to said that, "O father, I thy presence-in and God-
 kāi pāp kaīlī. Ab tohār bētā kahāwāi lāek naīkhi.' Lēkin bap'wā
of sin did. Now thy son to-be-called worthy I-not-am.' But the-father
 ap'nē nok'ran-sē kah'las kī, 'jawan aohohhā-sē aohohhā kap'rā hō,
his-own servants-to said that, "what good-than good clothes there-may-be,
 tawan liā-ke on-kē pahirāwat-jā, o on-kē hāth-mē āguṭhi o
those having-brought him-to cause-to-be-clothed, and his hand-on a-ring and
 pair-mē jūtā pahirāwā, o sab-kehu āwā, khāt-jāī o khusī karī.
feet-on shoes put-on, and every-one come, let-us-eat and merriment let-us-make.
 Kāhē-sē-kī i hamār bētā mar-ke phēr jial-hai; herāe-ke
Because this my son having-died again become-alive-is; having-been-lost
 phēr milal hai.' Ehi-par sab kehu khusī karāī lagal.
again found is.' This-upon all persons merriment to-make began.

Barkā bētā oh ghaṛī khētē rahal. Jab āil gharē-kē
The-elder son (at)-that hour the-field-in was. When he-came the-house-of
 nagichē pahūchal, to dekh'las kī bājā bajat-hāw,
near he-arrived, then he-saw that musical-instruments are-being-played-upon,
 nāch hōt hāw. Tāb ēk nōkar-kē bolā-ke puchh'las, 'i kā
dance being-(carried-on) is. Then one servant calling he-asked, "this what
 hōt hāw?' Tab nokar'wā kah'las kī, 'tohār bhāī ālāī-hāī. Ohī-par
being-(done) is?' Then the-servant said that, "thy brother come-has. That-very-upon
 tohār bāp sab-kar new'tā kaīlāī-hāī; kī toh'rē bhāī-sē sahi-salāmat
thy father all-of invitation made-has; that thy brother-with with-safety
 bhēt bhaīl-hai. E-par barkā bētā-kē rañj gall, o ū ghar-
meeting has-taken-place. This-upon the-elder son-to anger went, and he house-

¹ i.e., Pressed neck to neck, the equivalent of embracing. A custom common among women when welcoming their returned relatives.

mē jāibāi na karai. Tab ō-kar bāp āil o chiraūri-min'ti kare
into going not would-do. Then his father came and entreaties to-make
 lagal. Tab baṛkā bēṭā ap'nē bāp-kē jabāb deh'las, 'bhalā ! dēkhā,
began. Then the-elder son his-own father-to answer gave, 'well ! see,
et'nā dīn kaīu baras tak ham tohār khid'mat kaīli, kaūnō tohār
so-many days how-many years for I thy service did, any thy
kah'nā nā ṭar'li, o tū kabb-ṣ ham-kē ek-ṭhō bak'ri-kāi bachch-ō
saying not transgressed, and thou ever-even me-to one goat-of young-one-even
nā deh'lā, ki ham ap'nē sāgin-kē lē-ke khusī karit. Ab
not gavest, that I my-own companions taking merriment might-make. Now
tohār i bēṭā jaisē āil-hai, jē tohār dhan-daūlat kas'bi paturiyā-mē
thy this son as-even he-come-is, who thy fortune harlots dancing-girls-in
phūk-dal'las, taīsē tū dāwat ok'rē badē kaīlā-hai. Tab bap'wā baṛkā
burnt-down, so-even thou a-feast him for made-hast. Then the-father the-elder
beṭauā-sē kah'las ki, 'ē bēṭā, tū, to, har dam-ai ham'rē sāth
son-to said that, 'O son, thou, to-be-sure, every moment-even me with
bāṭā āūr jawan-kuchh hamār hāw, sab tohār hāw. I tohār bhāi mar-
art and whatever mine is, all thine is. This thy brother having-
ke jīal-hai, herāe-ke phēr milal hai, tō monāsib ihai
been-dead has-become-alive, having-been-lost again found is, then proper this
rahal ki ham lōg khusī karī o khus hoi.'
was that we people merriment might-make and glad might-be.'

[No. 50.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

WESTERN SUB-DIALECT.

(DISTRICT AZAMGARH.)

SPECIMEN II.

(Babu Rama Smaran Lal, 1898.)

मैं महुआने बनवा बनोदे जाशों । तब बेगापट्टी जाशों । महुआने बनवा ना
 भोग । बेगापट्टी में बनवा ना भोग । ठगठग भावण रहो । पठथो में सहि
 हो जाश । वनिमा के दुकान पर वजान में रह जाशो । नाम वनिमारा के नाहीं जानिग ।
 अवेना मैठ तब सब ठाग सोन करै को नाजा के रह्यो मोनो जाश । अवेना के
 पून हम सड़क बसे जाण रहो । नाजा के गोब अउकीदान हम के पकड़ ठिह्यो । गोनों
 भइयो उपठ के मन्यो । वासन्त रुपेया हमने पास रहो और भंगौका मोनजर दुपट्टा
 हमने पास रहो । से कोन ठिह्यो । एक थोनी रहो उहो दिन ठिह्यो । रुपेया नी
 कोन ठिह्यो हम बकेठे रहो । ठाग मुका से मन्यो और उग वैग के दे मन्यो । अजानो
 वदन में मोठ ठाग है । गढ़ नाहीं हो जाण । मैं ना मोनो बने जाश रह्यो । कण पर
 से हम नाहीं जानी कण पर से जानिग गो कपान बाट जाण । बीडे के दिन जात्र
 से गठ रहो । रुपेया हम एक वनिमा से कनजा ठिह्ये रहो । नाहीं । वनिमा
 से हम रुपेया ना ठिह्यो, धन से रुपेया ठे के गठ रहो । गोब बनवा हमने
 बने हा । एक हम और बनोदे जाश रहो ।

[No. 50.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

WESTERN SUB-DIALECT.

(DISTRICT AZAMGARH.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

(Babu Rama Smaran Lal, 1898.)

Maĩ Mahuārē bar'dhā kharidāi gailō. Tab Khētā-paṭṭi gailō.

I Mahuārā-to or to-buy went. Then Khētā-paṭṭi-(to) I-went.

Mahuārē bar'dhā nā milal. Khēt-ō-paṭṭi-mē bar'dhā nā milal. Lauṭal
In-Mahuārā or not was-found. Khētā-paṭṭi-also-in or not was-found. Back
 āwat rah'li, Pal'thī-mē sājh hō-gail. Baniā-kē dukān-par bajār-mē
coming I-was, Pal'thī-in evening became. A-shopkeeper-of shop-at market-in
 ṭhahar-gaili. Nām baniawā-kāi nāhī jānit. Sabērā bhail tab sab

I-stayed. The-name the-shopkeeper-of not I-know. The-dawn became then all
 lōg sōr kaillaī, ki Rājā-kē ihā chōri bhail. Sabērā-kē jūn
people a-noise made, that the-Rājā-of near a-theft has-occurred. Dawn-of time
 ham sarak dhaile jāt rah'li. Rājā-kāi tin chaūkidār ham-kē pakar lih'laī.
I road holding going was. Rājā-of three watchmen me hold-of took.

Tinō ad'mi lapat-kē mar'laī. Bāis rupeā ham'rē pās rahal, āur
The-three men closing-with(-me) beat(-me). Twenty-two rupees me with were, and
 āgauchhā mir'jai dupaṭṭā ham'rē pās rahal, sē chhōr-lih'laī. Ek
body-cloth a-waist-coat double-wrapper me with were, those they-seized-by-force. One

dhōṭi rahal; uhō chhin-lih'laī. Rupeā bhī chhōr-lih'laī. Ham
loin-cloth was; that-too they-seized-by-force. Rupees too they-seized-by-force. I
 akelē rah'li. Lāt mūkā-sē mar'laī, āur uṭhā bāṭhā-ke
alone was. Kicks fists-with they-beat(-me), and taking(-me)-up (and)-making(-me)-sit
 dē-mar'laī. Sag'rō badan-mē chōṭ lagal-hau. Ṭhārh nāhī

throw(-me)-down. The-entire body-in wounds have-been-produced. To-stand not
 hō-jāt. Maĩ nā chōri-kare gail rah'lō. Ohhat-par-sē ham nāhī gir'li.
I-am-able. I not to-do-theft gone had. The-roof-on-from I not fell.

Ohhat-par-sē girit tō kapār phāt-jāt.
The-roof-on-from (if)-I-had-fallen then (my)-skull would-have-been-fractured.

Biphē-kē din gāw-sē chalal-rah'li. Rupeā ham ēk baniyā-sē
Thursday of day the-village-from I-started-had. Rupees I one shopkeeper-from
kar'jā lih'lē-rah'li. Nāhī, baniyā-sē ham rupeā nā lih'li. Ghar-sē
loan had-taken. No, a-shopkeeper-from I rupees not took. House-from
rupeā lē-ke chalal-rah'li. Tin bar'dhā ham'rē gharē hau. Ēk ham āūr
rupees taking I-had-started. Three oxen my house-at are. One I more
kharide gāl rah'li.
to-buy gone had.

FREE TRANSLATION OF THE FOREGOING.

I went to the village of Mahuārā to buy a bullock. Then I went on to Khēta-paṭṭi, as I could not find one at Mahuārā. Nor could I find one in Khēta-paṭṭi either. Evening fell when I was at Palthi, on the way home; so I stopped for the night in a shop in the *bāzār*. I do not know the name of the shopkeeper. As soon as it was morning the people raised a cry that a theft had been committed in the Rājā's palace. Just then I was going home along the road, and three watchmen of the Rājā's came and caught hold of me. They all closed upon me and beat me. I had twenty-two rupees upon me, and they forcibly took from me not only these, but also my body cloth, my waistcoat, and my double-wrapper. I was wearing a loin-cloth, too, and that also they seized by force. They even took my money from me. I was quite alone, and they kicked me and struck me with their clenched fists, and lifted me up and threw me down.¹ My whole body is covered with wounds, so that I cannot stand up. I never fell from the roof. If I had done that I should have fractured my skull.

I started from my village on Thursday last, after borrowing the money from a shopkeeper. No, I did not borrow it from a shopkeeper. I had the money with me in my house, and took it and started. I have three bullocks at home, and had set out to buy one more.

Western Bhojpuri is also spoken by some 80,000 people in the east of the District of Jaunpur, mainly in Taluka Dobhi of Pargana Chandwak. In the rest of the District a form of Eastern Hindī, locally known as Banaudhī, is spoken. The former dialect is practically the same as that of Azamgarh, as will be evident from the following specimen of the Parable of the Prodigal Son. The following peculiarities may be noticed. The broad Bhojpuri *ā* is represented in writing by *ā*. Thus *dyā* for *dyā*, give. The oblique form of the pronoun of the third person is usually written *wahī* instead of *ohī*, and, in the conjugation of verbs, the two vowels *aī* are usually, but not always, written *aya*. Thus, *gayal*, *bhayal*, instead of *gail*, *bhaīl*, etc. These are all mere varieties of spelling. Among verbal forms, we may note *dyā*, above mentioned, which is the second person plural Imperative, instead of the more usual *dā*.

The specimen comes from Pargana Chandwak, Tahsil Keraket.

¹ This is a technical term for a kind of assault. The victim is first made to sit down, and the aggressor then lifts up his legs and throws him on his back.

[No. 51.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARI.

BHOJPURI DIALECT.

WESTERN SUB-DIALECT.

(DISTRICT JAUNPUR.)

एक जने के दुइ बेटवा रहलें। लहुरका बेटवा अपने बाप से कहलेस की बाप धन में से जवन हमार बखरा होय तवन हमें देइ या। बाप बखरा देइ दिहलेस। किछु दिन पाछे लहुरका बेटवा जवन बखरा पडले रहल तवन लेइ के बिदेस गयल। उहाँ अपने चाल चलन के खराबी से कुल जहजुम कर दिहलेस। और जब सब खरिब होय सुकल तब वहि देस में काल पड़ल। जब दाना बिना मरे लगलें तब कौनेउ भला भदमी के इहाँ गयलें। ऊ उन्हें खेतारी में सूअर चरावै के रखलेस। उहाँ ऊ चहलें की जौन छिकुला सूअर खात रहलें ऊही हमें मिलत तो खाइत। बाकी ऊही नाहीं मिलल। जब पेट जरे लागल तब घर के चेत भयल की हमरे बाप के इहाँ नोकर चाकर खात पहिरत और बचावत हउएँ और हम इहाँ दाना बिना मरत हई। तब धोन के जिय में भयल की अब हम अपने घरे चली और बाप से कही की हम से कसूर भयल और ईसर के इहाँ से हम बेजाँय कयल और चल के कहब की अब हम तोहार बेटवा बन के रहे लायक नाहीं बाटी। जैसे और मजूर बाटें तइसे हमहूँ से मजूरी करावा। उहाँ से अपने मन में ऐसन गुन के चलल और बाप से इहाँ आयल। जब बेटवा लामें रहल तब बाप देखलेस की हमार बेटवा उहै आवत हो। देख-के मोह बढ़ल मारे छोह के भागे होइ के चँकवारी भर धइ के घूमे लगलें। तब बेटवा कहलेस की बाप हम तोहार कसूर कइली और परमेसर के इहाँ से बेजाँय कइली। अब हम तोहार बेटवा कहावै लायक नाहीं बाटी। नोकरन से बाप कहलेस की बढ़ियाँ कापड़ा ले आवा पहिरावा और चँगुरी में मुनरी और गोड़े में पनहीं पहिरावा और रजगज होइ या काहे से की अनुक बेटवा हमार मर के जीबल और चेरायल रहल फेर मिलल है। और रजगज होइ लागल ॥

जेठ बेटवा कतहूँ खेतारी में रहलें। ऊ जब घरे भरलें तब ई सब खुसिहाली के बात देख के एक नोकर से पुछलेस की का भयल है। नोकर कहलेस की तोहार लहुरका भाय आयल हो और ऊन के कुसलकारी से लउल्ले के संती तोहार बाप पिआवत पिआवत हउएँ। ई सुन के जेठरे बेटवा के जिव में खुश आयल और बखरी में नाहीं गयल। जब ई सुन के बाप बाहर आयल और मनावे लागल तब बेटवा कहलेस की तोहार धंधा ढेर दिन ले कइली और तोहरे कइली मतिन चलली। भागे तोहार जी कबहूँ नाहीं भयल की एक खसी मार के लेइ अउता की अपने संगिन के खिआइत पिआइत। और ई तोहार बेटा जवन तोहार धन और दौलत बाँट के रंडो मुंडी के दिहलेस जैसे लौट के आयल तइसे प्रतवत भोज दिहला। बाप कहलेस की बेटवा तू हमरे संगी सब दिन रहला। जवन किछु धन और ईसरज हो तवन तोहरे हो। ई बेटवा हम जनली की सुइ गयल अब हम पडली तवने से ई जलसा करे के चाहत रहल ॥

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPUŖĪ DIALECT.

WESTERN SUB-DIALECT.

(DISTRICT JAUNPUR.)

TRANSLITERATION AND TRANSLATION.

Ek janē-kē dui beṭ'wā rah'laī. Lahur'kā beṭ'wā ap'nē bāp-sē
One man-to two sons were. The-younger son his-own father-to
 kah'les kī, 'bāp, dhan-mē-sē jawan hamār bakh'rā hōy tawan
said that, 'father, property-in-from what my share may-be that
 hammaī dei-dyā.' Bāp bakh'rā dei-dih'les. Kichhu din pāchhē
to-me give.' The-father share gave-away. Some days after
 lahur'kā beṭ'wā jawan bakh'rā paūlē-rah'al tawan lei-ke bidēs
the-younger son what share had-got that taking (to)-a-foreign-land
 gayal. Uhā 'ap'nē chāl-ohalan-kē kharābī-sē kul jahannum' kāi-dih'les.
went. There his-own conduct-of wickedness-with all (to)-hell he-made (sent).
 Āur jab sab kharich hōy-ohukal tab wahi dēs-mē kāl paṛal. Jab
And when all spent had-been then that country-in famine fell. When
 dānā binā marāī lag'laī tab kauneu bhalā ad'mī-kē ihā gay'laī. Ū
grain without to-die he-began then a-certain well-to-do man-of near he-went. He
 unhaī khetāri-mē sūar charāwāī-kē rakh'les. Uhā ū chah'laī kī,
him fields-in swine to-feed kept. There he wished that,
 jaun ohhikulā sūar khāt-rah'laī, 'ūhau hammaī milat,
what husks swine used-to-eat, 'those-also to-me (if)-they-had-been-given,
 tau khāit.' Bāki ūhau nāhī milal. Jab pēt
then I-would-have-eaten (-them). But those-even not were-given. When belly
 jarāī lāgal tab ghar-kāī chēt bhayal kī, 'ham'rē bāp-kē ihā
to-burn began then house-of the-remembrance became that, 'my father-of near
 nōkar-chākar khāt pahirat, āur bachāwat haūaī āur ham ihā
servants eating wearing (clothes) and saving (money) are and I here
 dānā binā marat-hāī.' Tab on'kē jiy-mē bhayal kī, 'ab ham
grain without dying-am.' Then his heart-in became that, 'now (let)-me
 ap'nē gharē chali, āur bāp-sē kahi kī, "ham-sē kasūr
my-own in-house go, and the-father-to let-me-say that, "me-by fault

bhayal, āūr Isar-kē ihā-sē ham bejāy kayal," āūr chal-ke
has-come-to-pass, and God-of near-from I evil did," and going
 kahab ki, "ab ham tohār beṭ'wā ban-ke rahāi lāyak nāhī bāṭī.
will-say that, "now I thy son becoming to-live worthy not am.
 Jaisē āūr majūr bāṭāī taisē ham-hū-sē majūri karāwā." Uḥā-sē
'As other labourers are so me-also-by labour cause-to-be-done.' There-from
 ap'nē man-mē aisan gun-ke ohalal, āūr bāp-kē ihā āyal. Jab
his-own mind-in so thinking he-started, and father-of near came. When
 beṭ'wā lāmē rahal, tab bāp dekh'les ki, 'hamār beṭ'wā uhai
the-son far-off was, then the-father saw that, 'my son there-yonder
 āwat hau.' Dēkh-ke mōh baṛhal. Mārē chhōh-kē āgē-hōi-ke āk'wāri-
coming is.' Seeing pity arose. Goaded-by pity advancing the-lap-
 bhar dhai-ke chūmāi lag'laī. Tab beṭ'wā kah'les ki, 'bāp, ham tohār
in holding to-kiss began. Then the-son said that, 'father, I thy
 kasūr kaīli aur Par'mēsar-kē ihā-sē bejāy kaīli. Ab ham tohār beṭ'wā
fault did and God-of near-from evil did. Now I thy son
 kahāwāi lāyak nāhī bāṭī.' Nok'ran-sē bāp kah'les ki, 'baṛhiyā
to-be-called fit not am.' Servants-to the-father said that, 'good
 kap'rā lē-āwā, pahirāwā, āūr āguri-mē munari āūr gōrē-mē pan'hī
clothes bring, put-on-(him), and finger-in a-ring and feet-on shoes
 pahirāwā; āūr raj-gaj hōe-dyā, kāhē-sē-ki januk beṭ'wā hamār
put; and rejoicings be-made-let, because as-if son my
 mar-ke jīal; āūr herāyal rahal, phēr milal-hai.' Āūr
having-been-dead came-to-life; and lost was, again found-is.' And
 raj-gaj hōe lāgal.
rejoicings to-be-made began.

Jēth beṭ'wā kat'hū khetāri-mē rah'laī. Ū jab gharē
The-elder son somewhere fields-in was. He when into-house
 ālaī, tab i sab khushihāli-kāi bāt dēkh-ke ēk nōkar-sē puchh'les ki,
came, then these all rejoicings-of matters seeing one servant-from asked that,
 'kā bhayal-hai?' Nōkar kah'les ki, 'tohār lahur'kā bhāy āyal-hau,
'what has-occurred?' The-servant said that, 'thy younger brother come-is,
 āūr un-kē kusal-kāri-sē laūṭ'le-kē santī tohār bāp khiāwat
and his safety-with returning for thy father feeding (his-people)
 piāwat haūaī.' I sun-ke jēth'rē beṭ'wā-kē jiw-mē
causing-to-drink (his-people) is.' This hearing the-elder son-of heart-into
 khuns āyal āūr bakh'ri-mē nāhī gayal. Jab i sun-ke bāp
anger came and the-house-into not went. Then this hearing the-father
 bāhar āya āūr manāwāi lāgal, tab beṭ'wā kah'les ki, 'tohār
outside came and to-appease (him) began, then the-son said that, 'thy

dhandbā dhēr din lē kañli, āūr toh'rē kah'lē matin chal'li. Āgē tohār jī
works many days for I-did, and thy saying according-to went. But thy heart
 kab-hñi nāñhi bhayal ki ēk khasi mār-ke lei-aūtā,
ever-even not became that one he-goat having-slaughtered thou-mightest-have-brought,
 ki ap'nē sañgin-kē khiāit-piāit. Āūr i tohār bētā jawan tohār
that my-own companions I-might-have-feasted. And this thy son who thy
 dhan āūr daulat bāt-ke rañḍi-muñḍi-kē dih'les, jaisē lauṭ-ke
fortune and property dividing harlots-etcetera-to gave, as-even returning
 āyal taisē et'wat bhōj dih'lā.' Bāp kah'les kī, 'beṭ'wā tū
came so-even so-great feast thou-gavest.' The-father said that, 'son thou
 ham'rē sañgē sab din rahā-lā; jawan-kichhu dhan āūr iswar'j hau
me with all days livest; what-even property and prosperity is
 tawan toh'rai hau. I beṭ'wā ham jan'li kī mui gayal, ab ham pañli;
that thine-verity is. This son I thought that dead he-was, now I got;
 taw'nē-sē i jal'sā karāi-kē chūhat rahal.'
owing-to-that this rejoicing to-do proper was.'

The dialect spoken in the District of Benares is Western Bhojpuri, the same as that of Azamgarh. It is locally known as Banār'sī. The following specimens, which I owe to the kindness of Pandit Mahārāj Nārāyaṇ Śivapuri, Rai Bahādur, are admirable examples of the language spoken of the country portions of the district, as distinct from the dialect of the city. The first is a version of the Parable of the Prodigal Son, for which no interlinear translation is necessary, and the second is the statement made in a criminal court by a man accused of theft.

The only peculiarities which need be noticed are methods of spelling. The peculiar Bhojpuri *ā* is represented by *visarga*, ḥ. Thus दः *dá*; ञः *lá*, and many others. The two vowels *ai* are often spelt *ae*, or *aya*. Thus *kañlan*, *gaël*, *bhayal*. Similarly *au* are usually spelt *awa*. Thus, instead of *bachaūt-ō*, we have *bachaw't-ō*, and instead of *lagāñles*, *lagaw'les*.

The same specimen will also do as an example of the dialect spoken in Western Ghazipur and Central Mirzapur. As already explained on p. 201, we may estimate half the 988,000 speakers of Bhojpuri in the former district as speaking Standard and half as speaking Western Bhojpuri.

As regards Mirzapur, 1,111,500 persons were originally estimated as speaking 'Purbī.' Subsequent enquiry has shown that this is not a correct statement of the case, and that this population must be further sub-divided. Mirzapur District consists of three distinct areas. There is a small portion on the north of the Ganges. There is then the main, central, portion of the District, south of the Ganges and north of the Sone, and finally there is the tract south of the Sone, known as the Sōnpār.

Taking the North-Gangetic area first, it lies immediately to the east of Benares District, and south of that of Jaunpur. It is mainly composed of Pargana Bhadohi,

which is a portion of the Family Domains of the Mahārāja of Benares; but in its south-east corner, on the north bank of the Ganges and close to the Benares border, lie the small tracts of Tappa Kon, Taluka Majhwa, and Pargana Karyat Sikhar. In Bhadohi, the language is a form of Eastern Hindī, similar to that which we shall find in Western Jaunpur and Eastern Allahabad. In Kon, Majhwa, and Karyat Sikhar, it is the Western Bhojpuri which is spoken in Benares District. The same form of Bhojpuri is spoken in the portion of Mirzapur which lies between the Ganges and the Sone. In the Sonpar, on the contrary, it appears that the mixed population there settled speak a form of Eastern Hindī, which, for convenience sake may be called Sōnpāri.

Converting the revised local estimates to round numbers, we find the original 1,111,500 speakers of 'Purbī' sub-divided as follows:—

Eastern Hindī	.	.	.	.	.	.	.	.	.	.	252,000
Western Bhojpuri	.	.	.	.	.	.	.	.	.	.	810,000
Sōnpāri	.	.	.	.	.	.	.	.	.	.	49,500
											<hr/>
TOTAL										.	1,111,500
											<hr/>

[No. 52.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

WESTERN, BANĀR'SI, SUB-DIALECT.

(DISTRICT BENARÉS.)

SPECIMEN I.

(Panit Mahārāj Nārāyan Śivapurī, Itā Bahādur, 1898.)

एक अदमी के दुइठे बेटवा रहलन। ओ में से छोटका अपने बाप से कहलेस हें बाबू जीन कुछ माल असबाब हमरे बखरा में पड़े तीन हम के दे दः। तब ऊ आपन कमाई दूनों के बाँट दिहलेस। घोरिके दिन के बितले लहुरका बेटवा सब माल समेट के बड़ी दूर परदेस चलल गइल और उहाँ सब धन सुचपन में फूँक दिहलेस। जब सब गवाँय चुकल तब ओहि देस में बड़ा काल पड़ल। और ऊ भूखन मरे लगल। तब ओहि देस के एक रहस से जाय मिलल और ऊ ओ के अपने खेत में सुपर चरावे बदे पठे दिहलेस। और जीन छिजुला भूखी सुपर खात रहलन ओही से ऊ आपन पेट भरे बदे सलचत रहल। केइ ओ के न दिहलेस। तब ओ के चेत भयल और मन में सोचलेस की हमरे बाप किहाँ केतना अदमी नोकर बाटन की ऊ लोग पेट भर खाय के कुछ बचवती फोइहें और हम भूखन मरत बाटी। हम उड़ीं और अपने बाप के पास चलीं और ओन से कहिं की हे बाबू भगवान के सामने और तोहरे सामने हम बड़ा पाप कइली। तोहार बेटवा कहावे लायक नाहीं बाटी हमें अपने मजूरन में रख लः। ई बिचार के ऊठल और अपने बाप के पास गयल। बाप बड़ी दूर से बेटवा के आवत देख के मया के मारे दऊर के अपने गरें लगवलेस और सुन्ने लगल। बेटवा बोलल बाबू भगवान के और तोहरे सामने हम अपराधी हई अब हम तोहार बेटवा कहावे लायक नाहीं बाटी। मुदा बाप अपने नोकरन से कहलेस की बढ़ियाँ से बढ़ियाँ कपड़ा निकाल के हमरे लड़िका के पहिरावः और हाथ में मुनरी और गोड़ में पनहीं पहिरावः और हम लोग खाय पी के खुसी मनाई काहे से की ई लड़िका हमार मर के फिर जीअल है बिबुड़ के फिर मिलल है। तब सब लोग खुसी मनावे लगलन ॥

बड़का बेटवा खेत में रहल जब उहाँ से लौटल और घर के नगीच पहुँचल तब गीत और नाच के धूम सुनाई पड़ल। एक नोकर के बोलाय के पुछलेस की ई सब का होत बाय। ऊ जबाब दिहलेस की तोहार भाई अइसन हैं और सही सलामत उन के बहुरसे के खुसी में तोहार बाप जेवनार कइसन हैं। ई सुन के ऊ गुस्सा भयल और भितर नाहीं गयल। तब बाप बाहर निकल चइलें और लड़िका के मनावे लगलें। लड़िका बाप के जबाब दिहलेस बाइ प्रतना दिन से तोहार गुलामी करत हई कबहीं तोहार हुकुम नाहीं टरली तेइ परतू कबहुँ एक बखी के बखी नाहीं दिहलः की हम अपने संगी के संग खाए पी के चैन करित। मुदा अपने छोटका बेटवा के चवते जीन तोहार सगरी कमाई रंडो बाजी में फूँक दिहलेस तेकरे बहे भीज दिहलः है। बाप बोलल को बेटा तू हमरे सगे सदा रहलः और जीन कुछ हमरे पछे बाय तीन सब तोहरे हो। हम लोगन के खुसी करे के उचित रहल काहे से ई तोहार भाई मर के फिर जीअल है और बिबुड़ के फिर मिलल है ॥

[No. 52.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

WESTERN, BANĀR'SĪ, SUB-DIALECT.

(DISTRICT BENARÉS.)

SPECIMEN I.

TRANSLITERATION.

(Pāndit Mahārāj Nārāyaṇ Śivapurī, Rāj Bahādur, 1898.)

Ēk ad'mi-kē dui-ṭhē beṭ'wā rah'lan. Ō-mē-sē chhoṭ'kā ap'nē bāp-sē kah'les, 'hē bābū, jaun kuchh māl as'bāb ham'rē bakh'rā-mē paṛai taun ham-kē dē-dā.' Tab ū āpan kamāl dūnō-kē bāṭ dih'les. Thorikāi dīn-kē bit'lē lahur'kā beṭ'wā sab māl samēṭ-ke baṛī dūr pardēs chalal-gael, āūr uhā sab dhan luch'pan-mē phūk-dih'les. Jab sab gawāy chukal tab ohi dēs-mē baṛā kāl paṛal, āūr ū bhūkhan marāi lagal. Tab ohi dēs-kē ēk rahis-sē jāy milal, āūr ū ō-kē ap'nē khēt-mē sūar charāwāi badē paṭhai dih'les. Āūr jaun chhikulā bhūsi sūar khāt rah'lan ōhi-sē ū āpan pēṭ bharāi badē lal'chat-rahāl. Kēhū ō-kē na dih'les. Tab ō-kē chēt bhayal āūr man-mē soch'les ki, 'ham'rē bāp kihā ket'nā ad'mi nōkar bāṭan ki ū lōg pēṭ bhar khāy-ke kuchh bachaw't-ō hōihaī, āūr ham bhūkhan marat-bāṭi. Ham uṭṭhī āūr ap'nē bāp-kē pās chalī āūr on-sē kahī ki, "hē bābū, Bhag'wān-kē sām'nē āūr toh'rē sām'nē ham baṛā pāp kaili. Tohār beṭ'wā kahāwāi lāyak nāhī bāṭi. Hamaī ap'nē majūran-mē rakh-lā.'" I bichār-ke uṭṭhal āūr ap'nē bāp-kē pās gayal. Bāp baṛī dūr-sē beṭ'wā-kē āwat dēkh-ke mayā-kē mārē daūr-ke ap'nē garē lagaw'les āūr chummāi lagal. Beṭ'wā bōlal, 'Bābū, Bhag'wān-kē āūr toh'rē sām'nē ham ap'rādhi hāi. Ab ham tohār beṭ'wā kahāwāi lāyak nāhī bāṭi.' Mudā bāp ap'nē nok'ran-sē kah'les ki, 'baṛhiyā-sē baṛhiyā kap'rā nikāl-ke ham'rē larikā-kē pahirāwā āūr hāth-mē mun'rī āūr gōṛ-mē pan'hī pahirāwā, āūr ham lōg khāy-pi-kē khusi manāī; kāhē-sē ki i larikā hamār mar-ke phir jīal-hai; bichhur-ke phir milal-hai.' Tab sab lōg khusi manāwāi lag'lan.

Baṛkā beṭ'wā khēt-mē rahāl. Jab uhā-sē lauṭal āūr ghar-kē nagich pahūchal tab gīt āūr nāch kāl dhūm sunāi-paṛal. Ēk nōkar-kē bolāy-ke puchh'les ki 'i sab kā hōt bāy?' Ū jabāb dih'les ki, 'tohār bhāi aīlan hāī, āūr sahī salāmat un-kē bahur'lē-kē khusi-mē tohār bāp jew'nār kailan-hāī.' I sun-ke ū gussā bhayal, āūr bhittar nāhī gayal. Tab bāp bāhar nikal aīlāī āūr larikā-kē manāwāi lag'lāī. Larikā bāp-kē jabāb dih'les 'Bāh! et'nā dīn-sē tohār gulāmi karat-hāī, kab'hī tohār hukum nāhī ṭar'li; tēhū-par tū kab'hī ēk khassī-kāl bachch-ō nāhī dih'lā ki ham ap'nē sāngi-kē sāng khāe-pi-ke chain karit. Mudā ap'nē chhoṭ'kā beṭ'wā-kē aw'tai jaun tohār sag'r-ō kamāl rapṭī-bāji-mē phūk dih'les, tek'rē badē bhōj dih'lā-hai. Bāp bōlal ki, 'bēṭā, tū ham'rē lagē sadā rahā-lā, āūr jaun kuchh ham'rē pallē bāy taun sab toh'r-ai hau. Ham lōgan-kē khusi karāi-kē uchit rahāl, kāhē-sē, i tohār bhāi mar-ke phir jīal-hai, āūr bichhur-ke phir milal-hai.'

[No. 53.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPUŘĪ DIALECT.

WESTERN, BANĀR'SĪ, SUB-DIALECT.

(DISTRICT BENARÉS.)

SPECIMEN II.

(Pandit Mahārāj Nārāyaṇ Śivapuri, Rāi Bahādur, 1898.)

सवास ॥ अबको सोझार अउर मंगर जौन बोलख हो ओकरे बोच के रात में तू हरजीविन्द
तिवारी के खेत से रहिला उपरखः ॥

जवाब ॥ घेठ जरत रहल पिर्योगाय एक मुही उपरली ॥

सः ॥ तौह के रमिसर गोंड़हत आओ रात के चोरी के रहिला से जात धरलेस ॥

जः ॥ बेर बिसौले हम रहिला खात घर जात रहली। राम जिआवन गवाह कोलू हाँकत
रहलन। हमें देख के पुछलन कहाँ से लिहले आवत हउथः। हम कहली की
दुसरे सिवान से से अरली हैं। तब राम जिआवन हमें धर लिहलन ॥

सः ॥ राम जिआवन तो के धर के फिर का करलन ॥

जः ॥ धर के पिर्योगाय गोंड़हत बोलाय के अकस बस चलान कर दिहलन ॥

सः ॥ तौ से अउर राम जिआवन से का अकस हो ॥

जः ॥ ई अकस हो राम जिआवन से को हमरे खेते में से लिहले आवत होवें ॥

सः ॥ तोहार पहिले कबहीं चोरी में सजाय भरल हो ॥

जः ॥ हाँ बाबू एक हाँई पंदरह दिन के चोरी में कइद रहली ॥

[No. 53.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

WESTERN, BANĀR'SĪ, SUB-DIALECT.

(DISTRICT BENARĀS.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

(Pandit Mahārāj Nārāyan Śivapurī, Rat Bahādur, 1898.)

Sawāl.— Ab'kī Sommār aūr Maṅgar jaun bītal-hau, ok'rē bich-kē

Question.—Of-now Monday and Tuesday which have-passed, of-them between

rāt-mē tū Har-gōbind Tiwārī-kē khēt-sē rahilā upar'lī?

the-night-in you Har-gōbind Tiwārī's field-from gram plucked?

Jawāb.— Pēṭ jarat-rahāl, Pirthī-nāth! Ēk muṭṭhī upar'li.

Answer.—Belly burning-was, Earth-lord! A handful I-plucked.

Sawāl.—Tōh-kō Ramēsar Gōṛait ādhī rāt-kē chōrī-kāi rahilā lē-jāt

Question.—You Ramēsar Gōṛait half night-at theft-of gram taking-away

dhañles?

arrested?

Jawāb.—Bēr-bisaulē ham rahilā khāt ghar jāt-rah'li. Rām-jiāwan

Answer.—At-sunset I gram eating home going-was. Rām-jiāwan

gawāh kōlhū hākat-rah'lan. Hamañ dēkh-ke puchh'lan,

witness sugar-cane-press driving-was. Me having-seen he-asked,'kahā-sē lih'lē-āwat-hauā?' Ham kah'li kī, 'dus'rē siwān-sē
'where-from are-you-bringing-it?' I said that, 'other side-from

lē-āli-haī.' Tab Rām-jiāwan hamañ dhañ-lih'lan.

I-have-brought-(it). Then Rām-jiāwan me caught-hold-of.

Sawāl.— Ram-jiāwan tō-kē dhañ-ke phir kā kailan?

Question.—Rām-jiāwan you having-seized again what did?

Jawāb.— Dhañ-ke, Pirthī-nāth! Gōṛait bolāy-ke

Answer.—Having-seized, Earth-lord! the-Gōṛait having-called

akas has chalān kañ-dih'lan.

enmity under-the-influence-of sent-up-for-trial he-made (me).

Sawāl.— Tō-sē aūr Rām-jiāwan-sē kā akas hau?

Question.—You-with and Rām-jiāwan-with what enmity is?

Jawāb.— I akas hau Rām-jiāwan-sē, ki ham'rē khētē-mē-sē lih'lē

*Answer.—This enmity is Rām-jiāwan-with, that my field-in-from having-taken
āwat-hauwaĩ.
coming-he-is.*

Sawāl.— Tohār pahilē kab'hĩ chōrī-mē saajā bhaĩl-hau ?

Question.—Of-you before ever theft-in punishment has-occurred ?

Jawāb.—Hā, bābū, ēk dāĩ pād'rah din-kē chōrī-mē kaid rah'li.

Answer.—Yes, Sir, one time fifteen days-for theft-in imprisoned I-was.

FREE TRANSLATION OF THE FOREGOING.

Question.—Did you pluck gram from Har-gōbind Tiwāri's field on the night between last Monday and Tuesday ?

Answer.—My Lord of the Earth, my belly was burning. I did pluck one handful.

Question.—Did Ramēsar Gōrait arrest you on the midnight of the theft, as you were going off with the gram ?

Answer.—At sunset I was going home, munching the gram I had plucked. The witness Rām-jiāwan was driving his sugarcane-mill. He asked me where I had taken it from, and I told him that I had taken it from the other side of the village-boundary.¹ He then caught hold of me.

Question.—What did Rām-jiāwan then do ?

Answer.—My Lord of the Earth, he had a grudge against me. And so he called the Gōrait and made me over to him.

Question.—What is the grudge between you and Rām-jiāwan ?

Answer.—It is this. He comes and takes grain from my field.

Question.—Have you ever previously been punished for theft ?

Answer.—Yes, Sir, I was once imprisoned for fifteen days for theft.

The language spoken by the natives of Benares City varies considerably according to the castes of the speakers. For instance, the use of the word *bāṭē* for 'he is' is said to be confined to the Kasērās, or brass-workers, instead of which the Baniyā and other Vaiśya castes use *hau*, while the original inhabitants say *hāwā*. The city is, of course, largely inhabited by people from other parts of India, who speak corrupted forms of their mother-tongues, Panjābī, Gujarātī, Marāṭhī, Bengālī, or what not. The influence is felt by the native inhabitants, and the true Benares language is every year becoming more and more uniform. The following specimen, which I owe to the kindness of Babu Śyām Sundar Dās, is a version of the Parable of the Prodigal Son, in the dialect spoken by Kasērās, Ahīrs, and similar castes. I have not thought it worth while to give any analysis of the local peculiarities. Most of them depend on pronunciation, or are mere varieties of spelling. It will be sufficient to draw attention to the representation of the Bhojpuri vowel *ā* by the addition of another *a*, thus *dā*, give, is written दाय *daa*.

¹ Such a theft would be venial compared with stealing crops grown in one's own village. No village is its brother's keeper.

[No. 54.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARI.

BHOJPURI DIALECT.

WESTERN, BANAR'SI, SUB-DIALECT.

(BENARES CITY.)

(Babu Śyām Sundar Dās, 1898.)

कउनउ मिला के दुइठे बेटवा रहलसँ । उनहन में से लहुरका अपने बाप से कहलस की ए बाबू अपने कमार में कउन हमार बखरा होय तउन हनौ दे दष । तब ऊ उनहन के आपन लेई पूंजी बाँट देहलस । बोरिकी दिन में (or थोरो दिन नाहीं बीतल को) लहुरका बेटवा आपन सब कुछ प्रकहा कर के (or लुहाय को) परदेस चल गयल अउर उहाँ लुहार में दिन बितावै लगल अउर आपन कुछ धन फूँक देहलस । जब ऊ सब किछु उड़ाय चुकल थोड़ी दिन म देस में भारी अकाल पड़ि गयल अउर ऊ बाँगाल होय गयल । अउर ऊ जाय के ओहि देस जे रहैवालन में से एक के रहाँ रहल लगल कउन थो के अपने खेत में खर खरावै बदे रहलस । अउर ऊ ओहि मोथा सोया से जे के खर खात रहलिन आपन पेट भरे रहलस काहे बदे की कर्तों थो के अउर कुछ नाहीं मिलत रहल । तब ओकर ओख खुलल अउर ऊ सोचलस की हमरे बाप के घर कतना मजूरन के खरले थो पर अलेल रोटी परल रहल-ले अउर हम भुखन मूथत बाटी । हम अपने बाप के लम्मे जाब अउर पीन से कहब की हे बाबू हम दरु से फिर के तोहरे सोभर कुपद करली । हम फिन तोहरे बेटवा कहावर जोग क नाहीं रहली । हनौ अपने मजूरन में से एक के मतिन रख लष । तब ऊ अपने बाप के लम्मे चलल अउर लमौ नाहीं पहुँचल की ओकर बाप थो के देख के लोहाय गयल अउर दउड़ के थो के गरे लपट के भेटलस । बेटवा ओहि से कहलस की ए बाबू हम दरु से बिमुख अउर तोहरे सोभर कुपद करले हई से अब हम तोहार बेटवा कहावर जोग नाहीं रहली । तब ओकर बाप अपने नोकरवन से कहलस की सब से नीक कपड़ा काढ़ के ए के पहिरावष अउर उकरे हाथे में मुंदरी अउर गोड़े में पनड़ी पहिरावष । अउर आवष आलु हमन खूब भोज भात करी, काहे की ई हमार मूथल बेटवा फिन से जीभल ह, हेराय गयल रहल फिन से मिलल ह । तब पीनहन खाए पोए चैन करे लगलेन ॥

ओकर जेठरका बेटवा खेते में रहल अउर जब ऊ बखरी के नियरे पहुँचल तब बाजा अउर नाच कर हउरा सुनलस अउर नोकरवन में से एक के गोहराय के पुछलस की ई का हउ । नोकरवा कहलस की तोहार भाय धायल ह अउर तोहार बाबू नीक नीक तोवन जेवनार जेववल ह; काहे से थो थो के जोयत पडलेन हैं । ई सुन के ऊ खुनसयलस अउर भितर जाए कर मन न करलेन । एहि से ओकर बाप बहरे निकस के थो के मनावल लगल । ऊ बाप के जबाब देहलस की देखष हम प्रतन बरिस से तोहार टहल करत हई अउर तोहार हुकुम कब्ज नाहीं टारित बाकी तू हनौ कब्ज प्रकटे छेड़लष नाहीं देहलष की हम अपने संगिन के संगे चैन करित । ई तोहार ऊ बेटवा ह अउन पतुरियन के संगे तोहार धन उड़ाय देहलस । जेसही ई धायल तैसही प्रकारे बदे तू नीक नीक जेवनार बनवलष ह । बाप थो से कहलस की बचवा तैं तो गिते मोरे संगे बाटे अउर कउन कुछ मोर हउ तउन सब तोरष हउ । पर तो के पाच खुसी बनल करे के चाहत रहल काहे से की तोर मूथल भाव बहरल ह ।

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

WESTERN, BANĀRĒSĪ, SUB-DIALECT.

(BENARÉS CITY.)

TRANSLITERATION.

(Babu Śyām Sundar Dās, 1898.)

Kaūnaū milā-kē duiṭhē beṭwā rah'laṃ. Un'han-mē-sē lahur'kā ap'nē bāp-sē kah'les ki, 'ē bābū, ap'nē kamāi-mē jaūn hamār bakh'rā hōy taūn hammaī dē-dā.' Tab ū un'han-kē āpan lēi pūji bāṭ deh'les. Thorikai din-mē (*or* thōrō din nāhī bital ki) lahur'kā beṭwā āpan sab kuchh ekatṭhā-kāi-ke (*or* juhāy-ke) par'dēs chal-gayal aūr uhā luchchāi-mē din bitāwāi-lagal aūr āpan kul dhan phūk deh'les. Jab ū sab kichbu urāy chukal ōhi din-mē dēs-mē bhārī akāl paṛi-gayal aūr ū kṣgāl hōy-gayal. Aūr ū jāy-ke ohi dēs-kē rahāi-wālan-mē-sē ēk-kē ihā rahāi-lagal, jaūn ō-kē ap'nē khēt-mē sūar oharāwāi badē rakh'les. Aūr ū ohi mōthā sōthā-sē jē-kē sūar khāt rah'lin āpan pēt bharāi chah'les kāhē badē ki kattō ō-kē aūr kuchh nāhī milat-rahā. Tab ō-kar ākh khulal aūr ū soch'les ki, 'ham'rē bāp-kē gharē ket'nā majūran-kē khailē-ō par alēl rōṭi paral rahāi-lē aūr ham bhukkhan mūat bāṭi. Ham ap'nē bāp-kē laggē jāb aūr on-sē kahab ki, "hē bābū, ham Daū-sē phir-ke toh'rē sōjhaī kupad kaīlī. Ham phin toh'rē beṭwā kahāwāi jōg ka nāhī rah'li. Hammaī ap'nē majūran-mē-sē ēk-kē matin rakh-lā." Tab ū ap'nē bāp-kē laggē chahal aūr laggō nāhī pahūchal ki ō-kar bāp ō-kē dēkh-ke chhohāy gayal aūr daūr-ke ō-kē garē lapaṭ-ke bheṭ'les. Beṭwā ohi-sē kah'les ki, 'ē bābū ham Daū sē bimukh aūr toh'rē sōjha-i kupad kaīlē hāi, sē ab ham tohār beṭwā kahāwāi jōg nāhī rah'li.' Tab ō-kar bāp ap'nē nokar'wan sē kah'les ki, 'sab-sē nik kap'rā kāṛh-ke ē-kē pahirāwā. Aūr uk'rē bāth-mē mūd'rī aūr gōṛē-mē pan'hi pahirāwā. Aūr āwā āju haman khūb bhōj bhāt karī, kāhē ki i hamār mūal beṭwā phin-sē jial haī; herāy-gayal-rahā, phin-sē milal haī. Tab on'han khāe pīe chain-kare lagonal.

Ō-kar jēthar'kā beṭwā khētē-mē rahā aūr jab ū bakh'rī-kē niyarē pahūchal tab bājā aūr nāch kāi haūrā sun'les aūr nokar'wan-mē-sē ēk-kē goh'rāy-ke puchh'les ki 'i kā haū? Nokar'wā kah'les ki, 'tohār bhāy āyal-haī aūr tohār bābū nik nik tiwan jew'nār jewaw'laī haī; kāhē-sē ki ō-kē jiyat paūlen haī.' I sun-ke ū khun'say'les aūr bhittar jāe-kāi man na kaīles. Ehi-sē ō-kar bāp bah'rē nikas-ke ō-kē manāwāi lagal. Ū bāp-kē jabāb deh'les ki, 'dēkhā, ham et'nē baris-sē tohār ṭahal karat-haī, aūr tohār hukum kabbaū nāhī ṭārit; bāki tū hammaī kabbaū ek-ṭhē chheṛiyāū nāhī deh'lā ki ham ap'nē sāgin-kē sāngē chain karit. I tohār ū beṭwā haī jaūn paturīyan-kē sāngē tohār dhan urāy deh'les. Jāis'hi i āyal tāis'hi ek'rē badē tū nik nik jew'nār ban'waw'lā-haī. Bāp ō-sē kah'les ki, 'bach'wā, tāi tō nittai mōrē sāngē bāṭē, aūr jaūn kuchh mōr haū taūn sab torā haū. Paī tō-kē āj khūsi anand karāi-kē chāhat-rahā kāhē-sē ki tōr mūal bhāy bahural haī.'

The foregoing specimen may be taken as representing the speech of the middle-classes of the City of Benares. The dialect of the lowest dregs of the populace has many marked peculiarities, and has occupied more than one native scholar. The late Rājā Hariśchandra gives a description of it in his account of the Hindī Language, and a poet, named Tēgh 'Alī, has written a collection of verses in it, which is very popular. Unfortunately, few of them will bear translation. They present a striking instance of the depths to which religious poetry can sink. The book is entitled the *Badmāsh-darpan* or 'Mirror of Sturdy Rogues,' and gives a curious picture of the habits of these gentry. The poems are religious ones in praise of Kṛishṇa, and are couched in the slang, and illustrated with the ideas, of the lowdest of the low. The following is one of the least objectionable. It is really an adoration of the God, but, on the surface, is an address of a city thief to a well-beloved youth.

Two things may be pointed out with regard to the language. One is the mark ¹ which means that a final *a* is very lightly pronounced. Thus *त* is pronounced *ṭ*. The other is the frequency with which the Present Indicative is used in a future sense. Thus *tanāi-lā*, I will get (a tent) pitched.

[No. 55.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

WESTERN, LOW BANĀR'SĪ, SUB-DIALECT.

(BENARES CITY.)

(Tēgh 'Alī.)

का माल असफ़ीं हो रुपैया तोरे बदे । हाजिर बा जिउ समेत करेजा तोरे बदे ॥
 मंगर में अब की रेती पै रजवा तोरे बदे । जर-दोजी का तनारैला तमुवा तोरे बदे ॥
 बनवा देखैला अबकी देवारी में राम धै । जर-दोजी जूता टोपी डुपट्टा तोरे बदे ॥
 चढ़ जालैं कौनो दाँव पै सारे तो खेरैला । कचन कं गोप मोती कं माला तोरे बदे ॥
 हम खर-मिटाय कौली हँ रहिला चबाय के । भैंवल धरल बा दूध में खाजा तोरे बदे ॥ ५ ॥
 मलिया से कह देखी है ले भावल करी रजा । बेला चमेली जूही कं गजरा तोरे बदे ॥
 भोला में लेहली पान तोरे संग रहल करी । कह देखी है रिखइया तमोलिया तोरे बदे ॥
 अपने के कोई लेहली है कमरी भी बा धरल । किनली है, रजा, लाल दुसाला तोरे बदे ॥
 पारस मिलल बा बीच में गंगा के राम धै । सजवा देखैला सोन कौ बँगला तोरे बदे ॥
 संभा सबेरे घूम छलावा बदल बदल । काबुल से हम मंगौसी है घोड़ा तोरे बदे ॥ १० ॥
 अत्तर तू मल के रोज नहायल कर, रजा । बीसन भरल धयल बा करावा तोरे बदे ॥
 जानोला आज कल में भनाभन चली, रजा । लाठी, लोह्रांगो, खप्पर ओ बिहुभा तोरे बदे ॥
 तुलतुल बटेर लाल लड़ावैकं दुकड़हा । हम काबुली मंगौसी है भेड़ा तोरे बदे ॥
 कुश्ती लड़ा के माल बना देव राम धै । बैठक में अब खोदीला पखाड़ा तोरे बदे ॥
 कासी, पराग, हारिका, मसुरा और बुन्दाबन । धावल करैलें तग, काँधिया, तोरे बदे ॥ १५ ॥

TRANSLITERATION AND TRANSLATION.

Kā māl asarfī hau rupaiyā tore badē;
What value gold-coins is rupees thee for;

Hājir bā jiu samēt karējā tore badē.
Present is life with liver thee for.

Maṅgar-mē ab-ki rēti-pai, raj'wā, tore badē
The-Mangal-festival-in this-year sands-on, my-king, thee for

Jar-dōji-kā tanāi-lā tamuā tore badē.
Embroidery-of I-will-get-set-up tent thee for.

Ban'wā-dēi-lā ab-ki Dewārī-mē Rām dhāi
I-will-get-made this-year Diwālī-festival-in Rām taking

Jar-dōji jūtā, ṭōpī, ḍupaṭṭā, tore badē.
Embroidered shoes, cap, double-wrapper, thee for.

Chaph-jā-laī kaunō dāw-pai sārē to lēi-lā;
(If)-there-rise any turn-on brother-in-law then I-will-take;
 Kañchan-k* gōp, mōti-k* mālā tore badē.
Gold-of neck-ornament, pearls-of rosary thee for.

5. Ham khar-miṭāw kaili-h* rahilā chabāy-ke;
I breakfast done-have gram eating;
 Bhēwal dharal-bā dūdh-mē khājā tore badē.
Soaked kept-is milk-in khājā-sweets thee for.
 Maliyā-sē kah-dēli-hai, 'le-āwal-karī,' rajā,
The-flower-seller-to I-said-have, 'bring-thou-regularly,' my-king,
 'Bēlā, ohameli, jūhi-k* gaj'rā,' tore badē.
'Jasmine, Arabian-Jasmine, Indian-Jasmine-of garland,' thee for.
 'Jhōlā-mē leh'lē pān tore saṅg rahal-karī,'
'Bag-in taking betel thee with regularly-remain,'
 Kah-dēli-hai Rikhaiyā tamoliyā tore badē.
Have-said-to Rikhai betel-leaves-grower thee for.

Ap'nē-kē lōi leh'lī-hai kam'rī bhī bā dhaīl;
Myself-for a-blanket I-have-brought a-coarse-blanket also is kept;
 Kin'lī-hai, rajā, lāl dusālā tore badē.
I-purchased-have, my-king, a-red shawl thee for.
 Pāras milal-bā bīch-mē Gaṅgā-kē, Rām-dhāi;
A-philosopher's-stone found-is the-middle-in the-Ganges-of, Rām-taking;
 Saj'wā-dēi-lā sōnē-kāi bāg'lā tore badē.
I-will-get-furnished gold-of a-bungalow thee for.

10. Sañjhā sabērē ghūmā chhalāwā badal badal;
In-the-evening in-the-morning walk-about fashion changing changing;
 Kābul-sē ham māgauli-hai ghōrā tore badē.
Kābul-from I sent-for-have a-horse thee for.
 Attar tū mal-ke rōj nahāyal-karā, rajā;
Otto-of-roses thou rubbing-on-the-body daily bathe-regularly, my-king;
 Bisan bharal dhayal-bā karābā tore badē.
Scores-of filled kept-are glass-pots thee for.
 Jānī-lā āj kal-mē jhanā-jhan ohalī, rajā,
I-know to-day to-morrow-in clashing will-go, my-king,
 Lāṭhi, lohāgi, khañjur, au bichhuā tore badē.
Bludgeons, iron-bound-staves, poniards, and stilettos thee for.
 Bulbul, baṭar, lāi, laṛāwāi-lā duk'rahā;
Bulbuls, quails, amaduvats, cause-to-flight men-of-straw;
 Ham kābuli māgauli-hai mērhā tore badē.
I of-Kābul have-sent-for ram thee for.

Kusti-laṛā-ke māl banā-dēb, Rām-dhāi;
Getting-you-exercised-in-wrestling a-wrestler I-shall-make-thee, Rām-taking;

Baiṭhak-mē ab khōḍī-lā akhārā tore badē.
The-sitting-room-in now will-I-get-dug wrestling-ground thee fur.
 15. Kāsi, Parāg, Dwārikā, Mathurā āūr Brindāban;
Benares, Allahabad, Dwārikā, Mathurā and Brindāban;
 Dhāwal-karāi-lē Tēgh, kādhuā, tore badē.
Regularly-runs-to Tēgh, O-beloved, thee fur.

FREE TRANSLATION OF THE FOREGOING.

What are gold *ashrafis* and rupees that I should offer them to thee, when my heart and my life are thine.

At the next Māngal fair¹ will I have an embroidered tent set up for thee on the sand of the banks of the Ganges, O my Prince.

By Rām I swear that I will have made for thee for the next Diwālī festival embroidered shoes, and hat, and cape.

If by good luck any fool of a rich man falls into my clutches, I will take from him a necklace of gold and a rosary of pearls, all for thee.

5. For my own breakfast I munch a few grains of parched gram, but for thee I have kept sweetmeats soaked in milk.

O my Prince, I have told the florist to supply thee regularly with garlands of all kinds of jasmine.

For thee have I ordered Rikhai, the betel seller, to be always at thy side with betel.

For myself have I bought a blanket, and I have another rough one at home, but for thee, O my Prince, have I purchased a scarlet shawl.

By Rām I swear that I have found a philosopher's stone in the midst of the Ganges, and now will I get furnished a bungalow of gold for thee.

10. Morning and evening saunter thou about with ever varying gait. Lo, I have sent to Kābul for a horse for thee.

My Prince, rub thou otto of roses daily on thy body. Scores of jars of it have I stored for thee in my house.

Well know I that to-day or to-morrow there will be the clash of arms for thee in the streets—the clash of bludgeons and of iron-bound slaves, of poniards and stilettos.²

Common people³ get up matches between fighting bulbuls, quails, or amadavats, but I have sent to Kābul for a fighting ram for thee.

By Rām I swear that I will have thee taught wrestling, and make thee a champion athlete, and in my sitting-room will I have dug for thee a wrestling-ground.

15. Tēgh 'Alī, the poet, is ever visiting the sacred shrines of Benares, Allahabad, Dwārikā, Mathurā and Brindāban, for thee, O Kṛishṇa.

¹ A well-known fair held at Benares, entitled the *Burā'us Māngal*.

² The *bichhūs* may be described as a kind of curved stiletto.

³ A *duk'raḥ* is a man who is worth only a *duk'ra*, or the fourth part of a piece.

NAGPURIĀ OR SADĀN.

We have seen that on the extreme northern border of the Palamau District the language is Standard Bhojpuri, and that, on the north-east corner of the same district, where it abuts on Gaya, it is Magahī. In the rest of the Palamau District, and over nearly the whole of the Ranchi District, the language of the settled Aryans is a corrupt form of Bhojpuri, which has undergone modifications, partly by the influence of the Magahī dialect which surrounds it on three sides and of the Chattisgarhī spoken to its west, and partly owing to the influx of words into its vocabulary which belong to the languages of the Non-Aryan population. The same language is spoken in the north and east of the Native State of Jashpur. (In the west of that State, the language is the form of Chattisgarhī known as Sargujiā, and in the south, Oriyā.) It is generally known as Nagpuriā (strictly transliterated 'Nag'puriā'), or the language of Chota Nagpur proper. It is also known as Sadān or Sadri (Sad'ri), and is called by the Non-Aryan Muṇḍās 'Dikkū Kāji,' or the language of the *Dikkū* or Aryans. The word 'Sad'ri' in this part of the country is applied to the language of the settled, as distinct from the unsettled, population. Thus, the corrupt form of Chattisgarhī, which is spoken by the semi-Aryanised Korwās who have abandoned their original Muṇḍā language, is known as 'Sadri Korwā,' as compared with the true Korwā language, belonging to the Muṇḍā family, which is still spoken by their wilder brethren.

A reference to what has already been said under the head of Eastern Magahī on pp. 139 and ff. will remind the reader that the Division of Chota Nagpur contains two main plateaux, known, respectively, as the plateau of Hazaribagh, to the north, and the plateau of Ranchi, to the south,—the two being separated by the river-system of the Damuda. The Ranchi plateau includes nearly the whole of the present Ranchi District, and most of the Gurjat States. To the north-west, it gradually shades off into the lowlands of Palamau, while on the east and south it drops more abruptly into the plain countries of Manbhum and Singhbhum. On the east, a small portion of the sub-plateau tract belongs politically to the District of Ranchi, and here the language is not Nagpuriā, but is the form of Magahī known as Pāch Parganiā. Again, across the south-east corner of Ranchi, a colony of Jains speak the variety of Western Bengali known as Sarāki, while the other Aryan inhabitants of the same tract speak either Nagpuriā or Pāch Parganiā according to the locality. Finally, on the north of the District, a colony of some 20,000 immigrants from Hazaribagh still speak the language of their mother-country, in the midst of a Nagpuriā population.

We may roughly divide up the languages of the two Districts of Ranchi and Palamau, and of the State of Jashpur as follows :—

Name of Language.	SPOKEN BY THE UNDERMENTIONED POPULATION IN			
	Ranchi.	Palaman.	Jashpur.	TOTAL.
Bengali,—				
Sarakī	48,127			48,127
Bihārī,—				
Standard Magahi	20,141	150,000		170,141
Pāch Parganiā Magahi	8,000			8,000
Standard Bhojpuri		50,000		50,000
Nagpuriā Bhojpuri	297,585	250,000	46,672	594,257
Chhattisgarhi,—				
Sargujā			20,000	20,000
Sadri Korwā			4,000	4,000
Oriyā			10,000	10,000
Mundā Languages	406,086	35,200	11,100	452,386
Dravidian Languages	325,860	30,000	20,000	375,860
Other Languages	23,086	81,570	1,864	106,520
TOTAL	1,128,885	596,770	113,636	1,839,291

It will be seen from the above that Nagpuriā is spoken by, altogether, 594,257 people. It is bounded on the north-west by the Standard Bhojpuri of North Palamanu, on the north-east and north by the Magahi of Hazaribagh, on the east by the languages of the sub-plateau population of Eastern Rānchi speaking the Pāch Parganiā variety of Magahi, and of the mixed population of Manbhum, some of whom speak Kurmālī Magahi, and others Western Bengali. On the south it is bordered by the Chakradharpur Thana, and by the two Native States, of Singhbhum, the main language of which is Oriyā, but in which a portion of the population speaks Magahi. Further to the west, the southern boundary is the northern frontier of the Gangpur State till it meets Jashpur, which State the language-pale crosses up to its western frontier. South of this line the language is here Oriyā without any admixture of Magahi. At the western boundary of Jashpur, the line turns north across the State, and then continues in the direction of the common frontier of Sarguja and Palamanu up to the river Sone. East of this line, the language is Nagpuriā, and west of it the Sargujā form of Chhattisgarhi. The above boundary line will be clearly seen on the map facing p. 1.

Nagpuriā has the advantage of having been well illustrated by the Reverend E. H. Whitley. In order to understand the title of his Grammar, it is necessary to explain that the old District of Lohardaga originally included Palamanu. The latter district was separated off, and the remaining portion retained the name of Lohardaga. Finally, in the year 1890, the name of the newly formed District of Lohardaga was changed to that of Ranchi.

AUTHORITY—

WHITLEY, The Rev. E. H., S. P. G., Ranchi, assisted by SALKAR, A.—*Notes on the Gāndwārī Dialect of Lohardaga, Chhota Nagpur*. Calcutta, 1896.

The following account of the grammar of the Nagpuriā Sub-dialect is based on Mr. Whitley's Grammar:—

NAGPURI SKELETON GRAMMAR.

I.—PRONUNCIATION.—A final *i* is pronounced, and written in the preceding syllable. Thus *susuri*, a pig, becomes *susurī*. This peculiarity runs right through the language. The influence of the neighbouring Bengali leads the letter *a* to be sometimes pronounced as *o* or *o*. Thus *sab*, all, becomes *sōb* or *sob*.

II.—NOUNS.—Nouns do not change in the singular. The plural is formed by adding *man*,—a termination borrowed from Chhattisgarhi. The plural termination is seldom used, except in the case of animate nouns.

The cases are formed by the following postpositions,—*kā*, to (also forms Accusative); *kā*, *kār*, or *kar*, of; *in*, in; *le*, *lāi*, *lagin*, *lagē*, for; *s*, from.

There is an Instrumental in *s*. Thus *bāukhē*, by hunger.

To give the idea of definiteness, the Chhattisgarhi suffix *kar* is sometimes added to nouns. Thus *bāiā-kar*, the son.

III.—PRONOUNS.

	I.		Thou.		Your Honour.	This.	That, he.	Who.	That.	Who?	What?
	Inferior.	Superior.	Inferior.	Superior.							
Sing.											
Nom.	mōṭ	ham,	tōṭ	tōk	rāure, ap'ne	i, ihā	ā, āhā	jā	sā	kā	kā
Acc.	mō-kā	ham-kā	...	tō-kā	rāur-kā, ap'ne-kā	i-kā	ā-kā	jā-kā	sā-kā	kā-kā	kā-kā
Gen.	mār	hamar	...	tōr, tōhar	rāur-kar, ap'ne-kar	i-kar	ā-kar	jā-kar	sā-kar	kā-kar	kā-kar
Plur.											
Nom.	...	ham'rā, ham'rā-man, ham'nī, ham'nī-man, ham'rin, hamī.	...	toh'rā, toh'rā-man, toh'nī, toh'nī-man	rāure-man, rāur-man, ap'ne-man	i-man	ā-man	jā-man	sā-man	kā-man	kā-man

'Any one,' 'some one' is *koī* or *keā*. It is thus declined—

Sing.	Plur.
Nom. koī, keā	koī koī, or koī koī-man.
Acc. kēkhāṭ	koī koī-kā.
Gen. kek'rū	kek'rū kek'rū, or koī koī kār.
Loc. kek'rū-mṭ	kek'rū kek'rū-mṭ
and so on.	and so on.

Except in the case of the Accusative of all the above, and in the case of *rāure* or *ap'ne*, the postpositions forming cases are added, in the singular, to the Genitive. Thus, *mār-mṭ*, in me. *Rāure* or *ap'ne* forms the other cases of the singular like the accusative. Thus *rāur-mṭ* or *ap'ne-mṭ*. In the plural, all postpositions are added to the Nominative form. Note that *rāure* always governs the verb in the first person plural.

Pronominal Adjectives are *jaun*, *taun*, *kaun*, as in Standard Bhojpuri. 'Anything' is *kōnō* which does not change in declension, except that the Plural is *kōnō kōnō*; *kuchā* (obl. *kuchāṭ*) also occurs. The Indefinite Pronominal Adjective is *kōnō*, any.

The Reflexive Pronoun is *apan*; Acc. *apan-kā* or *ap'ne-kā*, and so throughout.

IV.—VERBS.

A.—Auxiliary Verbs and Verbs Substantive.

Present, I am.		Past, I was	
Sing.	Plur.	Sing.	Plur.
1. aḥṭ, āṭ, or haṭ,	aḥī or haī	rahṭ	raḥī or rah'ī
2. aḥāi, haṭe or hie	aḥī or hā	rahis	rahṭ or rah'ī
3. aḥ or hai	aḥāi or haī	rahṭ or rah'ī	rahṭ or rah'ī

āḥṭ, etc., are sometimes spelt *āḥṭ*, and so throughout.

The following form of the Present is borrowed from Magahi:—

Sing.	Plur.
1. aḥṭ	hāḥī
2. hāḥis	hāḥī
3. aḥṭ	hāḥāi

āḥṭ and *hāḥṭ* are used as copulas, as in 'the water is hot', when the predicate is an adjective. *āḥṭ* is used when the predicate is a substantive as in 'this is water.'

The Negative Verb Substantive is *nahī*, I am not.

B.—Finite Verb.

Infinitive, *dēkhāh*, to see (dative); of seeing (genitive);

Verbal Nouns, *dēkh*, Obl. *dēkh*; *dēkhāh*, Obl. *dēkhāh*, the act of seeing.

Present Participle, *dēkhāt*, seeing.

Past Participle, *dēkhāh*, seen.

The *Present Conditional* is the same as the Future, except that the 3rd person is often, singular, *dēkhāh*; plural, *dēkhāḥ*. The Tense, which in other dialects is used for the *Present Conditional*, is used, in Nagpurī, as an optional form of the Perfect.

Present, I see, etc.

Past, I saw, etc.

Imperative.

Sing.	Plur.	Sing.	Plur.	Sing.	Plur.
1. <i>dēkhāh-nā</i>	<i>dēkhāh-lā</i>	<i>dēkh'āḥ</i>	<i>dēkh'āḥ</i>	2. <i>dēkh, dēkh'āḥ</i>	<i>dēkhāh, dēkh'āḥ</i>
2. <i>dēkhāh-lā, dēkhāh-lā</i>	<i>dēkhāh-lā</i>	<i>dēkh'āḥ</i>	<i>dēkh'āḥ</i>	Respectful, <i>dēkhāh</i>	
3. <i>dēkhāh-lā</i>	<i>dēkhāh-lā</i>	<i>dēkh'āḥ</i>	<i>dēkh'āḥ</i>	3. <i>dēkhāh</i>	<i>dēkhāḥ</i>

Future, I shall see, etc.

Past Conditional, (if) I had seen.

Sing.	Plur.	Sing.	Plur.	The <i>Definite Present</i> is formed in the usual way. Thus <i>dēkhāt-āḥ</i> , I am seeing. So also the <i>Imperfect</i> , <i>dēkhāt-rāḥ</i> , I was seeing. The Present is usually contracted to <i>dēkhātāḥ</i> or <i>dēkhātāḥ</i> , I am seeing.
1. <i>dēkh'āḥ</i>	<i>dēkhāh, dēkh'āḥ</i>	<i>dēkh'āḥ</i>	<i>dēkh'āḥ</i>	
2. <i>dēkh'āḥ</i>	<i>dēkh'āḥ</i>	<i>dēkh'āḥ</i>	<i>dēkh'āḥ</i>	
3. <i>dēkhāh, dēkh'āḥ</i>	<i>dēkh'āḥ</i>	<i>dēkh'āḥ</i>	<i>dēkh'āḥ</i>	

In the above, *dēkh'āḥ* and *dēkh'āḥ* are borrowed from Magahi.
The *Perfect*, I have seen, has two forms, as follows:—

Sing.	Plur.	Sing.	Plur.
1. <i>dēkh'āḥ-āḥ</i>	<i>dēkh'āḥ-āḥ</i>	<i>dēkhāḥ</i>	<i>dēkhāḥ</i>
2. <i>dēkh'āḥ-āḥ</i>	<i>dēkh'āḥ-āḥ</i>	<i>dēkhāḥ</i>	<i>dēkhāḥ</i>
3. <i>dēkh'āḥ-āḥ</i>	<i>dēkh'āḥ-āḥ</i>	<i>dēkhāḥ</i>	<i>dēkhāḥ</i>

It will be seen that the first form is only the Past Tense, with the Present Tense of the Auxiliary suffixed. This principle of formation is borrowed from Magahi. The second form is the tense which in other dialects is the Present Conditional, and represents the old Sanskrit Present Indicative.

The *Imperfect*, I had seen, is formed as follows:—

	Sing.	Plur.
1	<i>dēkhāh-rāḥ</i>	<i>dēkhāh-rāḥ</i>
2	<i>dēkhāh-rāḥ</i>	<i>dēkhāh-rāḥ</i>
3	<i>dēkhāh-rāḥ</i>	<i>dēkhāh-rāḥ</i>

Causals and Passives are formed as usual: thus, *dēkhāh*, to cause to see, *dēkh'āḥ*, to cause to cause to see; *dēkhāh*, to be seen.

The only irregular verbs noted are *āḥ*, to be; Present Participle, *āḥ* or *dēkhāt*; Past Participle, *āḥ* or *dēkhāt*; *jāḥ*, to go; Past Participle, *jāḥ*; *dēkhāt*, to give; Present Participle, *dēkhāt* or *dēkhāt*; Past Participle, *dēkhāt* or *dēkhāt*.

Note that the Conjunctive participle is *dēkhāt* or *dēkhāt*. Comparison with other Bihārī dialects shows that the original form was *dēkhāt*, but the final *t* is epenthetically pronounced in the preceding syllable. This sometimes affects a preceding *s*, so that it is pronounced something like *s*. Thus *śāḥ*, having struck, is pronounced, and sometimes written, *śāḥ*.

I am indebted to the Rev. E. H. Whitley for the two following specimens of Nagpuriā. They may be taken as illustrating the form of the dialect spoken in the Districts of Ranchi and Palamau.

[No. 56.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARÍ.

BHOJPURI DIALECT.

NAGPURIÁ SUB-DIALECT.

(DISTRICT RANCHI.)

SPECIMEN I.

(Rev. E. H. Whitley, 1898.)

कोनो आदमी केर दूभन बेटा रहै। ऊ मन मधे छोटका बाप के कहलक ए बाप खुरजी मधे ऊ हमर बटवारा है से हम के दे। तब ऊ ऊ मन के अपन खुरजी बाँट देलक। थोरको दिन नर भेलक कि छोटका बेटा सोब कुछ जमा कहर के दूर देस चइल गेलक और उहाँ लुचपनई में दिन बिताते अपन खुरजी उड़ाए देलक। जब ऊ सोब उड़ाए चुकलक तब ऊ मुलुक में बच्चा भेजल भेलक और ऊ गरीब होए गेलक। और ऊ जाए के ऊ मुलुक केर आदमी मन मधे एक भन ठिन रहै लागलक; जे ऊ के अपन खेत में सुवहर चराएक भेजलक। और ऊ ऊ भुसा से जे के सुवहर मन खात रहै अपन पेट भरे खोजत रहै और कोऊ ऊ के कोनो नर देत रहै। तब ऊ के चेत चढ़लक और ऊ कहलक कि हमर बाप केर केतइ केतइ धांगर मन के खाएक से पुरे रोटी होए-ला और हम भुखे मोरली। हम उइठ के अपन बाप ठिन जाव और ऊ के कहब ए बा हम सरग केर बिबध और राउर बागु पाप करली हई। हम केर राउर बेटा कड़ाएक लाएक नखी। हम के राउर धांगर मन मधे एक भन नियर कहर देल। तब ऊ उइठ के अपन बाप ठिन चललक। मगर ऊ दूरे रहै कि ऊ-कर बाप ऊ के देखल के ऊ कर ऊपर भया करलक और ऊइठ के ऊ के चेचा में लपइठ के भुमा करलक। बेटा ऊ के कहलक ए बा हम सरग केर बिबध और राउर बागु पाप करली हई और केर राउर बेटा कड़ाएक लाएक नखी। मगर बाप अपन नोकर मन के कहलक; सोब से बेस लुगा निकलाए के ऊ के पिंथावा और ऊ कर हाथ में खँगूठी और गोड़ में लुता पिंथावा और मोटाल बहक लाइन के मारा और लगे हमरे खाव और आनन्द करब, काहे कि ई हमर बेटा मोहर रहै केर जिलक है। हेराए जाए रहै केर भिललक है। तब ऊ मन आनन्द करे लागलें।

ऊ कर बड़का बेटा खेत में रहै। और आते आते जब ऊ घर पोहोचलक तब बजना और नाच केर सबद सुनलक। और ऊ अपन नोकर मन मधे एक भन के अपन ठिन बोलाए के पुछलक ई का है। ऊ ऊ के कहलक, तोहर भाई आलक है और तोहर बाप मोटाल बहक मारलक है, काहे कि ऊ ऊ के बेस बेस पावलक है। मगर ऊ खिसासक और भितरै नर जाए खोजलक। से से ऊ कर बाप बाहरे बाए के ऊ के मनाए बुझाए लागलक। ऊ बाप के जबाब देलक कि देखू हम प्रतर बहर से राउर सेवा करली और कहियो राउर बुझुम नर तोरली और राउरे हम के कहियो एकठो पठवो नर देखी कि हम अपन संगी मन से आनन्द करती। मगर राउर ई बेटा जे छिनाईर मनक संग राउर खुरपी खाए गेलक है; जेसे आलक तेसे राउरे ऊ कर के मोटाल बहक मारली हई। बाप ऊ के कहलक ए बेटा तोए सोब दिन हमर संगे रहल और जे कुछ हमर है से सोब तोहर है। मगर आनन्द करेक और रिजेक उचित रहै काहे कि ई तोहर भाई मोहर रहै केर जिलक है; हेराए रहै केर भिललक है।

[No. 56.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURI DIALECT.

NAGPURIĀ SUB-DIALECT.

(DISTRICT RANCHI.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

(Rev. E. H. Whitley, 1898.)

Kōnō ād'mī-kēr dū jhan bēṭā rahaī. Ū-man madhē chhoṭ'kā
A-certain man-of two persons sons were. Them among the-younger
 bāp-kē kah'lak, 'ē bāp, khur'jī-madhē jē hamar baṭ'wārā
the-father-to said, 'O father, the-property-in what my share
 hai, sē ham-kē dē.' Tab ū ū-man-kē apan khur'jī bāṭ
is, that me-to give.' Then he them-to his-own goods dividing
 dēlak. Thor'kō din naī bhēlak ki chhoṭ'kā bēṭā sōb kuchh
gave. A-few days not were that the-younger son all anything
 jamā-kār-ke dūr dēs chail-gēlak, āṛr uḥḥ lach'panai-mē din
collecting a-far country-to went-away, and there riotous-living-in days
 bitātē apan khur'jī urāe-dēlak. Jab ū sōb urāe
passing his-own goods squandered. When he all-things having-wasted
 chuk'lak, tab ū muluk-mē baḍḍā akāl bhēlak, āṛr ū
finished, then that country-in a-great famine happened, and he
 garib hōe-gēlak. Āṛr ū jāe-ke ū muluk-kēr ad'mī-man madhē ēk
poor became. And he going that country-of men amongst one
 jhan ṭhin rahe lāg'lak; jē ū-kē apan khēt-mē suwaīr
person near to-live began; who him his-own field-in swine
 charāek bhoj'lak. Āṛr ū ū bhusā-sē jē-kē suwaīr-man khāt-
to-feed sent. And he that chaff-with which swine eating-
 rahaī apan pēt bhare khōjat-rahē, āṛr koī ū-kē kōnō naī
were his-own belly to-fill seeking-was, and any-one him-to anything not
 dēt-rahāī. Tab ū-kē chēt charḥ'lak, āṛr ū kah'lak ki,
giving-was. Then him-to consciousness arose, and he said that,
 'hamar bāp-kēr ketaī ketaī dhāgar-man-kē khāek-sē pure
 'my father-of how-many how-many hired-servants-to to-eat-than more

rōṭi hōe-lā, āūr ham bhukhō mōratthi. Ham uiṭh-ke apan
bread is(there), and I hunger-from am-dying. I arising my-own
 bāp ṭhin jāb, āūr ū-kō kahab, "ē bā, ham Sarag-kēr
father near will-go, and him-to will-say, "O father, I Heaven-of
 birudh āūr rāūr āgu pāp kar'li-hai; ham phēr rāūr
against and Your-Honour-of before sin have-done; I again Your-Honour's
 bēṭā kahāek lāek nakhi; ham-kō rāūr dbāgar-man
son to-be-called worthy am-not; me Your-Honour's hired-servants
 madhō ēk jhan niyar kaūr-dōū." Tab ū uiṭh-ke apan bāp
among one person like make." Then he arising his-own father
 ṭhin oha'lak. Magar ū dūrē rahē ki ū-kar bāp ū-kō dēikh-ke
near went. But he afar was that his father him seeing
 ū-kar ūpar mayā kar'lak, āūr kuid-ke ū-kō ghēohā-mē lapaṭ-ke
him upon pity made, and running him-to neck-in enfolding
 ohumā kar'lak. Bēṭā ū-kō kah'lak, "ē bā, ham Sarag-kēr
kissing did. The-son him-to said, "O father, I Heaven-of
 birudh āūr rāūr āgu pāp kar'li-hai, āūr phēr rāūr
against and Your-Honour-of before sin done-have, and again Your-Honour's
 bēṭā kahāek lāek nakhi. Magar bāp apan nōkar-man-kō
son to-be-called worthy am-not.' But the-father his-own servants-to
 kah'lak, 'sōb-sē bēs lugā nik'lāe-ke ū-kō pīdhāwā, āūr ū-kar
said, 'all-than good cloth taking-out him put-on, and his
 hāth-mē āg'ṭhi āūr gōr-mē jutā pīdhāwā, āūr moṭāl bachh'rū
hand-on ring and foot-on shoes put-on, and fatted calf
 lāin-ke mārā āūr lagē, ham'rē khāb āūr ānand karab,
bringing slay and come, (let-us eat and merriment (let-us-)make,
 kāhē-ki i hamar bēṭā mōir-rahē, phēr jilak hai; herāe-jāe-rahē
because this my son dead-was, again alive is; was-lost
 phēr mil'lak-hai. Tab ū-man ānand kare lāg'laī.
again has-been-found.' Then they merriment making began.

Ū-kar baṛkā bēṭā khēt-mē rahē. Āūr ātē-ātē jab ū ghar
His elder son field-in was. And coming when he house
 pohōoh'lak tab baj'nā āūr nāoh-kēr sabad sun'lak. Āūr ū apan
reached then music and dancing-of sound heard. And he his-own
 nōkar-man madhō ēk jhan-kō apan ṭhin bolāe-ke puchh'lak,
servants among one person-to himself-of near calling asked,
 'i kā hai?' Ū ū-kō kah'lak, 'tōhar bhāi ālak-hai, āūr
'This what is?' He him-to said, 'thy brother come-is, and
 tōhar bāp moṭāl bachh'rū mār'lak-hai, kāhē-ki ū ū-kō bēsē-bēs
thy father the-fatted calf has-killed, because he him very-well

pālāk-hai.' Magar ū khisālak, āūr bhit'rē naī jāe khoj'lak :
has-found.' But he was-angered, and inside not to-go sought ;
 sē-lē ū-kar bāp bāh'rē āe-ke ū-kē manāe bujhāe
therefore his father outside coming him to-appease and-to-explain-to
 lāg'lak. Ū bāp-kē jabāb dēlak ki, 'dēkhū, ham etāī bachhar-
began. He the-father-to answer gave that, 'see, I so-many years-
 sē rāūr sēwā karatthī, āūr kahiyō rāūr hukum
since Your-Honour's service am-doing, and ever Your-Honour's command
 naī tor'lī, āūr rāure ham-kē kahiyō ēk-ṭhō paṭharū-ō naī dēli ki ham
not broke, and Your-Honour me-to ever one kid-even not gave that I
 apan sāngī-man-sē ānand kar'tī. Magar rāūr
my-own companions-with merry-making might-make. But Your-Honour's
 ī bētā, jē chhināir-manak sāng rāūr khur'jī khāe-gēlak-
this son, who harlots with Your-Honour's fortune has-devoured,
 hai, jaisē ālak taisē rāure ū-kar-lē motāl bachh'rū mār'lī-hai.'
as he-came so Your-Honour him-for the-fatted calf has-slain.'

Bāp ū-kē kah'lak, 'ē bētā, tōṣ sōb-din hamar-sāngē hais, āūr jē-kuchh
The-father him-to said, 'O son, thou all-days me-with art, and whatever
 hamar hai, sē sōb tōhar hai. Magar ānand karek, āūr rijhek uchit
mine is, that all thine is. But merriment to-make, and to-be-glad right
 rahē, kāhē-ki ī tōhar bhāī mōir rahē, phēr jīlak hai; herāe rahē phēr
was, because this thy brother dead was, again alive is; lost was again
 mil'lak-hai.'
has-been-found.'

[No. 57.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

NAGPURĪ SUB-DIALECT.

(DISTRICT RANCHI.)

SPECIMEN II.

AN AGRARIAN DISPUTE.

(Rev. E. H. Whitley, 1898.)

- A. बैटू । कने कने चाखी ?
 B. इनहे भारे, राठर केर मुकदमा सुनन के हम चाखी हई । जे में जानव कि का मेलक ।
 A. ए भारे का कहव । दुनिया ऐसन खँबेर मेलक । भला देखू तो, हम जोतखी कोड़खी नुनखी
 और से में हुहु हमर होपल धान के जबर-जखी काट्ट खेसक ।
 B. राठरे खेसल कहाँ रह्यो, जे ऊ आग के ऐसन जबर-जखी काटे लागलक ।
 A. ए भारे का कहव ; से दिना केर दिन में हम लाह किने के बाजार आग रह्यो ।
 B. खेसल का बरे कोरे नहीं रह्यो ।
 A. छहपा मन तो रह्यो । मगर का करवो । मुभव कि हुहु अपन संगे दस जवान साथी से के
 और पंद्रह बगिहार से के आग रहे । अड़ बिरिया हम के बाजार में हास मिललक ।
 B. अच्छा तो अब का करेक चाखी । मठियासे रहव कि कोनो करव ।
 A. हाँ वो ऊ मन के हम नहीं छोड़व । राँची आग के हम दरखास देव, और जेसन ऊ मन
 केर समन होई, खेसल हमे हम हुहुपा केर धान के कटवाग देव ।
 B. ई बात बहुत बिस है । हम राठर केर मदद में आवव । राठरे राँची में रहव । हम हमे
 धान के कटवाग देव ।
 A. बिस तो ॥

[No. 57.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURI DIALECT.

NĀGPURIĀ SUB-DIALECT.

(DISTRICT RANCHI.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

(Rev. E. H. Whitley, 1898.)

AN AGRARIAN DISPUTE.

B comes to see A, whose paddy has been fraudulently cut.

A. Baiṭhū; kanē-kanē āli?

Sit-down; whither have-you-come?

B. In'hē, bhāi. Rāur-kēr mukad'mā suin-ke ham āli-hai, jē-mē

*Hither, brother. Your Honour's law-suit hearing I am-come, in-order-that**jānab ki kā bhēlak.**I-shall-know that what happened.*

A. E bhāi, kā kahab? Dūniyā aisan ādhēr bhēlak!

*O brother, what shall (I) say? The-world so outrageous is-become!*Bhalā, dēkhū tō, ham jot'li, koṛ'li, bun'li, āūr sē-mē Budhu hamar hōal
*Well, see now, I ploughed, dug, sowed, and thereupon Budhu my become**dhān-kē jabar-jastī kēṭ-lēlak.**paddy by-force out-and-took.*

B. Rāure sē-khan kahā rahi? jē ū āo-ke aisan jabar-jastī

*Your-Honour then where was? that he coming thus by-force**kāṭe lāg'lak.**to-out began.*

A. E bhāi, kā kahab? sē dinā-kēr din-mē ham lāh kine-le

*O brother, what shall-I-say? that day-of days-in I lac buying-for**bājār jāe-rahl.**market-to had-gone.*

B. Sē-khan, kā, gharē koi nahī raha?

At-that-time, what, at-home any-one not was?

A. Chhaṭā-man tō rahaī, magar kā kar-baī? Bujhab ki Budhu
Children surely were, but what could-they-do? Know that Budhu
 apan saṅgē das jawān lāṭhī lē-ke. āūr pandrah banihār lē-ke
himself with ten young-men bludgeons taking and fifteen hired-servants taking
 āe-rahē; ar-biriya¹ ham-kē bājār-mē hāl mil¹lak.
had-come; in-the-afternoon me-to market-in news came.

B. Achchā, tō, ab kā karek oh ai? Maṭiyālē rahab ki
Well, then, now what to-do is-proper? Silent will-you-remain or
 kōnō karab?
something will-you-do?

A. Hā, bau, ū-man-kē ham nahī chhōṛab; Rāchi jāe-ke ham dar¹khās
Yes, brother, them I not will-let-go; Ranchi going I petition
 dēb, āūr jē-khan ū-man-kēr saman hōī, sē-khan inē ham
will-present, and when them-of summons will-be, then here I
 Budhuā-kēr dhān-kē kaṭ¹wāe-dēb.
Budhu-of rice will-cause-to-be-cut.

B. I bāt bahut bēs hai, ham rāur-kēr madad-mē āwab;
This word very good is, I Your-Honour-of help-in will-come;
 Rāure Rāchi-mē rahab, ham inē dhān-kē kaṭ¹wāe-dēb.
Your-Honour Ranchi-in. stay, I here the-paddy will-cause-to-be-cut.

A. Bēs tō.
Good then.

¹ This is a phrase borrowed from the Dravidian Ordon.

FREE TRANSLATION OF THE FOREGOING.

B comes to see A, whose paddy has been fraudulently cut.

A. Sit down. Why have you come?

B. I came here, brother, when I heard of your law-suit, that I might learn what has really happened.

A. O Brother, what can I say? So outrageous has the World become! Well, see now, I ploughed, I dug, I sowed, and then came Budhu and reaped my ripe paddy by force.

B. Where were you then, that he should come in this way and reap by force?

A. O Brother, what can I say? On that day of all days, I had gone to market to buy lac.

B. And was there no one in your house at the time?

A. Well, the children were there; but what could they do? You see, Budhu had come with ten young fellows armed with bludgeons and fifteen hired servants. I got the news the same afternoon in the market?

B. Well then, what do you think you should do? Are you going to grin and bear it, or are you going to take any active measures?

A. Yes, indeed, brother. I am not going to let them slip. I am off to Ranchi to file a petition against them, and will have them summoned. Then, while Budhu is away there, I'll have his paddy crop reaped in my turn.

B. That's a very good idea. I'll give you a helping hand. You just stay in Ranchi, and I'll hide here and have the paddy cut.

A. Good!

The following two specimens have been translated by Babu Manmatha-nath Chatterji, Manager of the Jashpur State, and are examples of the language of the 46,672 people inhabiting the eastern portion of that territory. In the western portion the language is the Sargujīā form of Chhattīsgarhī, and hence it will be found that the specimens now given present more signs of the influence of that language than do the specimens from Ranchi. The most prominent peculiarity which is borrowed from Chhattīsgarhī is the use of the suffix *har* which is added to a noun to give the force of the definite article. Thus *bēfā*, a son, but *bēfā-har*, the son. In the second specimen, there occurs the curious form *kah'thēik*, he says, which seems to be a corruption of the Magahī *kahat-hakāi*.

[No. 58.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

NAGPURĪ SUB-DIALECT.

(STATE JASHPUR.)

SPECIMEN I.

(Babu Manmatha-nath Chatterji, 1898.)

कोनो एक हन अद्विनकन दूगोड़ वेटा रहै । छोटे वेटा हन आपन पुआ हन से
 कहैक, ए पुआ सोगनो माठ जाठ कन जे मोन वांटा होए से मो के दे ।
 एव ज आपन जोना के जमन के वांछ देखै । योनको दिन नो वीण रहे गिसने
 छोटे वेटा हन सोगनो के दुनाठक आनु ठेन दुनिहा मुहुक बट गेठक आनु जहां
 आपन जोना के वनवाह करैक । एव सोगनो के सिनाठक एव ओहे मुहुक मोह
 वडा अकठ पनठक आनु ज के गहरीण होवैक ठागठक । आनु ज जाय कनि के एक
 हन रहैया कन संगे जोनाय मेठक आनु ज ज के सुभन यनाएक ठगिन डांड़
 मेजठक । आनु सुभन मन जे नूसा के धाग रहै सेकहीं पावक गो आपन पेट
 के मनक मगन कोनो नो देवै । आनु जयन ज के होस मेठक एव न कहैक
 मनने मोन व्राप कन एकेक एकेक कमिआ मन धायकहोठे पूने पावण हैं आनु मोय
 रहा मुये मनथो । मोय उवो आनु पुआ उन जावो आनु ज कन से कहवो, ए
 पुआ मोय मगवान उन आनु गोरो उन कचूर करन पानठो आव गो न वेटा हेंको
 से का निभन कहवो । से गो न कमिआ मन मये एक हन निभन मोकहो नाथ ।
 आनु ज उठक आनु पुआ हन जग आठक । सेवण पुआ हन ज के ठेन गान ठे
 देखैक आनु ज के मया ठागठक, आनु दूरद गेठक, आनु ज कन डेंदु के पोटाठक
 आनु ज के थूना ठेठक । आनु वेटा हन वाप हन से कहैक, ए पुआ मोय मगवान उन
 आनु गोरो उन कचूर करन पानठो आनु आव गो न वेटा कहवो से ठाएक निथो ।
 ठिकिन वाप हन कमिआ मन उन कहैक, सोगनो ठे वेस दुगा के निकठावा आनु
 ई के पिंथावा आनु हाथ माहा मुंदनी देवा आनु ज कन गेठक मन माहा जुगा
 पिंथावा । आनु ठेगे हने मन धाव आनु थुसी कनव । ई ठेगिन कि ई मोन वेटा
 मरन जाय रहैक आनु से न जी आहे । हेसाय जाय रहैक, आनु मेठाठक ।
 आनु ज मन थुसी कनेक ठागठे ॥

સેખન જ કન વડે વેટા હન ડાંડે નહોતું । આનુ ખખન માઠક આનુ ઘન ડન
 નિશાઠક, નખન વખા આનુ નાય કે સુનઠક । આનુ કમિઓ મન મયે દક હન કે વઠાઠક
 આનુ પુષ્કઠક કિ કા કા હોવયે । આનુ જ જ કે કહોતું તોન માર્ક આર હૈ આનુ જ કે
 વેસે વેસ પાઠક સેકને ઠેગિન વાપ તોન મોળ દેર હૈ । આનુ જ નિશાઠક આનુ
 મીનન વટ ની ખાયક ઠાગઠક । સેખન વાપ હન જ કન નિકરંઠ માઠક આનુ જ
 કે મનાત્રેક ઠાગઠક । સેખન જ કહિ લુનાઠક આપન વાપ હન કે કિ દેખના, દગેક વઘન
 તોન ડન કમાઠો આનુ કહિયો તોન દુકુમ કે ડાય નિયો । સેહો મે કખનો તોય
 મો કે મોટેક પડનુ મદમાનશે ની દેર હિસ કિ મોય મોન હોન મન સંગે ખુશી
 કનનો । આવ ૬ વેટા હન તોન આવો કનઠક કિ તોય જ કન ઠેગિન મોળ દેત્રેક
 ઠાગઠે । તવ જ જ. કન સે કહોતું ૯ વેટા તોય સગન દિન મોન સંગે નહિસઠા આનુ
 મોન ખે કુષ્ક હૈ સે સગનો તોને હેકે । હમે મન કે યાહા નહે કિ ખુશી કનનો
 આનુ ખુશ હોનો ૬ ઠેગિન કિ તોન માર્ક મરન ખાય નહોતું આનુ સેન જો
 આહે । આનુ દેવાય ખાય નહે આનુ મેઠાઠક ॥

[No. 58.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

NAGPURĪ SUB-DIALECT.

(STATE JASHPUR.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

(Babu Manmatha-nath Chatterji, 1898.)

Kōnō ēk-jhan ad'min-kar dū-gōṛ bēṭā rahiāī. Chhōṭ bēṭā-har āpan
Some one-person man-of two sons were. The-younger son his-own
 buā-har-sē kah'lak, 'Ē buā, sōg'rō māl-jāl-kar jē mōr bāṭā hōel sē mō-kē
father-to said, 'O father, all property-of which my share will-be that me-to
dē.' Tab ū āpan jinā-kē ū-man-kē bāiṭ dēlak. Thor'kō din nī
give.' Then he his-own living them-to dividing gave. A-few days not
 bīt-rabē tis-nē chhōṭē bēṭā-har sog'rō-kē ṭhurālak āru qhēir durihā muluk-
had-passed then the-younger son all collected and very distant country-
 baṭ gēlak; āru ubā āpan jinā-kē bar'bād kar'lak. Jab sog'rō-kē
towards went; and there his-own living wasting did. When all
 sirālak tab ohē muluk-māh baṛā akāl par'lak; āru ū-kē tak'līt
was-spent then that-very country-in great famine fell; and him-to trouble
 hōwek lāg'lak. Āru ū jāy-kari-ke ēk-jhan rah'waiyā-kar-sangē jorāy bhēlak;
to-be began. And he going one-person inhabitant-of-with joined became;
 āru ū ū-kē sūar charāek-lagin dāṛē bhōj'lak. Āru sūar-man jē bhūsā-kē
and he him swine feeding-for in-fields sent. And swine which husks
 khāt-rah'laī sē-k-hō pātak tō āpan pēt-kē bhar'tak;
were-eating that-too had-he-got then his-own belly he-would-have-filled;
 magar kōnō nī dēlaī. Āru jakhan ū-kē hōs bhēlak
but any-one not used-to-give. And when him-to senses became
 takhan kah'lak, 'mar-rē! mōr bāp-kar etek etek kamiā-man khāyak-hō-lē
then he-said, 'alas! my father-of so-many so-many servants to-eat-even-than
 pūrē pāwat-haī, āru mōy ihā bhūkhō mar'thō. Mōy uṭh'bō āru buā
more get, and I here hunger-from am-dying. I will-arise and father
 ṭhan jābō, āru ū-kar-sē kah'bō, "ē buā, mōy Bhag'wān ṭhan āru
near I-will-go, and him-to I-will-say, "O father, I God near and

tōr-ō ṭhan kasu kair-pārālō āb tōr bēṭā hēkō se kā-niar kah'bō?
thee-too near sin have-done now thy son I-am that how shall-I-say?
 Sē tōr kamiā-man-madhē ēk jhan niar mō-k-hō rūkh." 'Āru ū
Therefore thy servants-among one person near me-too keep." And he
 uṭh'lak āru buā-har jag ālak. Sē-khan buā-har ū-kē qhēir tān-lē
arose and the-father near came. Then the-father him much distance-from
 dekh'lak, āru ū-kē mayā lāg'lak, āru kūid-gēlak, āru ū-kar
saw, and him pity took-possession-of, and running-he-went, and his
 qhēṭu-kē potār'lak, āru ū-kē chūmā lēlak. Āru bēṭā-har bāp-har-sū
neck embraced, and him kiss took. And the-son the-father-to
 kah'lak, 'ē buā, mōy Bhag'wān ṭhan āru tōr-ō ṭhan kasūr
said, 'O father, I God near and thee-too near sin
 kair-pār'lō, āru āb tōr bēṭā kabābō sē lāok nikhō.
have-done, and now thy son I-will-be-called that-of worthy I-am-not.'

Likin bāp-har kamiā-man-ṭhan kah'lak, 'sog'rō-lē bēs lugā-kē
But the-father servants-to said, 'all-than better cloth
 nik'lāwā āru i-kē pīdhāwā āru hāth-māhā mūd'ri
cause-to-be-taken-out and this-(person)-to put-on and hand-in a-ring
 dēwā, āru ū-kar gōr-man-māhā jūtā pīdhāwā. Āru legē, hamē-man
give, and his feet-on shoes put-on. And come, we
 khāb āru khusi karab; i-legin-ki i mōr bēṭā māir-jāy-rah'lak,
will-eat and merriment make; this-for-that this my son dead-was,
 āru phēr jī-āhē; herāy-jāy rah'lak, āru bhetālak.' Āru ū-man khusi
and again alive-is; lost was, and is-found.' And they merriment
 karek lāg'laī.
to-make began.

Sōkhan ū-kar hapē bēṭā-har dāṛē rah'lak. Āru jakhan ālak āru ghar
At-that-time his elder son field-in was. And when he-came and the-house
 ṭhan niarālak takhan bajā āru nāch-kō sun'lak. Āru kamiā-man
near drew-nigh then music and dance heard. And servants
 madhē ēk jhan-kō balālak āru puehh'lak ki, 'kā kā how'thē?
among one person he-called and asked that, 'what what is-going-on?'
 Āru ū ū-kē kah'lak, 'tōr bhāi āi-hai āru ū-kē hōsē-bēs
And he him-to said. 'thy brother come-is and him well-well
 pālak sek'rē-legin bāp tōr bhōj dēi-bai.' Āru ū risālak
he-has-found that-for father thy feast has-given.' And he grew-angry
 āru bhitar-haṭ nī jāek lāg'lak. Sē-khan bāp-har ū-kar nikāl-ālak
and within-towards not to-go began. Then the-father his out-came
 āru ū-kē manāwek lāg'lak. Sē-khan ū kahi ghurālak āpan
and him to-conciliate began. Then he saying returned his-own
 bāp-har-kē ki, 'dēkh'nā, etek bachhar tōr ṭhan kamālō āru
father-to that, 'see, so-many years thee near I have-served and

kahiyo tör hukum-kē uṭhāy-nikhō. Sē-lō-mē kakh'nō tōy mō-kē
ever thy orders put-off-I-have-not. Nevertheless ever thou me-to
 gotek paṭh rū an'mān-hō nī dēi-his, ki mōy mōr hit-man-sangē
one kid even not hast-given, that I my friends-with
 khusī kar'tō. Āb, ī bēṭā-har tör āb-ō-kar'lak, ki tōy
merriment might-have-made. Now, this son thy come-even-did, that thou
 ū-kar login bhōj dēwek lāg'lē.' Tab ū ū-kar-sē kah'lak, 'ō bēṭā,
him for feast to-give beganest. Then he him-to said, 'O son,
 tōy sagar din mōr sangē rahis-lā, āru mōr jē kuchh hai sē
thou all days me with livest, and mine what ever is that
 sag'r-ō törō hekō. Hamō-man-kē chāhat-rahē ki khusi
all-also thine is. Us-for meet-was that merriment
 kar'tō āru khus hōtō ī-lagin-ki tör
we-should-have-made and glad we-should-have-becom? this-for-that thy
 bhāi māṭr-jāy rah'lak, āru phēr jī āhē; āru herāy-jāy-rahē, āru
brother dead was, and again alive is; and lost-was, and
 bhetālak.
is-found.'

[No. 59.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARI.

BHOJPURI DIALECT.

NAGPURIA SUB-DIALECT.

(STATE JASHPUR.)

SPECIMEN II.

(Babu Manmatha-nath Chatterji, 1898.)

एक अरुन रहे । गाजा रहै । पहने बाघ रहन रहे । आदमिन बन बन भाग
 रहे । गाजा हंकावा कनै । बाघ गाजाक गाजे । वनिया जोटे वैठे ठाढ़ के जाग
 रहोक । बाघ कहोक ए मारि मो के वंयाव । वनिया कहोक का निया गो के वंयाव ।
 बाघ कहोक कि ठाढ़ में मो के सारन दे आनु वैठा में ठाढ़ । वैठ में ठाढ़ के वनिया
 जाएक गाजाक, कोसेक मुर जाय रहै होर कि बाघ वनिया के कहोक कि मो के
 निकासठ दे । वनिया निकासठ देोक । नव गो बाघ जासन आनु पस जासन कह-
 ओक ए वनिया मोय गो के बनवो । वनिया कहोक कि का ठेर मो के बनवे । मै
 गो गो के वयावो । बाघ गो नहीय माने कहोक कि बनवे कनवो । ठेजे गो के
 भाव कि गो न बनवा के भाव । वनिया कहोक अठ पंथ उन जाव । पोपन देवना
 हेके बाहे कहि देई नव गोय मो के भावे । गठे पोपन लुभ गने गेहै । वनिया कहये
 हे पोपन देवना नेकी कनठ कन में वही होए । पोपन कहोक होए पून । मोय
 अनजे रह्यो आदमिन मन आरकोहोन मोन धारन गरी वैड्ये अवाये आनु जयन
 जाएक गाज्ये गो मोन उठुना काट्ये आनु पनई टोन्ये । नव बाघ कहयेक का ने
 वनिया ठेजे कह गो के भाव कि गो न बनवा के भाव । वनिया कहोक अठ गज वनाम-
 हन हेके ओहे कह देई गठे गोय भावे । जोटेक बुढिया जाय अपकन में अपकन रहे
 जे नेकन उन पहुंथ । का गज माना नेकी कनठ के वहीबी होए । कहोक
 होसठ पून ॥

[No. 59.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

NAGPURĪ SUB-DIALECT.

(STATE JASHPUR.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

(Babu Manmatha-nath Chatterjī, 1898.)

Ek sahar rahē. Rājā rah'laī. Pahārē bāgh rahat-rahē. Ad'min
 One city was. A-king was. On-a-mountain a-tiger used-to-live. Men
 dhar-dhar khāt-rahē. Rājā hāk'wā kar'laī. Bāgh lāg'lak bhāge.
 catching used-to-eat. The-king driving did. The-tiger began to-run-away.
 Baniyā goṭē bail lād-ke jāt-rah'lak. Bāgh kah'lak, 'ē
 Shop-keeper one a-bullock having-loaded going-was. The-tiger said, 'O
 bhāi, mō-kē bāchāo.' Baniyā kah'lak, 'kā-niar tō-kē bāchāw?'
 brother, me save. The-shop-keeper said, 'how thee may-I-save?'
 Bāgh kah'lak ki, 'ṭāṭ-mē mō-kē sāij-dē āru bailā mē lād.'
 The-tiger said that, 'bag-in me shut-up and the-bullock on load.'
 Bail mē lād-ke baniyā jāek lāg'lak. Kōsek bhūi
 The-bullock on loading the-shop-keeper to-go began. About-a-kos ground
 jāy-rah'laī-hōi, ki bāgh baniyā-kē kah'lak ki, 'mō-kē
 he-gone-have-might, when the-tiger the-shop-keeper-to said that, 'me
 nikāil-dē.' Baniyā nikāil-dēlak. Tab tō bāgh-jāit
 let-out. The-shop-keeper let-(him)-out. Then indeed the-tiger-kind
 āru paa-jāit kah'lak, 'ē baniyā, mōy tō tō-kē dhar'bō.'
 and animal-kind said, 'O shop-keeper, I indeed thee will-seize.'
 Baniyā kah'lak ki, 'kā-lei mō-kē dhar'bē? Maī tō tō-kē
 The-shop-keeper said that, 'why me will-you-seize? I indeed thee
 bachālō.' Bāgh tō nahich mānē. Kah'lak ki, 'dhar'bē
 have-saved. The-tiger indeed not-veryly would-listen. He-said that, 'seising-even
 kar'bō. Legē, tō-kē khāw ki tōr bar'dhā-kē khāw?' Baniyā
 I-will-do. Come-now, thou shall-I-eat or thy bullock shall-I-eat?' The-shop-keeper
 kah'lak, 'chal pañoh than jāb. Pīpar deotā hekē. Ohē
 said, 'come a-mediator near let-us-go. The-Pīpal-tree a-God is. He-even

kahi-dēi tab tōy mō-kē khābē.' Ta-lē Pipar rūkh tarē
will-say then thou me will-eat.' Afterwards the-Pipal tree under
 gelaī. Baniyā kah'thē, 'hē Pipar dootā, nēki karal-kar-mē
they-went. The-shop-keeper says, 'O Pipal God, good doing-in
 badī hōel?' Pipar kah'lak, 'hōel jūn. Mōy sar'gē rah'thō;
evil becomes?' The-Pipal said, 'it-becomes surely. I in-the-sky live;
 ad'min-man āi-kohon mōr chhāih-tari baith'thāī, sathāthāī, āru jakhan
men coming my shade-under sit, take-rest, and when
 jāek lāg'thāī tō mōr dahurā kāṭ'thāī āru patāi ṭor'thāī.' 'Tab
to-go they-begin then my boughs they-cut-off and leaves they-pluck-off.' Then
 bāgh kah'thōik, 'kā! rē baniyā, legē, kah tō-kē khāw ki
the-tiger says, 'what! O shop-keeper, come, say thee shall-I-eat or
 tōr bar'dhā-kē khāw?' Baniyā kah'lak, 'chal gaū B'rāmhān
thy bullock shall-I-eat?' The-shop-keeper said, 'come, the-cow Brahman
 hekē; ohē kaīh dēi, talē tōy khābē.' Goṭek buṛhiyā gāy
is; she saying will-give, then thou mayst-eat.' One old cow
 khap'kan-mē khapaik rahē, jē tē-kar-ṭhan pahūch'laī. 'Kā! gaū
mud-in sunk was, that her-to they-approached. 'What! cow
 mātā, nēki karat-kē badi-ō hōel?' Kah'lak, 'hōel
mother, good doing-for evil-also does-become?' Said-she, 'it-does-become
 jūn.'
surely.'

FREE TRANSLATION OF THE FOREGOING.

There was once upon a time a city which had a king. On a mountain near by there dwelt a tiger who used to catch and eat the citizens. So the king got up a hunting-drive, and the tiger started off in flight. On his way he met a travelling grain-merchant trudging along with his loaded bullock.

Said the tiger, 'Brother, save me.'

Said the merchant, 'how can I do that?'

'Put me into one of your bags, and tie me on the bullock's back, like a load of grain.'

So the merchant loaded up the tiger on to the bullock's back as he had suggested. When they had gone on a couple of miles the tiger asked to be let out, and the merchant released him. Then, after his own wild-beast nature, said the tiger, 'now, merchant, I am going to kill and eat you.'

Said the other, 'Why should you do that? It is I who have saved your life.'

But the tiger would not listen to his prayers, and said, 'I am certainly going to seize you. Come now, choose whether I shall eat you or your bullock.'

The merchant asked that the matter should be decided by an arbitrator. 'The fig-tree,' said he, 'is a God. If he says that you are to eat me, well and good.' So they

went under a fig-tree. 'O divine Fig-tree,' said the merchant, 'can evil be done in return for good?'

'Certainly,' said the fig-tree, 'I live high up in the sky, and men come and rest under my shade. Then when they are going away, they cut down my branches, and pluck off my leaves.'

'Now,' says the tiger, 'shall I eat you or your bullock?' But the merchant replied, 'Come, the cow is a Brāhman. If she says you are to eat me, well and good.' So they went on and found an old cow sunk in the mire, and went up to her. 'O Mother Cow,' said the merchant, 'can evil be done in return for good?'

'Certainly,' said the cow.

NOTE.—The story, as given above, abruptly ends here. The tale is an old one, and is current all over Northern India. The cow explains that she benefits mankind by her various products, and that in return her owner beats her, and, when she is old, turns her out to die. Then the merchant appeals to the road. The road replies that he makes travelling easy and in return men trample on him, and crush him under cartwheels. Finally the man appeals to a jackal. The latter pretends to be very stupid, and to be unable to understand what has happened. Finally he refuses to believe that the tiger could ever have got into the sack. The tiger gets in to show how it was done, and then the merchant ties him up in it, and goes his way rejoicing.

MADHESĪ.

Going to the east from the District of Gorakhpur, and crossing the river Gaṇḍak, we find ourselves in the District of Champaran. This District is to the north of, and separated by, the same river from Saran, with which it has historical and political connections. On the other hand, it forms part of the ancient country of Mithilā. The language spoken in it illustrates this state of affairs. Although it is based in the main on the same stock as that of the Bhojpuri spoken in Saran and East Gorakhpur, it has some peculiarities borrowed from the Maithili spoken in the neighbouring District of Muzaffarpur. These will be pointed out in the proper place. The Maithili influence is strongest in the east of the District on the Muzaffarpur border, where Maithili, and not Bhojpuri, is spoken in a strip of land about two miles wide, and eighteen miles long in Dhākā Thānā. As we go west, the influence decreases, till, on the banks of the Gaṇḍak, the language is the same as that spoken in North-east Saran, and in Eastern Gorakhpur. This dialect is locally known as Madhēsī, a word formed from the Sanskrit *Madhya-dēśa*, meaning 'midland,' an appropriate name enough for the language of the country situated between the Maithili-speaking country of Tirhut, and the Bhojpuri-speaking country of Gorakhpur. Some of the people actually name the form which the dialect takes in the western part of the District 'Gōrakhpurī,' but such minute distinctions are not necessary, and, excepting the small strip in which Maithili is spoken, it is sufficiently accurate to say that the language spoken over the whole of Champaran is Madhēsī.

The figures originally supplied by the local authorities for Champaran, so far as regards Bihārī dialects, were as follows :—

Madhēsī	1,686,036
Gōrakhpurī	36,000
Maithilī	28,800
Domrā	4,000
TOTAL	1,754,836

Subsequent enquiries show that, under the head of Gōrakhpurī, were erroneously included some, 8,000 Ṭikulihārs, who spoke a form of Eastern Hindi. These will have to be discussed under the head of that language.

On the other hand, the Thārūs of Champaran, who were erroneously shown as speaking a Tibeto-Burman Language, really speak, like their brethren of Bahraich and Gonda, a corrupt form of Bhojpuri. No doubt, the Thārūs of Gorakhpur and Basti do the same, but no information on the subject is available. Farther west, beyond the Gogra, in the District of Kheri, they speak a corrupt form of the local dialect of Eastern Hindi.

After combining the figures for Madhēsī and Gōrakhpurī, and making the above corrections, we arrive at the following revised figures for the dialects of Bihārī spoken in Champaran :—

Madhēsī	1,714,036
Maithilī	28,800
Domrā	4,000
Thārū	27,820
TOTAL	1,774,456

Of the above, Maithili has been already dealt with, *vide* p. 107 *ante*. Domrā and Thārū will be dealt with in their proper places. I now proceed to give specimens of Madhēsi.¹

The first specimen is a version of the Parable of the Prodigal Son, and the second is a folk-tale. Both are given in the Kaithī character, in facsimile of the original manuscript. They are excellent specimens of the current style of Kaithī writing which obtains in Champaran. They are each accompanied by a transliteration and an interlinear translation. Among the peculiarities to be noted are the following.

The dialect shares with Maithili a dislike to the cerebral *r*, frequently substituting the dental *r* for it. Thus, we find *paral*, instead of *paral*, it fell : *ḍar^rkā*, for *ba^rkā*, great : *bārā*, for *bārā*, you are ; *korhiā*, for *ko^rhiā*, a leper. We have noticed the same peculiarity in Gorakhpur and Basti.

The Maithili form *okⁿā*, current in Muzaffarpur, is used for 'to them.'

For the auxiliary verb, we have both *bārd*, you are, and *bāṛē*, he is. In the Finite verb, note the form *khās*, they used to eat. The third person singular of the Past tense of transitive verbs regularly ends in *ak*, as in Maithili. Thus, we have *kah^lak*, he said ; *dēlak*, he gave, and many others. The word for 'he came,' is the Maithili *āel*, not the Bhojpuri *āil*. So also, the Maithili *kahal^lkaṣ*, she said.

¹ For most of the above information, the writer is indebted to a full and interesting note on the Dialects of Champaran drawn up by Pandit Rama-ballabh Misra, Assistant Settlement Officer, Champaran. Domrā will be discussed when dealing with Gipsy dialects. As for Thārū, see pp. 311 and *ff.*

SPECIMEN I.

(*Pondit Rama-ballabh Misra, 1898.*)

[illegible]

୧- ଝୁ- ମନ- ଶି- ଶୁ- ଶୁ- ଶୁ- ଶୁ- ଶୁ- ଶୁ- ଶୁ- ଶୁ- ଶୁ-
 ୨- ଶି- ଶି- ଶି- ଶି- ଶି- ଶି- ଶି- ଶି- ଶି- ଶି-
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[No. 60.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARI.

BHOJPURI DIALECT.

MADHESI SUB-DIALECT.

(DISTRICT CHAMPARAN.)

TRANSLITERATION AND TRANSLATION.

(Pandit Rama-ballabh Misra, 1898.)

Kaw'nō ād'mī-kā du-gō bēṭā rahē. Ohhoṭ'kā bāp-sē kah'lak
A-certain man-of two sons were. The-younger the-father-to said
 ke, 'ē bābū, dhan-mē jē hamār bakh'rā hōkhē, sē hamār
that, 'O father, the-property-in which my share may-be, that mine
dē-dī.' Tab ū ok'nī-kē āpan dhan bāṭṭ dēlak. Phēr din
give-(me). Then he them-to his-own property dividing gave. Many days
nāhī bital ke chhoṭ'kā bēṭā saji ohij jug'tā-ke bah'rā chal-gail,
not passed that the-younger son all things collecting out went-away,
ā uhā luch'pan-mē āpan saji lotā-dēlak. Jab ū sab urā-dēlak
and there riotous-living-in his-own all squandered. When he all had-squandered
tab oh dēs-mē barā akāl parā, ā ū tak'liph-mē hō-gail. Tab
then that country-in a-great famine fell, and he misery-in became. Then
jā-ke uhā-kā ēk ād'mī kihā rahe lāgal, ā ū ok'rā-kē ap'nā khēt-
going there-of one man near to-live he-began, and he him his-own field-
mē sūar oharāwe-kē bhej'lak. Ā uhā uhō phar jē suariā sab
in swine feeding-for sent. And there that-very fruit which the-swine all
khās, ohī-sē pēt bhare-kē chah'lak. Āur ok'rā-kē kēhu
used-to-eat, that-very-with belly for-filling he-wished. And him-to any-one
kuohh nā dē. Tab ok'rā sūjhal ā kah'lak ke, 'hamar
anything not used-to-give. Then him seeing-came and he-said that, 'my
bāp kihā banihār-kē khāe-sē adhikā khāek hō-lā, ā ham
father near day-labourers-to eating-than more food is, and I
bhukhē marat-bānī. Ham-hī ab ap'nā bāp kihā jābi ā un-kā-sē
in-hunger am-dying. I-too now my-own father near will-go and him-to
kahab ke, "ē bābū, Rām-sē bemukh ā toh'rā sōjhā pāp kaīlī. Ham
will-say that, "O father, God-from opposed and thee before sin I-did. I
phēr tohār bēṭā kahāwe lāek naīkhī. Ham'rā-kē ap'nā ēgō jānā nīar
again thy son to-be-called fit am-not. Me thine-own one servant like

būjhī." ' Tab ū uṭh-ke ap'nā bāp kihā chalal. Jab dūrē rahē
consider." ' Then he arising his-own father near went. When far-off he-was
 ke ō-kar bāp dēkh-ke mayā-kā-mārē dātūr-ke gar'dan-mē sāṭ-lēlak ā
that his father seeing love-through running neck-in enfolded and
 chūmā lēwe-lāgal. Tab ō-kar chhāw'rā kah'lak ke, 'ē bābū Rām-kā
kisses to-take-began. Then his son said that, 'O father, God-of
 bemukh o raurā sām'nē pāp kailē-bānī. Ab ham raur bētā
opposed and Your-Honour before sin I-have-done. Now I Your-Honour's son
 kahāwe lāek naīkhī.' Bāki ō-kar bāp ap'nā nōkar-sē kah'lak ke,
to-be-called worthy am-not.' But his father his-own servants-to said that,
 'sab-sē niman lūgā lā-ke penhāu ā ok'rā hāth-mē aguṭhī
'all-than good cloth bringing put-on and his hand-on ring
 ā gōr-mē jūtā penhāu; ā ham sabh khāī ā khusī karī; kāhe-ke
and feet-on shoes put; and (let)-us all eat and merriment make; what-for
 i hamār bētā maral rahal, pher jial-hā; ā bhulāil rahal, sē milal-hā.
this my son dead was, again alive-is; and lost was, he found-is.'
 Tab phēr sabhē khus bhail.
Then again all merry became.

Ō-kar bar'kā ohhāw'rā khētē rahē. Jab ū āwo lāgal ā ap'nā
His elder son in-the-field was. When he to-come began and his-own
 ghar-kā lagē āel tab bājan ā nāch sun-ke ū ap'nā nōkar-kē bolā-ke
house-of near came then music and dancing hearing he his-own servant-to calling
 puchh'lak ke, 'i kā hōt-bā?' Tab ū kah'lak ke, 'raur
he-asked that, 'this what is-going-on?' Then he said that, 'Your-Honour's
 bhāi āilan-hā, ā raur bāp niman kbēk kaīlan-hā, kāhe-kē
brother is-come, and Your-Honour's father good feast has-done, because-for
 un-kā-kē achchhi-tarah paw'lē-hā.' Tab ū khisiā-ke āg'nā
him (in)-good-manner he-has-found.' Then he being-angry to-the-inner-courtyard
 nā gail. Tab ō-kar bāp bāhar ā-ke manāwe lāgal. Tab ū ap'nā
not went. Then his father outside coming to-conciliate began. Then he his-own
 bāp-sē kah'lak ke, 'ham at'nū baris-sē raur ṭabal karat-bānī ā
father-to said that, 'I so-many years-from Your-Honour's service am-doing and
 kab-hī raur bāt nā uṭhaw'lī, bāki raurā kab'hī nāhī ēgō
ever Your-Honour's orders not I-put-off, but Your-Honour ever not one
 khasī delī ke ham ap'nā sāghatīan-kā sāthē khusī kar'tī.' Bāki
he-goat gave that I my-own companions-of with merriment might-make.' But
 i raur bētā jē kas'bin-kā sāthē raur sab dhan kbā-gail
this Your-Honour's son who harlots-of with Your-Honour's all fortune ate-up
 sē jaisē āil tal'hi raurā ok'rā khātir niman tawājā kailī-hā. Tab
that as came so-even Your-Honour him for good feast has-done. Then
 bāp ō-kar kah'lak ke, 'tū, tā, barābar ham'rā sāthē barā
the-father of-him said that, 'thou, to-be-cure, always me with art

ā jē ham'rā-pās bātē, sē sab toh'rē hā. Bāki khus hōkhe-kē
and whatever me-with is, that all thine-even is. But glad to-be
 chāhi, kāhe-ke i tohār bhāi mūal ra(ha)l, sē jial hā; ā bhulāil
ought, because-for this thy brother dead was, he alive is; and lost
 ra(ha)l, sē milal hā.
was, he found is.'

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARI.

BHOJPURI DIALECT.

MADHESI SUB-DIALECT.

(DISTRICT CHAMPARAN.)

SPECIMEN II.

A FOLK-TALE.

(Pandit Rama-ballabh Misra, 1898.)

[illegible]

[No. 61.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARI.

BHOJPURI DIALECT.

MADHESI SUB-DIALECT.

(DISTRICT CHAMPARAN.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

(Pandit Rama-ballabh Mitra, 1898.)

Egō Rājā-kā sāt bēṭi rahē. Ek din Rājā ap'nā sātō
One King-of seven daughters were. One day the-king his-own the-seven
 bēṭi-kō bolaülē ā sātō-sē puchh'lan ke, 'tī lōg'ni kek'rā karam-sē
daughters-to called and the-seven-from asked that, 'you people whose fate-from
 khā-lū?' Tab ohhaw-gū-sā kah'lī ke, 'ham toh'rē karam-sē khāi-lā.'
(do-you)-eat?' Then six said that, 'we thy fate-from eat.'
 Tab Rājā sun-ke barā khus bhailē. Tab ap'nā chhot'ki
Then the-king hearing very glad became. Then his-own the-youngest
 bēṭi-sē puchh'lan ke, 'tī tā kuchhu-nā bol'lū.' Tab ā
daughter-from asked that, 'thou to-be-sure nothing saidst.' Then she
 kah'lak ke, ham ap'nū karam-sē khāi-lā.' Tab ē-par Rājā barā
said that, 'I my-own fate-from eat.' Then her-at the-king great
 jōr-sē khisiailē, ā ō-kar biāh egō kōrbī-kā sāthē kar-dih'lan, ā
force-with became-angry, and her marriage one leper-of with did, and
 dūnō-kō ban-mē nikāl-dēlan. Tab ā bechāri ohi korhiā-ke māth
both a-forest-into sent-out. Then she poor-one that leper-of head
 ap'nā jāgh-par dhā-ke oh ban-mē jār-bejār rōat rahē; ā ok'rā
her-own thigh-on putting that forest-in bitterly crying was; and her
 rōalā-sē ban-ke pachhi saji rōat rahē. At'nē-mē uhā kahf
cry-from forest-of birds all crying were. In-the-meantime there somewhere
 Siv-jī ā Pārbatī-jī jāt rahas. Pārbatī-jī Siv-jī-sē kah'li ke,
Siva-jī and Pārvatī-jī going were. Pārvatī-jī Siva-jī-to said that,
 'ab jab-lē raūrā ē-kar dukh nā chhorāib tab-lē ham ihā-sē
'now as-long-as Your-Honour this-one's trouble not removes so-long I here-from
 nā jāib.' Tab Siv-jī ok'rā-sē kah'lan ke, 'ē bēṭi, āpan ākh
not will-go.' Then Siva-jī her-to said that, 'O daughter, your eyes
 mūdā.' Ū ākh mūd'lakh. Jab ākh khulal tab dēkhē-tō
shut.' She eyes shut. When eyes opened then saw (to-her-wonder)

ū korhiā sun'dar sob'ran hō-gail. Tab Rājā-ke bēṭi
that the-leper beautiful gold-(like) beoame. Then the-king-of daughter
 barā as'tut kail, ō dūnō bekat khnsi sāth rahe lāgal.
great praises did, and both persons pleasure with to-live began.

Dukh-dalidar bhāg-gail.
Pain-(and)-misery ran-away.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a king who had seven daughters. One day he called the whole seven and asked them by whose good fortune they got their food to eat. Then six of them replied, 'it is by thy good fortune that we eat our food,' whereat the king was much pleased. Then said he to his youngest daughter, 'thou hast not spoken.' She answered, 'I get my food by my own good fortune.' Thereon the king was mightily enraged against her, and married her to a leper, and banished the two into the forest. The poor Princess sat in the forest weeping with the leper's head in her lap, and so piteous were her tears that the birds of the forest all wept with her. It happened that just then the god Śiva and his wife Pārvatī were passing by, and Pārvatī said to Śiva, 'until thou remove the grief of this poor girl, I will not leave this place.' So Śiva said to the Princess, 'my daughter, shut thine eyes.' She did so, and when she opened them, lo-and-behold, the leper had become as beautiful as gold. So she uttered praises to the god, and both lived happy ever after; for pain and poverty had fled from them.

THE THĀRŪ BROKEN DIALECTS.

The Thārūs are an aboriginal tribe who inhabit the Sub-Himalayan-Tarāi, from Jalpaiguri on the east, to the Kumaun Bhābar on the west. Regarding the origin of this tribe much has been written by many authors from Dr. Buchanan-Hamilton's¹ time to the present day. It will here suffice to refer the reader to Mr. Nesfield's article in the *Calcutta Review* for January 1885, and to the articles in Mr. Risley's *Tribes and Castes of Bengal*, and Mr. Crooke's *Tribes and Castes of the North-Western Provinces and Oudh*, in which all that has been said by previous writers has been summed up. Mr. Crooke, the latest authority on the subject, says, 'The most probable explanation based on the available evidence seems to be that the Thārūs are originally a Dravidian race who, by alliances with Nepalese and other hill races, have acquired some degree of Mongolian physiognomy.'

Whatever doubts may exist concerning the origin of this curious race, there can be no doubt that the languages spoken by those members of the tribe who are accessible to students in India are Aryan. There is, however, no such thing as a Thārū language. Everywhere the Thārūs speak, more or less correctly, the language of the Aryan races with whom they are immediately in contact. For instance the Thārūs of the north of Purnea appear to speak a corrupt form of the Eastern Maithili spoken in that District,² those of Champaran and Gorakhpur, a corrupt Bhojpuri, and those of the Naini Tal Tarāi the ordinary Western Hindī of the locality.

The following are the figures for the Thārū population of British India, according to the Census of 1891 :

Province.	District.	Number of Thārūs.	
Bengal	Bogra	3	
	Darjeeling	172	
	Jalpaiguri	65	
	Darbhanga	453	
	Muzaffarpur	1	
	Saran	26	
	Champaran	27,620	
	Total for Bengal . . . . .	...	28,340

¹ Alberuni, *India*, Chapter xviii, mentions a country called Tilwat, immediately to the south of, and bordering on, Nepal. The inhabitants are called 'Turk', a people of a very black colour, and flat nosed like the Turks.' See Sachau's Translation, vol. i, p. 201.

² *Ide ante*, p. 86.

Province.	District.	Number of Thārs.	
United Provinces of Agra and Oudh	Brought forward .		28,340
	Bareilly	8	
	Pilibhit	46	
	Gorakhpur	3,072	
	Basti	208	
	Kumaun	65	
	Naini Tal Tarāi	15,332	
	Kheri	1,975	
	Gonda	2,475	
	Bahraich	2,311	
	Total for United Provinces of Agra and Oudh . . . . .	...	25,492
	GRAND TOTAL .	...	53,832

No estimate can be made of the number of Thārūs in the Tarāi outside British India.

The figures returned for the Survey as the number of persons speaking what was reported to be the 'Thārū Language,' a thing which does not really exist, were as follows :

Province.	District.	Number of persons reported as speaking 'Thārū.'	
Bengal	Champanan	27,620	
	Purnea	3,300	
	Total for Bengal .	...	30,920
United Provinces of Agra and Oudh	Kheri	3,000	
	Gonda	3,500	
	Bahraich	2,000	
	Total for United Provinces of Agra and Oudh . . . . .	...	8,500
	GRAND TOTAL .	...	39,420

This list, as compared with the preceding one, presents both deficiencies and an instance of redundancy. With regard to the former, it is easily intelligible that where the Thārūs have adopted the language of their Aryan neighbours, there was nothing to induce the local authorities to show them as speaking a separate language. This accounts for the absence from the second list of the names of the Districts of Bogra, Darjeeling, Jalpaiguri, Darbhanga, Muzaffarpur, and Saran in Bengai. As to the United Provinces, subsequent inquiries have shown that this is certainly the case in the District of Pilibhit and in the Naini Tal Tarāi. It also appears that the Thārūs of Kheri speak the ordinary Awadhī of that district, although they were originally returned as speaking a separate language. In Bahraich, on the contrary, they speak a corrupted form of the Bhojpuri spoken to the east. No 'Thārū Language' was returned from Gorakhpur, but, here, there is no doubt that the 3,072 Thārūs of that district, speak a corrupt form of the Bhojpuri locally spoken, and differing considerably from it, though closely resembling the Thārū Bhojpuri of Champaran. I have no doubt that the same is the case with the 208 Thārūs of Basti, whose number was evidently too insignificant for the local authorities to return as speaking a separate dialect; for the members of the tribe who inhabit Gonda, the district immediately to the west of Basti, do speak a corrupt Bhojpuri. Returning to the Lower Provinces, the language of the large number of Thārūs who inhabit the north of Champaran is a corrupt form of the local Bhojpuri. As to Purnea, the local authorities have reported that the 'Thārū Language' is spoken by 3,300 people in that district, although, according to the Census, it does not contain a single member of the tribe. Here the Census is probably wrong, and the local authorities are probably right. Unfortunately, the Purnea Thārūs are a particularly wild section of their tribe, and every effort which has been made to obtain specimens of their language has proved unavailing. So far as I can ascertain it is there a corrupt form of the local Eastern Maithilī, and as such it has been dealt with on pp. 86 and ff.

In other districts the presence of Thārūs is more or less of an accident. The Districts of Darbhanga and Muzaffarpur do not, as is the case with Champaran and its districts to the west, run up into the Nepal Tarāi, and the few Thārūs found there at the time of the Census have become absorbed, so far as language goes, into the rest of the population. When I served in the former district, more than twenty years ago, I met several of these men, and though they had traditions and customs of their own, their language was even then the Maithilī of the lower orders of the country. So also, in Jalpaiguri, their language is the Bengali of the Aryan population of the district.

We may tabulate these results, so far as they concern the British districts adjoining the Himalayan Tarāi as follows, dividing the language spoken by Thārūs into three groups, according as it is the same as that of the surrounding population, or is a corrupted form of it. In the latter case, we must, for the sake of accuracy in statistics, and to avoid quoting the same men twice over, show separately when the corrupted form of the local language has been separately reported by the local officials or not.

Name of District.	NUMBER OF THARŪS SPEAKING			Name of language.
	The local language without alteration.	A corrupted form of the local language.		
		Reported by local officials.	Not reported by local officials.	
Naini Tal Tarai	15,332			Western Hindi.
Pilibhit	46			Ditto.
Kheri	3,000			Ditto.
Bahraich		2,000		Bhojpuri.
Gonda		3,500		Ditto.
Basti			208	Ditto.
Gorakhpur			3,072	Ditto.
Champanan		27,620		Ditto.
Muzaffarpur	1			Maithili.
Darbhanga	453			Ditto.
Purnea		3,300		Eastern Maithili.
Dinapore				Nil.
Darjeeling	172			Probably Bengali.
Jalpaiguri	65			Bengali.
Other Districts	76			....
TOTAL	19,145	36,420	3,280	

Total number of Thārūs speaking a corrupt language	39,700
Add those who speak the local language without alteration	19,145
GRAND TOTAL OF ALL THĀRŪS	<u>58,845</u>

This total differs from the Grand Total given on page 312 by about 5,000. The difference is due, partly to the inclusion of the Purnea figures, and partly to the fact that the figures reported from Kheri, Gonda, and Bahraich differ from those of the Census.

Omitting from consideration the figures in the first column commencing from those for Muzaffarpur, all of which are accidental, it will be observed that broadly speaking, so far as language goes, the Thārūs of the Western Tarāi have amalgamated much more completely with the rest of the population than those more to the east. There is another point to notice, which is not clearly brought out in the above table.

The language spoken by the Thārūs is not always the same as, or a corruption of the language of the people among whom they live, but is, in some instances, the language of a neighbouring district. Thus, we shall see that the language of the District of Kherī is on the main a form of Eastern Hindi, though it shows signs of shading off into the neighbouring Western Hindi, spoken in Shahjahanpur. But the language spoken by the Thārūs of Kheri is not this form of speech, but closely resembles the Western Hindi spoken in Pilibhit and the Naini Tal Tarāi. Similarly, the Thārūs of Bahraich and Gonda do not talk the Eastern Hindi of those districts, but speak a corrupt form of the Bhojpuri spoken in the neighbouring District of Basti. In fact, so far as I can gather from the specimens of their language, none of the frontier Thārūs speak any form of Eastern Hindi. They either speak the Western language of the Naini Tal Tarāi, or else Bhojpuri or Maithili.

A vocabulary of the Thārū dialect will be found in Hodgson's Essay entitled *Continuation of the Comparative Vocabulary of the Languages of the broken Tribes of Népāl*, in the Journal of the Asiatic Society of Bengal, Vol. xxvi, 1857, pp. 317 and ff., which has been reprinted in his *Miscellaneous Essays relating to Indian Subjects*, Vol. i, sec. ii, pt. 2, London, 1880. Judging from the forms of the verb given by him, the particular dialect of Thārū there exemplified is a corrupt Bhojpuri.

With regard to the Thārūs of Purnea, see pp. 86 and ff. The language spoken by the Thārūs of Kheri and the districts to the west will be dealt with in their proper place. Here, I propose to give specimens of the corrupt Bhojpuri spoken by the Thārūs of Champaran, Gorakhpur, Basti, Gonda, and Bahraich.

The following specimens, for which I am indebted to Pandit Rama-ballabh Misra, Assistant Settlement Officer of Champaran, come from that district, and may be taken as examples of the language spoken by the Thārūs of the north of Champaran and Gorakhpur. As the Thārūs have no written character, the specimens are given in the Roman character only.

[No. 62.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

THĀRŪ BROKEN DIALECT.

(DISTRICT CHAMPARAN.)

SPECIMEN I.

(Pandit Rama-ballabh Misra, 1898.)

Ek man'sē-ke dui bēṭā rah'laī. Ū-mā-sē ohhuṭukā beṭ'wā
 One man-of two sons were. Them-in-from the-younger son
 kah'lia āpan bābā-sē, 'arō bābā, dhan-bīt jaṭn barai, taṭn mōr bakh'rā
 said his-own father-to, 'O father, riches-property which is, that my share
 phāṭ lagāi dē.' Tab ō-kar bābā dhan-bīt ohhoṭ'kah'wā beṭ'wā-kē bakh'rā
 division making give.' Then his father property the-younger son-to share
 bāṭi delia. Bakh'rā lē-par bahut din haīni bhelaī, tā ohhoṭ'kah'wā
 dividing gave. The-share taking-on many days not passed, then the-younger
 beṭ'wā āpan dhan bakh'rā lē-lē dōsar des'wā chali-gēlia. Tab uh'wā
 son his-own property share taking another country went-away. Then there
 lamēṭai kām kar'lia. Tab āpan dhan ohhūṭi urāy-delia. Jab ohhūṭi
 evil deeds he-did. Then his-own fortune all he-squandered. When all
 dhan urāi-delia āpan, tab ū des'wā-mā hīa hīa par'lai.
 fortune had-squandered his-own, then that country-in great famine fell.
 Tab ū man'sawā barā kaṅgāl bhelia. Tab ū des'wā-ke ek man'sē-ke
 Then that man very indigent became. Then that country-of one man-of
 ghar rahe lag'lia. Tab ok'rā-kē āpan khet'wā-mā sūar oharāwāi-kē
 house to-live he-began. Then him his-own field-in swine to-feed
 paṭhaūlia. Tab jaw'nē ṭhōṭhi sūar khāṭhīn taw'nē ṭhōṭhū ṭūri-ke
 he-sent. Then what gram swine used-to-eat that-very gram breaking
 man'sawā khaia chāhē, āpan peṭ'wā bharia chāhē. Ok'rā-kē kaw'nō man'sē
 the-man to-eat wished, his-own belly to-fill wished. Him any man
 kathiō nāhī khāi-kē dēthī. Tab ū man'sawā-kē hōs bhelaī.
 anything not to-eat used-to-give. Then that man-to senses became.
 Tab ū kah'lia, 'mōr bābā āpan ghar'wā-mā bahutē bahutē man'sē
 Then he said, 'my father his-own house-in many many men
 banihārā lagōsīa; khāy-kē haniharani-kē bahutē bahutē rōṭi ṭbāt
 labourers has-employed; to-eat labourers-to much much bread cooked-rice

khiōsia. Khāy-ke pēt-sē ub'ri jē, sciā moi ih'wā
causes-to-eat. Food-of belly-(full)-than is-saved in-as-much-as, yet I here
 bhūkhē maraik bar'hi. Āb ih'wā-sē uṭhi-ke mōhū āpan bābā-ke
by-hunger dying am. Now here-from arising I-too my-own father-of
 laghi jeb'hi. Bābā-sē kah'bahī, 'Arē bābā, moi Bhag'wan'wā-ke
near will-go. The-father-to I-will-say, 'O father, I God-of

kah'ni hai-nō-lel'hi, tōr kah'ni phuni hai-nō-lel'hi. Tōr lagē pāp
saying have-not-taken, thy saying again I-have-not-taken. Thy near sin

kar'lahi; āb moi tōr bētā kahāwāl jōkar hai-nō-bar'hi. Āb mōrā-kē
I-have-done; now I thy son to-be-called fit I-not-am. Now me

harohiyā-ke samān rakh'hi.' Tab chhoṭ'kah'wā beṭ'wā āpan bap'wā-ke
ploughman-of like keep.' Then the-younger 'son his-own father-of

lagē jāy lag'lia. Ghar'wā-sē thoriak dūri niaraūlia, tab
near to-go began. The-house-from a-little distance he-approached, then

ō-kar bap'wā dekh'lia chhoṭ'kā beṭ'wā-ke āwaik. Tab ō-kar bābā
his father saw the-younger son-of the-coming. Then his father

dekh'tē-mān māyā kaūlia. Dagurī-ke bhar-ak'wār dhaī-ke, garē
just-as-he-saw-him compassion made. Running full-embrace holding, on-neck

garē milāi-ke chūme lag'lia. Beṭ'wā āpan bap'wā-sē kah'lia, 'arē
on-neck joining to-kiss began. The-son his-own father-to said, 'O

bābā, moi Bhag'wan'wā-ke kah'ni hai-nō-lel'hiā, tōrā-sē pāp kar'lahi,
father, I God-of saying not-have-taken, thee-from sin did,

āb moi phuni tōr bētā kahāwāl lāyak hai-nō-bar'hi.' Tab ō-kar bap'wā
now I again thy son to-be-called fit I-not-am.' Then his father

āpan mar'hariā-sē kah'lia, 'arē mar'hariawā, ek'rā-kē sabh-sē ḍaūl
his-own servant-to said, 'O servant, this-one all-of good

luggā nikāri-ke pahīr'wahīā. Ō-kar hath'wā-mā agūṭhiā gor'wā-mā jūtā
cloth taking-out put-on. His hand-on ring feet-on shoes

pehar'wahī; āb khaia, piia, sukh karia; kaisē-kī i beṭ'wā
put; now let-us-eat, drink, pleasure let-us-do; because this son

maral rah'lia, phuni jialia; bhulāil rah'lia, bhēṭ'lia.' Tab ū
dead was, again alive-became; lost was, is-found.' Then he

sukh karo lag'lia.
pleasure to-do began.

Ō-kar jēṭh'kā beṭ'wā khet'wā-mā rah'lia. Jab ōi ghar'wā-ke nijikihi
His elder son field-in was. When he house-of near

elia, tab bājā nāch-ke awāj sun'lia. Tab ōi āpan mar'hariawā-kē
came, then musio dance-of noise heard. Then he his-own servant-to

balolia, puchh'lia, 'arē mar'hariawā, i kathī hōkhai? ' Tab
he-called, he-asked, 'O servant, this what is-happening? ' Then

mar'hariawā kah'lia, 'tōr bhaewā āil baria, tōr bap'wā ḍaūl ḍaūl
the-servant said, 'thy brother come is, thy father good good

khāe-kē kailē baria; kaisē ki ō chhuṭkā beṭwā-kē
(preparations)-for-eating done has; because that he the-younger son
 chik'han paülē.' Tab ō-kar jeṭh'kā beṭwā khisiailia, ghar'wā bhitar
well found.' Then his elder son grew-angry, the-house into
 jāy-ke manē na parai. Tab ōhi khātir ō-kar bābā bah'ri ailia,
going-of heart-in not chose. Then this-even for his father outside came,
 kahe lag'lia bujhāwāl lag'lia jeṭh'kā beṭwā-kē. Tab jeṭh'kā
to-say began to-remonstrate began the-elder son-to. Then the-elder
 beṭwā āpan bap'wā-kē jabāb delia, 'Dekhahi, utarā haris tōrā-ke
son his-own father-to answer gave, 'See, so-many years thy
 sēwā kar'lahi, tōr bachan kahu nāhī tar'lahi, tōi mōrā-kē ek
service I-did, thy words ever not I-transgressed, thou me-to one
 khasi-ke ohhōkan hai-nō-dēl'hi. Mōi āpan saṅghatiyā-sē sawakh
goat-of young-one not-gavest. I my-own friends-with merriment
 karat-hi. Bāki, tōr ohhoṭ'kah'wā beṭwā, tō, paturiyā ke sāg'wā
might-have-made. But, thy younger son, surely, harlots of with
 tōr sajē dhan khōi-delia, tab ōi jas-hi elia tab tōi tas-hi
thy all fortune squandered, then he as-even came then thou so-even
 ḍaūl ḍaūl khāe-kē kaīlia.' Tab ō-kar bap'wā
good good (preparations)-for-food made-hast.' Then his father
 kah'lia, 'arē babuā, tōi, tā, mōr saṅgē barōbari barahī;
said, 'O son, thou, to-be-sure, me with always art;
 jāun mōr dhan barai taūn dhan sab tōrē hokhai.
what my fortune is that fortune all thine-even is.
 Bāki, khusi karahi, anand karahi-kē chāhai ka-rahai-hi,
But, merriment to-make, joy to-celebrate proper was,
 kāhē-ki tōr i bhaewā maral rah'lia, jī-gēlia;
because-that thy this brother dead was, alive-became;
 bhulāil rah'lia, sē bheṭelia.'
lost was, and is-found.'

[No. 63.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

THĀRŪ BROKEN DIALECT.

(DISTRICT CHAMPARAN.)

SPECIMEN II.

A FOLK-TALE.

(Pandit Rama-ballabh Misra, 1898.)

Eurā aw^aniyā rahē harad char^await. Bhāj^ahariyā sab biyā
 One herdsman was bullocks feeding. The-labourers all seedlings
 kaṭait. Eurā har^anā baiṭhal rahaliā. Euniwā kah^alas, 'tōr
 transplanting. One deer sitting was. The-herdsman said, 'thee
 āgē kathi baraū?' Bhāj^ahariyā kah^alas, 'arē, ke jani kathi hōkhai
 before what is-for-thee? The-labourers said, 'O, who knows what is
 kathi na. Dēkhahī-tā.' Bhāj^ahariē gelia, har^anā dekh^aliā. Tab euniwā
 what not. See.' The-labourers went, a-deer saw. Then the-herdsman
 mār-deliā. Bhāj^ahariyā kah^aliā, 'arē sasur, tohi kihā-kō
 killed (the-deer). The-labourers said, 'O father-in-law, thou why
 mārā-lī? Saran-mē āel-rah^alai. Kah-dēwasu mah^atauā-kē aghi.
 hast-killed-(it)? Refuge-into it-come-had. I-will-say the-head-man-of before.
 Dand^abihē. 'Tōr gunāwan par^alaū.
 He-will-punish (you). On-thee fault fell-for-thee.'

FREE TRANSLATION OF THE FOREGOING.

There was a herdsman tending his bullocks. The farm-labourers¹ were transplanting paddy. There was a deer crouching down. The herdsman said to the labourers 'what is that before you?' They replied, 'Who cares what is before us, and what is not? Go and see for yourself.' However, they went to see what it was and the herdsman killed the deer. Then said the labourers, 'O fowl-one, why have you killed it? It had taken refuge with us. We shall tell the headman, and he will punish you. A great shame has fallen on you.'

The two following specimens of Thārū Bhojpuri come from the District of Gonda, and may be taken as specimens of the Thārū language of that District, as well as of that of the adjoining District of Basti. They are admirably idiomatic versions, and well illustrate the peculiar idioms of the tribe. The first is a translation of the Parable of the Prodigal Son, and the second a little song.

¹ A *ḥāj^ahariyā* is a man who gives his labour in exchange for mutual obligation, such as the loan of a pair of bullocks.

[No. 64.]

INDO-ARYAN FAMILY.

EASTERN GROUP,

BIHĀRĪ.

BHOJPURĪ DIALECT.

THĀRŪ BROKEN DIALECT,

(DISTRICT GONDA.)

SPECIMEN I.

(Pandit Janardan Joshee, 1898.)

Ek manai-kē dū-ṭhau lauṛā bāṭel. Chhoṭ'kā kah'lis ki,
 One man-of two sons were. The-younger said that,
 'bāpū rē, mōr bakh'rā bāṭ dē. Ab nāhī nib'hī.'
 'father O, my share dividing give. Now not it-will-suffice (under
 present arrangements). Then share dividing he-gave. A-few days the-younger
 lauṛā baṭōril ghar dwār sab jōr-ke bah-gail. Rupaiyā
 son together house door all collecting flowed-(went)-away. The-rupees
 paisā jawan sasur pāis-rahāl, tawan jāy-ke nak'ṭi-mā
 pice which the-low-fellow had-got, that going evil-conduct-in
 uṛāy-dih'lis. Rupaiyā paisā nūn rahil. Parāē dēs
 he-squandered. Rupees pice not remained. Foreign country-(in)
 sukkhā paril. Tab sasur bhukkhan muat rahē. Tab sasur
 famine fell. Then the-low-fellow of-hunger dying was. Then the-low-fellow
 har'wāhī jōte lāgil, sūar charāwāl lāgil, aur uk'rē-mā
 ploughing to-plough began, swine to-feed began, and heart-in
 kah'lis ki, 'chaiā pēṭ-bhar khāū.' Kahū māgnī
 said that, 'pork belly-full let-(me)-eat.' Anywhere he-asked
 paibai-nā-karai. Jab chetaīl ki, 'mōr bhuṛ'wā-ke kamāhī-mā
 he-used-not-to-get. When he-remembered that, 'my old-one-of earnings-in
 manai khāy jāt āṭē, bur-chōdi māī bhūkhan marat āṭū.
 men eating going are, the-foul-one I by-hunger dying am.
 Jait āṭū bāpū lagē. Bāpū-sē kah'yū ki, "bāpū rē,
 Going I-am the-father near. The-father-to I-will-say that, "father O,
 mōhī-sē kasūr bhail, twār put'wā banē lāyak nāī hū. Jas
 me-by fault has-occurred, thy son to-become fit not I-am. As
 sūr kam'wāiyā āṭē, mōhū-kā rākh-lē." Ap'nē bāpū pās ram-gail.
 other earners are, me-too keep." His-own father near he-went-away.

Jab bāpū pās pahūchil bāpū-kē mōb lāgil. Daur-ke
When the-father near he-approached the-father pity seized. Running
 pakar-lihis āūr mile lāgil. Rōwāl lāgil bur-chōdi. Laurā
he-caught(-him) and to-embrace began. To-cry began the-foul-one. The-boy
 kahil, 'mō-sē kasūr bhaīl.' Bāpū ṭahaluā-sē kah'lis, 'bhaīā rē,
said, 'me-by fault has-occurred.' The-father servants-to said, 'brothers O,
 lūgā dē-dār. Āgoohhā wāgoohhā pahir-lē. Mūdari bāth-mā āūr gōrē-mā
cloth give-away. Kerchief etc. put-on. Ring hand-on and feet-on
 pan'hī pahir-lē. Khusī manāil bāṭṣ, ki mōr laurā muat, jiat āil.
shoes put. Joy celebrated is, that my son dying, living came.'
 Bahur khusī kar'le lāgil.
Again merriment to-make they-began.

Āūr baṛ'kā laurā khētē rahil. Jab gharē āil, gāwe
And the-elder son field-in was. When house-to he-came, singing
 nācho sunil. Tab ek ṭahaluā-sē pūchhis ki, 'āj kā
dancing he-heard. Then one servant-to he-asked that, 'to-day what
 gharē bāṭṣ rē, ki baṛā gaunai hōitā ? Tab ṭahaluā
house-in is O, that great singing is-going-on ?' Then the-servant
 kah'lis ki, 'bhaīwā āil āūr tohār bāpū khiwāit piāitā,
said that, 'brother came and thy father is-feeding is-causing-to-drink,
 ki laurā milē bāṭṣ.' Baṛ'kā laurā bhusiāil ki, 'maī nāī
that the-son found is.' The-elder son grew-angry that, 'I not
 jāī bhit'rē.' Bāpū bah'rē āil manāil. Laurā
will-go inside.' The-father outside came (and) appeased(-him). The-son
 bāp-sē kah'lis ki, 'maī tōrē ag'wā rah'lū; ki jaun kahat
father-to said that, 'I thee before lived; that which saying
 rah'lis, taun karat rahilū. Kabbaū ek-ṭhē paṭh'rū nāī dihlē
thou-wast, that doing I-was. Ever-even one-even kid not thou-gavest
 ki maī ap'nē gōchā-sē khui kar'nī. Āūr jab twār
that I my-own friends-with merriment might-be-made. And when thy
 i laurā āil, ū twār rupaiyā paīsā jawan rah'lis tawan bērin-kā
this son came, he thy rupees pice which was that harlots-to
 dē-ghālis; tū uh-kē tān baṛā mōh karat āṭā.' Bāp kah'lis,
gave-away; thou him for great love doing art.' The-father said,
 'arē bhaiyā, tū mōrē ṭhinā rah'lis, jawan kuchh jōril-paīlil
'O brother, thou me near livedst, what ever was-got-(by-fate)
 khaīlis kamaīlis. Jō-kuchh bāṭṣ, toh'rē hōil. Bara khusī
thou-ate(-and) didst-earn. Whatever is, thine-very is. Great joy
 karat ohāhil, ki twār bhaiwā muat jiat āil.
to-be-done ought, that thy brother dying living came.'

¹ This is the regular term by which a Tharū addresses his son.

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARI.

BHOJPURI DIALECT.

THĀRŪ BROKEN DIALECT.

(DISTRICT GONDA.)

SPECIMEN II.

(Pandit Janardan Joshee, 1898.)

Rāmā o Lachhiman chal'nē shikār.

Rām and Lakshman started to-hunt.

Bel'waṭ hath'nī dārē palān.

Belwaṭ female-elephant-on was-put cot.

Hath'nī palānē as'nī-bas'nī gir'lē.

The-female-elephant ran-away the-howdah-stoetara fell-down.

Rām tā lag'lē piyāa.

Rām indeed was-seised-by thirst.

Eri eri bahini, kūiā-panihariā, bundā ek, bahinī, paniyā piāu.

O O sister, well-water-drawer, drop one, sister, water make-(me)-drink.

Sōnē kerī jhariā, rup'nē kerī ṭṭī, jehi bhari lāwai, rē, Gangā-jal-pānī.

Gold of gugglet, silver of spout, which filling she-brings, O, Ganges-water.

Jō ṭṭhi Rāmā Hari jatiyā nā puchh'thē, ham'rē bāp Śatal

If thee Rām God caste (expletive) asked, my father Śatal

Singh rāj.

Singh king.

FREE TRANSLATION OF THE FOREGOING.

Rāma and Lakshmana went forth to hunt. On Belwaṭ, the she-elephant, was placed the riding-seat, but (excited by the chase) the elephant ran away, and the howdah and all its fittings fell from her back.

Rāma felt thirsty. 'O sister,' said he, 'thou who drawest water from the well, give me one drop of water, sister, to drink.' A gugglet of gold, with a silver spout, did she bring, all full of Ganges water. (Then said she to herself), 'if the divine Rāma had asked my caste, I should have told him that my father was Rājā Śatal Singh.'

The last specimen of the Thārū dialect comes from the District of Bahraich. Here and there, words such as *rahis* and *kahis* show the influence of the Eastern Hindi spoken by the other inhabitants of the district, but in the main the language is Bhojpuri.

[No. 66.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURI DIALECT.

THARŪ BROKEN DIALECT.

(DISTRICT BAHRAICH.)

(Munshi Rāj Bahadur, 1898.)

Ek manāṭ dū ohhawā ranis. Duinō-māṭ ohhoṭ'kawā kahis ki, 'bābā rē, mōr
One man-of two sons were. Both-in the-younger said that, 'father O, my
 hīsā bāṭ dō.' Bābā bāṭ dihal. Hali bhaṭ
share dividing give.' The-father dividing gave. Short-time had-passed
 bāṭhā-baṭṭ'hā ohhoṭ'kawā ohhawā āpan bāṭhā lāl-kāl ohal-gal aurē muluk.
(after-) division the-younger son his-own share taking went-away (to)-another land.
 Āṭr paturiyā-bāji kailas, dhan-daulat luṭā-dal'las aṭ sakor āg'las. Uī
And wenching did, fortune squandered and all was-spent. That
 muluk-māṭ sukkhā par-gail, aṭ ū bhukkhan mao lāg. Tabbai. uī
country-in famine fell, and he from-hunger to-die began. Then-even that
 muluk ek manāṭ basal-rahil. Oṭṭhin ū gaṭnī. Ū sūri oharāwāl khet'wā-māṭ
country one man lived. There he went. He swine to-feed fields-in
 paṭhā-deh'las. Ū āpan man-sē kahit, 'ihō khar-pat'wār jaṭn sūri khāit
sent-away. He his-own mind-to was-saying, 'this dry-grass which swine eating
 bā, taṭnē khāt pēt bhar-lētṭ.' Kaṭnō nā kacchū dihal. Tan
are, that-very eating belly may-I-fill.' Any-body not any-thing gave. Then
 chēt-kailas, kaha lāgal, 'ham'rē bābā-kē manāṭ-tanaṭ rakh-rakh'las;
he-remembered, to-say he-began, 'my father-to servants-etcetera are-employed;
 sab-kar nik baṭi sāp. Mah bhūkhē mūtāṭṭ. Ab mah
all-of good is food-supply. I from-hunger am-dying. Now I
 ghūm-ghumā āpan bābā ṭhin jāithō. O-sē kabyō ki, "hē
having-wandered-about my-own father near going-am. Him-to I-will-say that, "O
 bābā, mah pāpi ṭahar'nō. Mah-sē chūk hō-gal. Mah
father, I sinner have-been-proved. Me-by guiltiness has-come-to-pass. I
 kacchō lāik nē hō, ki tōr ohhawā rahō. Ek kamoiṭ
any-thing-for fit not am, that thy son I-may-remain. One day-labourer
 na rākh, mohī rākh." Tō i sam'jhanō āpan bābā ṭhin aitṭ.
do-not keep, (but)-me keep." Then this I-understood my-own father near I-came.'
 Ab-hī ū barā dūr hā, o-he dākh bābā sōg lag'las.
Now-even he very far-off was, him seeing (by)-the-father compassion was-felt.

Daur-kāl sēnā-lagal. Ohhāwā kah'las ki, 'hē bābā, rē, mah pāpī
Running he-embraced-(him). The-son said that, 'O father, O, I sinner
 tahar'nō. Mah-sē ohūk hō-gal. Mah kaohhō lāik nē hō,
have-been-proved. Me-by guiltiness has-come-to-pass. I any-thing fit not am,
 ki tōr ohhāwā rahō.' Bābā kah'las kamoīā-nō, 'chumur chumur
that thy son I-may-remain.' The-father said servants-to, 'good good
 lūgā lē-aiñō, ihō orāh'nō, pah'rāh'nō; ihō mūdari āguri-mā ghaillā dēō,
cloth bring, this-one wrap, put-on; this-one-to ring finger-on putting give,
 āu pan'hi goarā-mā ghaillā dēō. Ihō khaibi, mahī khāō, piō,
and shoes feet-on putting give. This-one will-eat, I will-eat, will-drink,
 khusi kar-nō; ki mōr ohhāwā maral rahē ab-lē jial āil; herāil
merriment I-will-make; that my son dead had-been now alive came; lost
 rahē, ab-lē painō.' Sab-ke jui khusi hoilāh.
had-been, now I-have-found-(him). All-of heart glad began-to-be.

Bar'kawā laūfā khet'wan hā. Jō ghar lagehā gail, nāohat gāib
The-elder son fields-in was. As house near he-went, dancing singing
 sunnānō. Kamoīā goh'rāwal, 'eh kā kartātō?' Ū kah'las, 'tōr bhaiwa
he-heard. A-servant he-called, 'this what is-being-done?' He said, 'thy brother
 ā-rahālas. Tōr bābā khaile pilā nāoh kartāta, ki ū nika nika āil.'
come-is. Thy father eating drinking dancing doing-is, that he well well came.'
 Ohē ris lāgal. Kah lāgal, 'mah ghar-mā nāhī jāibō.' Bap'wā duārō
To-him anger was-felt. To-say began, 'I house-in not will-go.' The-father door-to
 āil. Kah lāgal āu phus'lail, 'ris jin karū.' Tō ū āpan
came. To-say he-began and propitiated-(him), 'anger do-not do.' Then he his-own
 bābā-sē kahil, 'hēr-rarē! mah at'rah haras toār dhandhā kar'nō, hāth
father-to said, 'look-here! I so-many years thy work did, (thy)-hands
 dab'nō, goār dab'nō; kabbō toār bātan ohar'chā nē kīnhō; kabbō
I-shampooed, feet I-shampooed; ever-even thy words-(of) criticism not I-did; ever-even
 mōhe ohhag'ri-k bachohā nahī dihlē, ki sāghutin khusi kar'
me-to goat-of young-one not thou-gavest, that friends-(with) merriment I-might-
 tō. Āu jab toār ihō ohhāwā āil, jāun toār dhan paturīā-bāji-mā
have-made. And when thy this son is-came, who thy fortune wenching-in
 urā-deh'las, tāī mān-mar'jāt kartātō.' Tō ū kahil, 'hē ohhāwā, tāī
squandered, thou feasting-in-his-honour art-doing.' Then he said, 'O son, thou
 sab din mōr thin rahalē. Jāun mōr bāt taun tōr bāt. Khusiālī
all days me near livest. What-(is) my word that-(is) thy word. Merriment
 kara-ga rahē. Tobār bhāiwā maral rahē, ab jial āil; herāil rahē, ab
to-be-done was. Thy brother dead was, now alive came; lost was, now
 milal.'
found-(is).'

STANDARD LIST OF BIHĀRĪ WORDS AND SENTENCES.

These lists have been prepared independently of the translations of the Parable of the Prodigal Son in the corresponding dialects. Variations of spelling will, therefore, be observed. These have been deliberately left untouched, as they illustrate the pronunciation in doubtful cases.

SPECIMENS IN THE

English.	Mahmī (Darbhanga Brāhmaṇa).	Chhikā-ohhikī (Bhagalpur).	Magahi (Gagā).
1. One . . .	Ek	Ek	Ek
2. Two . . .	Dā	Dai	Dā
3. Three . . .	Tin ⁱ	Tin	Tin
4. Four . . .	Chār ⁱ	Chāir	Chār
5. Five . . .	Pāch	Pāch	Pāch
6. Six . . .	Chhao	Chhau	Chhau
7. Seven . . .	Sāt	Sāt	Sāt
8. Eight . . .	Āṭh	Aṭh	Āṭh
9. Nine . . .	Nao	Nau	Nau
10. Ten . . .	Das	Das	Das
11. Twenty . . .	Bis	Bis	Bis
12. Fifty . . .	Pachās	Pachās	Pachās
13. Hundred . . .	Sai	Sai	Sau
14. I . . .	Ham	Ham ^ṛ	Ham
15. Of me . . .	Hamar, hamār . . .	Hamar, ham ^{ra} . . .	Mōrā, hammar, ham ^{ra} . . .
16. Mine . . .	Hamar, hamār . . .	Hamar, ham ^{ra} . . .	Mōr, hammar ; ham ^{ra} . . .
17. We . . .	Ham ^{ra} lok ⁿⁱ . . .	Ham ^{ra} ār, ham ^{ra} sabh . . .	Ham ⁿⁱ , ham-sab, ham lōg, ham ^{ra} rahi, ham ⁿⁱ hi . . .
18. Of us . . .	Ham ^{ra} sab ^{hik} ; ham ^{ra} lok ^{nik} . . .	Ham ^{ra} ārak . . .	Ham ⁿⁱ -ke, hām-sab-ke, ham-lōg-ke . . .
19. Our . . .	Ham ^{ra} sab ^{hik} ; ham ^{ra} lok ^{nik} . . .	Ham ^{ra} ārak . . .	<i>Disse.</i>
20. Thou . . .	Tō, ahā, ap ^{ne} . . .	Tō	Tō, tō
21. Of thee . . .	Tōhar, tohār, ahāk, ap ^{nek} . . .	Tōhar, toh ^{ra} , tōr . . .	Tōrā-ke, tohar, tōr . . .
22. Thine . . .	Tōhar, tohār, ahāk, ap ^{nek} . . .	Tōhar, toh ^{ra} , tōr . . .	Tōhar, tōr
23. You . . .	Toh ^{ra} lok ⁿⁱ , ahā lok ⁿⁱ , ap ^{ne} lok ⁿⁱ . . .	Tōrā ār, etc. . . .	Āp, ap ^{ne} , tō, toh ⁿⁱ . . .
24. Of you . . .	Toh ^{ra} lok ^{nik} , etc. . . .	Tōrā ārak	Āp-ke, ap ^{ne} -ke, toh ^{ra} rahi- ke, toh ⁿⁱ -ke . . .
25. Your . . .	Toh ^{ra} lok ^{nik} , etc. . . .	Tōrā ārak	Āp ^{ne} -ke, apau, toh ^{ra} rahi- ke, toh ⁿⁱ -ke . . .

Kurmāḥ (Mankhau).	Pēch Parganā ^o (Bench).	Bhojpurī (Bhahatā).
Bk-tā	Bk	B-gō
Du-tā	Dui, dā	Dū-gō
Tin-tā	Tin	Tin-gō
Chār-tā	Chār	Chār-gō
Pēch-tā	Pēch	Pēch-gō
Chha-tā	Chha	Chha-gō
Sat-tā	Sat	Sat-gō
Āṭ-tā	Āṭh	Āṭh-gō
La-tā	Na	Na-gō
Das-tā	Das	Das-gō
Bis-tā	Bis	Bis-gō
Pāchās-tā	Pachās	Pachās-gō
Sa	Sa	Sau-gō
Hāmi	Maī	Ham
Hāmar	Mōr	Mōr, hamār
Hāmar	Mōr	Mōr, hamār
Hāmai	Hām'rē	Ham'ni-kā, ham'nin-kā
Hām'rā-kar	Hām'rē, hām'rē-kēr	Ham'ni-ke
Hām'rā-kar	Hām'rē, hām'rē-kēr	Ham'ni-ke
Tā	Taī	Tū
Tohar	Tōr	Tōr, tohār
Tohar	Tōr	Tōr, tohār
Tohni	Taī, toh'rē	Tū-log, toh'ni-kā
Toh'rā-kar	Toh'rē-kēr	Toh'ni-ke
Toh'rā-kar	Toh'rē-kēr	Toh'ni-ke

^o This is Nagpurā rather than Pēch Parganā. *See* remarks on page 167 *ante*.
 B. 11. 1. 1. 1. 1.

Bhojpurī (North Centre of Saran).	Sarwarī (East).	Western Bhojpurī (Jangpur).
Ek	Ek	Ek
Dā, dai	Da	Dai
Tin	Tin	Tin
Chār	Chār	Chāri
Pāoh	Pāoh	Pāoh
Ohhaw	Ohha	Chha
Sāt	Sāt	Sāt
Āth	Āth	Āth
Naw	Nau	Nau
Das	Das	Das
Bis	Bis	Bis
Pachās	Pachās	Pachās
Sau, sai	Sau	Sau
Ham	Maī	Ham
Hamār	Mōr	Hamār
Hamār	Mōr	Hamār
Ham'ni	Ham'rē	Ham
Ham'ni-ke	Haman-kī	Ham'rē sab-kī
Ham'ni-ke	Haman-kī	Ham'rē sab-kī
Tū	Tāī, tū	Tū
Tōr	Tōr	Tōr
Tōr	Tōr	Tōr
Tū	Tū	Tohan logan, tū
Toh'rā-ke, tohār	Tohār	Toh'rē logan-kī
Toh'rā-ke, tohār	Tohār	Toh'rē logan-kī

BIHĀRĪ LANGUAGE.

Magharī (Raucl).	Madhēsi (Champaran).	Thārū (Champaran).	English.
Ēk	Ēk	Ēk	1. One.
Dui	Dū	Dui	2. Two.
Tin	Tin	Tin	3. Three.
Chār	Chār	Chār	4. Four.
Pāch	Pāch	Pāch	5. Five.
Chhaw	Chhaw	Chhā	6. Six.
Sāth	Sāt	Sāt	7. Seven.
Āṭh	Āṭh	Āṭh	8. Eight.
Nāo	Naw	Nau	9. Nine.
Das	Das	Das	10. Ten.
Bis	Bis	Bis	11. Twenty.
Pachās	Pachās	Pachās	12. Fifty.
Sai	Sai	Sau	13. Hundred.
Mōē	Ham	Moi, moē	14. I.
Mōr	Hamār, hamar	Mōr	15. Of me.
Mōr	Hamār, hamar	Mōr	16. Mine.
Ham'rē-man	Ham'ni	Ham'rā sab, moē	17. We.
Ham'rē-kār	Ham'ni-ke	Ham'rā sab-ke	18. Of us.
Ham'rē-kār	Ham'ni-ke	Ham'rā sab-ke	19. Our.
Toē	Tē, tā	Taī; toē	20. Thou.
Tōr, tōhar	Tōr	Tōr	21. Of thee.
Tōr, tōhar	Tōr	Tōr	22. Thine.
Toh'rē-man	Tū	Tū; toē	23. You.
Toh'rē-kār	Tohār, tōhar	Toh'rā-ke, tōrā	24. Of you.
Toh'rē-kār	Tohār, tōhar	Toh'rā-ke, tōrā	25. Your.

English.	Māhāṣ (Darbhanga Brāhmaṇa).	Chhikā-ohikā (Shagalpur).	Magahi (Gaya).
26. He . . .	Ō, sē . . .	Ū . . .	Ū . . .
27. Of him . . .	Ō-kar, ta-kar . . .	Ōk ^{ra} . . .	Un-kar, ō-kar . . .
28. His . . .	Ō-kar, ta-kar . . .	Ok ^{ra} . . .	Un-kar, ō-kar . . .
29. They . . .	Ō lok ⁿⁱ , hun ^{kā} lok ⁿⁱ . . .	Ū sabh, etc. . .	Un ^{khanī} , un ^{hani} , ā-sah, ā-lōg.
30. Of them . . .	Hunak . . .	Hun ^{kā} sabhak . . .	Un ^{khanī} -ke, un ^{hani} -ke, ā-sah-ke, ā-lōg-ke.
31. Their . . .	Hunak . . .	Hun ^{kā} sabhak . . .	Ditto . . .
32. Hand . . .	Tar ^{bā} , hāth . . .	Hāth . . .	Hāth . . .
33. Foot . . .	Tabā . . .	Pair . . .	Pāō, pair, gōr . . .
34. Nose . . .	Nāṅk . . .	Nak . . .	Nak . . .
35. Eye . . .	Ākh ⁱ . . .	Āikh . . .	Akh . . .
36. Mouth . . .	Mukh, muh . . .	Muh . . .	Mūh . . .
37. Tooth . . .	Dant, dāṅ . . .	Dāṅ . . .	Dāṅ . . .
38. Ear . . .	Karn, kār . . .	Kār . . .	Kār . . .
39. Hair . . .	Kās . . .	Kās . . .	Bār, rōṅ, kās . . .
40. Head . . .	Sir, māth . . .	Māth . . .	Māthā, mūṭh . . .
41. Tongue . . .	Jihwā, jibh . . .	Jī . . .	Jibh . . .
42. Belly . . .	Pēṭ . . .	Pēṭ . . .	Pēṭ . . .
43. Back . . .	Piṭh ⁱ . . .	Piṭh . . .	Piṭh . . .
44. Iron . . .	Loh . . .	Loh . . .	Lohā . . .
45. Gold . . .	Subarn, sōn . . .	Sōn . . .	Sōnā, kāsichan . . .
46. Silver . . .	Chāni, rūp . . .	Rūp, chāni . . .	Chāṇī, rūpā . . .
47. Father . . .	Pitā, bāp . . .	Bāp . . .	Bāp, bābū-jī, bapā . . .
48. Mother . . .	Mātā, māe . . .	Mai, mai . . .	Mai, malā, māe . . .
49. Brother . . .	Bhrātā, bhāe . . .	Bhāi, bhai . . .	Bhāi, bhāiyā, bhāiwā . . .
50. Sister . . .	Bhagini, bahin ⁱ . . .	Bahin . . .	Bahin, didī, malyā, māī . . .
51. Man . . .	Manukhya, jan . . .	Manush, log . . .	Ad ^{mi} , manukh, jan, mard . . .
52. Woman . . .	Strī . . .	Strī, maugi, jhot ^{hā} . . .	Aurat, meh ^{rārū} , jani, jani-aurl . . .

Karmālī (Manbhum).	Pāñch Parganā (Banch).	Bhojpuri (Shahabad).
Ūo	Ū	Ū
Tē-kar	Ō-kar, a-kar	Ō-kar
Tē-kar	Ō-kar, a-kar	Ō-kar
Ūo-sab	Ū-sab, ū-man	Unh*ni-kā, ū-sab, okanl-kā .
Ūo-sab-kar	Ō-man-kēr	Un-kar, unh*ni-ke
Ūo-sab-kar	Ō-man-kēr	Un-kar, unh*ni-ko
Hāth	Hāth	Hāth
Gartār	Gōr	Pāw, gōr
Nāk	Nāk	Nāk
Chukh	Ākh	Ākh
Muh, bāṭ	Mūh	Mūh
Dīt	Dīt	Dīt
Kān	Kān	Kān
Chul	Chubar	Bār
Mur	Mūr	Māth, kapār
Jibh	Jibh	Jibh
Pēt	Pēt	Pēt
Piṭh	Piṭh	Piṭh
Lohā	Lohā	Lohā
Saua	Sonā	Sonā
Chāñ	Rūpā	Chāñ
Bāp	Bāp, bābā	Bāp, bābū
Mai	Mā	MāI, mah*īrī, iyā
Bhāi	Bhāi	BhāI, bhāiyā
Bahin	Bahin	Bahin, bahinī, dīdī
Mānuh	Ad*mi	Ad*mi
Māyā-lak, mahār	Meh*rār	Maugī, meh*rār

Bhojpuri (North Centre of Saran).	Sarwarik (Basti).	Western Bhojpuri (Jampur).
Ū	Ū	Ū
Un-kar	Ō-kar	Ō-kar
Un-kar	Ō-kar	Ō-kar
Ū-lōg or un	Unh ^{nē}	Ū-lōg
Ū-lōg-ke	Un-kar	Un-kar sab-kāl
Ū-lōg-ke	Un-kar	Un-kar sab-kāl
Hāth	Hāth, pakhurā	Hāth
Gor	Gor	Gor
Nāḱ	Nāk, nakurā	Nekurā
Akh	Ākh	Ākhi
Mūh	Mūh	Mūh
Dāt	Dāt	Dāt
Kān	Kān	Kān
Bār, kōs	Bār	Bār
Māth, kapār	Mūr, kapār	Kapār
Jibh	Jibh	Jibhi
Pēt	Pēt	Pēt
Pīṭh	Pīṭh	Pīṭhi
Lohā	Loh	Loh
Sonā	Sonā	Sonā
Chānī, chēdi	Chānī	Chānī
Bap ^{ai} , bāp, pitā	Bāp	Bāp, bābō, kakā, dadā
Mai	Mah ^{ai} tārī	Māi, mah ^{ai} tārī
Bhāl	Bhāl	Bhāl
Bahin	Bahin	Bahini
Manā	Manā	Ad ^m
Moh ^{ai} rārā	Moh ^{ai} rārā	Moh ^{ai} rārā

Nagpurî (Ranchi).	Madhî (Champaran).	Thâî (Champaran).	English.
Ū	Ū	Ū, unhî	26. He.
Ū-kar	Un-kar, ô-kar	Ô-kar	27. Of him.
Ū-kar	Un-kar, ô-kar	Ô-kar	28. His.
Ū-man	Ū-mabh, ū-lôg	Ū, un	29. They.
Ū-man-kôr	Unhan-ke	Ô-kar	30. Of them.
Ū-man-kôr	Unhan-ke	Ô-kar	31. Their.
Hâth	Hâth	Hâth	32. Hand.
Gôṛ	Gôṛ	Gôṛ	33. Foot.
Nâkh	Nâk	Nâk	34. Nose.
Āikh	Ākh	Ākhi	35. Eye.
Mûh	Mûh	Mûh	36. Mouth.
Dât	Dât	Dât	37. Tooth.
Kân	Kân	Kân	38. Ear.
Kê	Kê, bâr	Kê	39. Hair.
Mûṛ	Mûṛ	Mûṛ	40. Head.
Jibh	Jibh	Jibhi	41. Tongue.
Oda-, pêt	Pêt	Pêt	42. Belly.
Pîth	Pîth	Pîthi	43. Back.
Lôhâ	Lôhâ	Lôh	44. Iron.
Sonâ	Sonâ	Sonâ	45. Gold.
Rûpâ	Châni	Rûpâ	46. Silver.
Bâp	Bâp	Babâ	47. Father.
Mây, âyo	Mah*âri	Daiyo	48. Mother.
Bhai	Bhai	Dâdâ	49. Brother.
Bahin	Bahin	Dâdi	50. Sister.
Ad'mi	Ad'mi	Mâniâ	51. Man.
Jani	Mah*ârâ	Jani	52. Woman.

English.	Maithili (Darbhanga Brāhmaṇs).	Chhikā-chhiki (Bhagalpur).	Magahi (Gayā).
53. Wife	Strī ; patnī ; bahū	Balū, dērāk lōg	Jorū, māug, mangī, kanaiyā, ghar-ke lōg.
54. Child	Nānā, baohchā	Santān, bod'rā, nānā	Laṛ'kā ; baohchā
55. Son	Putra	Bēṭā	Bēṭā, laṛ'kā, pūt, chēgā, but'rā.
56. Daughter	Putrī, kanyā	Bēṭī	Bēṭī ; laṛ'kī, dhā
57. Slave	Bahiā	Bahiā, naphar	Gulām
58. Cultivator	Gṛihast	Gir'hath	Gir'hast, kasht-kār, kiān
59. Shepherd	Bhoṛihar	Garṣri	Garṣri
60. God	Parmēswar	Bhag'wān, Isar	Bhag'wān ; Nārān ; Ishwar ; P'n'mēsar.
61. Devil	Saitān	Bhūt, parēt	Shaitān
62. Sun	Sūrya	Sūrj	Śūraj, ṭhākūr
63. Moon	Chandramā	Chān, chāḍ, ohanar'mā	Chāḍ, chandarmā
64. Star	Tārā	Tārā	Sitārā ; tārā, tarēgau
65. Fire	Agni, agī	Āgi	Āg
66. Water	Jal, pāni	Pāni	Pāni, jal
67. House	Gṛih, ghar	Ghar	Ghar, gir'hi, makān
68. Horse	Ghoṛ	Ghōṛā	Ghōṛā
69. Cow	Gō, gāy	Gāy	Gāy, gau, gaiyā
70. Dog	Kukur	Kukur	Kuttā, kukur
71. Cat	Bilāṛ	Bilāri, bilāi	Billi, bilāi, bilaiyā
72. Cock	Mur'gā	Mur'gā	Mur'gā
73. Duck	Battak	Batak	Batak, bakat, bat
74. Ass	Gardabh, gad'hā	Gadhā	Gadhā
75. Camel	Uṭ	Ūṭ	Ūṭ
76. Bird	Pakehi, chaṭak, chipai	Chapai, chirai, pachohhi	Chiriyā, chiriyā, chipai, chirai.
77. Go	Jā, jāh	Jāu	Jō, jāo, jā
78. Eat	Khā	Khāu	Khō, khāo, khā
79. Sit	Bais	Baisū	Baiṭhō

Kuṛmāli (Maubhum).	Pēch Parganiā (Ranchi).	Bhojpuri (Shahabad).
Meyā	Jani	Mēhar, mangi
Chhā	Chhuwā	Larikā, ohhaurā, ohhaur
Bēṭā-ohhā	Bēṭā-ohhuwā	Bēṭā, pūt, ohhok*ṛā
Bīṭā-ohhā	Bēṭi-ohhuwā	Bēṭi, ohhok*ṛi
Munish	Kinal ad*mi	Gulām, gulammā, naphar
Āidhar, kiabān	Chāsbā	Kisān, gir*hat
Bagāl	Dhāgar	Bherihar, gaṛeri
Thakur	Bhag*wān	Ṭar
Dānā	Bhūt	Saitān, bhūt, prēt
Sujji	Sūraj	Sūraj
Chāda	Chād	Chandar*mā, ohād
Tārā	Tair-gan	Jēdhi, tarēgan
Āgun	Āig	Āgi
Pāni	Pāni	Pāni, paniyā
Ghar	Ghar	Ghar
Gharā	Ghorā	Ghorā, ghor*wā
Gāi	Gāi	Gāy, gā
Kuttā	Kukur	Kūkur
Bilā, billi	Bilāi	Bilāi
Kūkri	Khukh*ri	Mur*gā
Bē	Korō	Batak
Gadhā	Gadhā	Gadhā
Ūṭ	Ūṭh	Ūṭ
Pakh	Chawal	Chiral
Jā	Jahiāg, jāwā, jāu	Jā, jo
Khā	Khahiāg, khāwā, khāu	Khā, khō
Baisā	Bahiāg, baiśā, basu	Baiśā, baiṭhā

Bhojpur (North Centre of Saran).	Sarwarā (Bastī).	Western Bhojpur (Jauspur).
Mēhar, ghar ⁿⁱ . . .	Parāni, bas ^{hi} . . .	Mēhar, moh ^{rārā} . . .
Larika, jātak . . .	Larika . . .	Larika, gadāla . . .
Bēṭa . . .	Bēṭwā . . .	Bēṭwā . . .
Bēṭi . . .	Larikani . . .	Biṭiya, bhawāni . . .
Chēr, gulām . . .	Gulām, chākar . . .	Gulām . . .
Gir ^{hast} . . .	Gir ^{hast} . . .	Asāmi . . .
Bheṭihar, bheṭihār . . .	Gareriya . . .	Garēr . . .
Rām, Bhag ^{wān} , Daib, Par ^{mēsar} .	Bhag ^{wān} . . .	Isar, Bhag ^{wān} , Rām . . .
Bhūt, maitān . . .	Bhūt, prēt . . .	Bhūt, prē . . .
Sūraj narāyan . . .	Sūraj . . .	Suruj . . .
Chāḍ gosā?; chān gosā?	Chandar ^{mā} . . .	Chanar ^{mā} . . .
Jonhi, tarengan, tāra . . .	Jonhi . . .	Tarai . . .
Āg . . .	Āg . . .	Āgi . . .
Pāni . . .	Pāni . . .	Pāni . . .
Ghar . . .	Ghar . . .	Ghar, bakh ^{ri} . . .
Ghōṛa . . .	Ghōṛa . . .	Ghōṛa . . .
Gāy . . .	Gāy . . .	Gāy . . .
Kuttā, pillā . . .	Kukur . . .	Kukur . . .
Bilāi . . .	Bilār . . .	Bilāri . . .
Mur ^{gā} . . .	Mur ^{gā} . . .	Mur ^{gā} . . .
Battak . . .	Battak . . .	Battak . . .
Gad ^{hā} . . .	Gad ^{hā} . . .	Gad ^{hā} . . .
Ūṭ . . .	Ūṭ . . .	Uṭ . . .
Chiral . . .	Chiral . . .	Ohiral . . .
Jā . . .	Jā . . .	Jā . . .
Khā . . .	Khā . . .	Khā . . .
Baith . . .	Baith . . .	Baith . . .

Nagpurī (Ranchī).	Madhēsi (Champaran).	Thāri (Champaran).	English.
Janānā ad'mi . . .	Kabilā, mēhar . . .	Jani . . .	53. Wife.
Chhanā . . .	Layikā . . .	Chhok'nā, chhok'ni . . .	54. Child.
Bēṭā . . .	Bēṭā . . .	Bēṭā, chhok'nā . . .	55. Son.
Bēṭi . . .	Bēṭi . . .	Bēṭi, ohhok'ni . . .	56. Daughter.
Dhāgar . . .	Gulām, ṭah'lū . . .	Nafar . . .	57. Slave.
Kisān . . .	Gir'hast . . .	Gir'hast . . .	58. Cultivator.
Ahir . . .	Bhēṛihar . . .	Bhēṛi ohar'waiyā . . .	59. Shepherd.
Bhag'wān . . .	Bhag'wān . . .	Bhag'wār . . .	60. God.
Bhūt . . .	Bhūt . . .	Rākās . . .	61. Devil.
Bēir . . .	Sūraj . . .	Bariyā . . .	62. Sun.
Chāḍ . . .	Chandarmā . . .	Jonhā . . .	63. Moon.
Tarigan . . .	Jonhi . . .	Tar-gan . . .	64. Star.
Āg . . .	Āg . . .	Āgi . . .	65. Fire.
Pāni . . .	Pāni . . .	Pāni . . .	66. Water.
Ghar . . .	Ghar . . .	Ghar . . .	67. House.
Ghōṛā . . .	Ghōṛā . . .	Ghōṛā . . .	68. Horse.
Gay . . .	Gay . . .	Gai . . .	69. Cow.
Kukur . . .	Kukur . . .	Kukur . . .	70. Dog.
Bilār, bilāo . . .	Bilāi . . .	Bilār . . .	71. Cat.
Mur'gā . . .	Mur'gā . . .	Chīg'nā . . .	72. Cock.
Gēṛē . . .	Batak . . .	Hās . . .	73. Duck.
Gad'hā . . .	Gad'hā . . .	Gad'hā . . .	74. Ass.
Ūṭh . . .	Ūṭ . . .	Ūṭ . . .	75. Camel.
Charai . . .	Chirai . . .	Ohirai . . .	76. Bird.
Jā . . .	Jā . . .	Jās . . .	77. Go.
Khā . . .	Khā . . .	Khōṛ . . .	78. Mat.
Baiṭh . . .	Baiṭh . . .	Beis . . .	79. Sit.

English.	Makhili (Darbhanga Brāhmaṇa).	Chhikā-chhiki (Bhagalpur).	Magahi (Gayā).
80. Come . . .	Āb . . .	Āa . . .	Āa, āwā, ā, ā . . .
81. Beat . . .	Mār . . .	Mārū . . .	Mārū, mār, piṭō, piṭ . . .
82. Stand . . .	Thāyḥ hō . . .	Thāyḥ hōū . . .	Khaṛā rahō, khaṛā rah, thāyḥ rahō.
83. Die . . .	Mar . . .	Marū . . .	Mar jāo ; mū jō . . .
84. Give . . .	De . . .	Diū . . .	Dēo, dō, dā . . .
85. Run . . .	Daur . . .	Daurū . . .	Daurō, daur . . .
86. Up . . .	Ūpar . . .	Ūpar . . .	Upār . . .
87. Near . . .	Nikaṭ ; samīp ; lag . . .	Lag . . .	Najik ; nagīob, niarō, bhiri . . .
88. Down . . .	Nīchā . . .	Hāth . . .	Nichō, tarō . . .
89. Far . . .	Dūrasth, dūr . . .	Dūr . . .	Dūr . . .
90. Before . . .	Pūrb . . .	Āgū . . .	Āgō, āgārī, āgu, sām'nō . . .
91. Behind . . .	Pāśchāt . . .	Pāchhū . . .	Pichhō, pichhāy . . .
92. Who . . .	Kō . . .	Jō (<i>relative</i>), kō (<i>interrogative</i>).	Knun, kō . . .
93. What . . .	Kī, kōn . . .	Kī . . .	Kā . . .
94. Why . . .	Kiaik . . .	Kiai, kiaik . . .	Kāhe ; kāhō-lā . . .
95. And . . .	Āor . . .	Āro . . .	Āūr, au . . .
96. But . . .	Parant ^a . . .	Mahaj, mudā . . .	Magar, par, lākin . . .
97. If . . .	Jad ⁱ . . .	Jyō . . .	Agar . . .
98. Yes . . .	Hē . . .	Hē . . .	Hē, jī . . .
99. No . . .	Nah ^f . . .	Nah . . .	Nahī, nah, nā . . .
100. Alas . . .	Hā, oh . . .	Hāy . . .	Hās . . .
101. A father . . .	Bk pitā . . .	Bāp . . .	Bāp . . .
102. Of a father . . .	Kōnō pitā-k . . .	Bāpak . . .	Bāp-ko . . .
103. To a father . . .	Kōnō pitā-kō . . .	Bāp-kai . . .	Bāp-kō . . .
104. From a father . . .	Kōnō pitā-nā . . .	Bāp-nō . . .	Bāp-nō . . .
105. Two fathers . . .	Dū pitā . . .	Dui bāp . . .	Dū bāp . . .
106. Fathers . . .	Pitā lok ⁿⁱ . . .	Bāp sabh . . .	Bāp-log . . .

Kopāli (Manbhū.).	Pēch-Parganā (Ranchi).	Bhojpuri (Shahabad).
Āo	Āiōg, āwā, āu	Āwā
Piṭā	Mariōg, mārā, mārū	Mārā; piṭā
Dārāo	Thāph hō hiāg, thāph hawā; thāph hau.	Kharā hokhā; ūṭhā
Mar	Mariōg	Mūā, mū jā, marā
Dihā	Dēhiōg, dēwā	Dā
Dauṛ	Kūdiōg, kūd	Dauṛā
Ūchā	Ūpar	Ūpar
Pās	Pās	Niarō, nagṭohē, lagō
Nāma	Ilṛṭh	Nichō
Dhur	Dhūr	Dūr
Āgō	Āgū	Pahilō, sām'nō, sōjhō
Pāchhō	Pēchhū	Pichhō, pāchhō
Kō	Kō	Kō, kō, kawan
Ki	Kā	Kā
Kis-kō	Katōhē	Kahō
Ār	Āur, ār	Āūr, awar
Kintu	Maṛar	Baki
Jadi	Jadi	Jō
Hē	Hē	Hē
Nai	Nēhī	Nō, nāhī
Hāy	Hāy hāy	Hā, hāy
Bāp	Ēk bābā	Bāp
Bāp-kar	Ēk bāp-kōr	Bāp-kō
Bāp-kō	Ēk bāp-kōr thū	Bāp-kō
Bāp-kar-pās-tō	Ēk bāp-lōk	Bāp-sō
Du-tā bāp	Dū bābā	Dū-gō bāp
Bāp-gulā	Bāp-man	Bāpan, bāp-mab

Bhojpuri (North Centre of Saran).	Barwarid (Basti).	Western Bhojpuri (Jaunpur).
A	Ā	Ā
Mār	Mār, pīt	Mār
Kharā hō	Thārh rah	Thārh hoi jā
Mar	Muā	Mui jā
Dō	Dō	Dō
Daur	Daur	Daur
Ūpar	Ūpar	Ūpar
Nig ^a chā, niarā	Nagich	Niarō, nagichō
Nichō	Nichō	Nichō, hōthō, khālō
Lam ^a har	Lām	Dūri, lamō
Ag ^a tō	Āgō	Āgō, sān ^a nō
Pāchhō	Pāchhō	Pāchhō
Kō	Kō	Kō, kaun
Kā	Kāw	Kā
Kahō	Kahō	Kahō
Āur	Āwar	Āwar
Bā	Lōkin	Hal, mūdā
Jō	Jō	Jau
Hā	Achōhhā	Hā-tau
Nā	Nahl	Nahl
Āh	Pachh ^a tāwā	Hāy, galān
Ēk bāp, bap ^a	Bāp	Kaunō kakā
Ēk bāp-ke	Bāp-kāl	Kaunō kakā-kāl
Ēk bāp-kō	Bāp-kō lagō	Kaunō kakā-kō
Ēk bāp-sō	Bāp-so	Kaunō kakā-sō
Dui bāp	Dui bāp	Dui kakā
Bāpan	Bāp lag	Kaia kakā

Nagpurî (Bouchi).	Medhîi (Champan).	Thârâ (Champan).	English.
Ā	Āī	Āū	80. Come.
Mār	Mār	Mār	81. Beat.
Thāh hō	Kharā hō	Thaḍhiyō	82. Stand.
Mor	Mar-ja	Mar	83. Die.
Dēw	Dō	Dōn	84. Give.
Daur, kūd	Daur	Dagar	85. Run.
Upārō	Ūpar	Ūpar	86. Up.
Najik	Nagich	Eta-hū	87. Near.
Nichē, tarō	Nichē	Heṭh	88. Down.
Dūr	Dūr	Tanaw	89. Far.
Āgū	Sojho	Sojhi	90. Before.
Pichhū	Pāchhō	Pachhā	91. Behind.
Kō	Kō	Kawan	92. Who.
Kā	Kā	Kathi	93. What.
Kahō	Kahō	Kiha	94. Why.
Āūr	Āur	Ākō	95. And.
Magar	Bakti, lōkin	Bakti	96. But.
Holē (enclitic after verb)	Jo, agar	Jō	97. If.
Hoi	Hō, hū, hā	Hū	98. Yes.
Nai	Nā, nāhi	Nahī	99. No.
Hāc, hāy	Āh	Oh	100. Alas.
Bāp	Ēk bāp	Ēk bāp	101. A father.
Bāp-kēr	Ēk bāp-ke	Babā-ke	102. Of a father.
Bāp-kō	Ēk bāp-kā	Babā-kē	103. To a father.
Bāp-sō	Ēk bāp-sō	Babā-ori	104. From a father.
Dui bāp	Dū bāp	Dugudā bāp	105. Two fathers.
Bāp-man	Bāp	Babā sab	106. Fathers.

English.	Maithili (Darbhanga Brāhmaṇ-).	Chhikā-chhikī (Bhagalpur).	Magahi (Gaya).
107. Of fathers . . .	Pitā lok ^a ni-k . . .	Bāp sabhak . . .	Bāp lōg-ko . . .
108. To fathers . . .	Pitā lok ^a ni-kē . . .	Bāp sabh-kai . . .	Bāp lōg-kō . . .
109. From fathers . . .	Pitā lok ^a ni-sā . . .	Bāp sabh-sē . . .	Bāp lōg-sō . . .
110. A daughter . . .	Ēk kanya, kōṇō kanya . . .	Bēṭi . . .	Bēṭi . . .
111. Of a daughter . . .	Kōṇō kanya-k . . .	Bēṭik . . .	Bēṭi-ko . . .
112. To a daughter . . .	Kōṇō kanya-kē . . .	Bēṭi-kai . . .	Bēṭi-kō . . .
113. From a daughter . . .	Kōṇō kanya-sā . . .	Bēṭi-sē . . .	Bēṭi-sō . . .
114. Two daughters . . .	Dū kanya . . .	Dui bēṭi . . .	Dū bēṭi, dū bēṭin . . .
115. Daughters . . .	Kanya lok ^a ni . . .	Bēṭi sabh . . .	Bēṭin, bēṭin sab . . .
116. Of daughters . . .	Kanya-lok ^a ni-k . . .	Bēṭi sabhak . . .	Bēṭin-ko . . .
117. To daughters . . .	Kanya lok ^a ni-kē . . .	Bēṭi sabh-kai . . .	Bēṭin-kō . . .
118. From daughters . . .	Kanya lok ^a ni-sā . . .	Bēṭi sabh-sē . . .	Bēṭin-sō . . .
119. A good man . . .	Ēk nik byakti . . .	Nik lōg . . .	Nēk ad ^a mi . . .
120. Of a good man . . .	Ēk nik byakti-k . . .	Nik lōgak . . .	Nēk ad ^a mi-ko . . .
121. To a good man . . .	Ēk nik byakti-kē . . .	Nik lōg-kai . . .	Nēk ad ^a mi-kō . . .
122. From a good man . . .	Ēk nik byakti-sā . . .	Nik lōg-sē . . .	Nēk ad ^a mi-sō . . .
123. Two good men . . .	Dū nik byakti lok ^a ni . . .	Dui nik lōg . . .	Dū nēk ad ^a mi, dū aḥohā ad ^a mi . . .
124. Good men . . .	Nik byakti lok ^a ni . . .	Nik lōg sabh . . .	Aḥhā lōg . . .
125. Of good men . . .	Nik byakti lok ^a ni-k . . .	Nik lōg sabhak . . .	Aḥhā lōg-ko . . .
126. To good men . . .	Nik byakti lok ^a ni-kē . . .	Nik lōg sabh-kai . . .	Aḥhā lōg-kō . . .
127. From good men . . .	Nik byakti lok ^a ni-sā . . .	Nik lōg sabh-sē . . .	Aḥhā lōg-sō . . .
128. A good woman . . .	Ēk nik stri . . .	Nik maṅgi . . .	Nēk meh ^a rārū . . .
129. A bad boy . . .	Ēk adh ^a lah nēnā . . .	Adh ^a lah nēnā . . .	Khurāb laṛ ^a kā . . .
130. Good woman . . .	Nik stri sabh . . .	Nik maṅgi sabh . . .	Nēk meh ^a rārū . . .
131. A bad girl . . .	Kōṇō adh ^a lah ^a kanya . . .	Adh ^a lah ^a chauṛi . . .	Khurāb laṛ ^a ki . . .
132. Good . . .	Uttam . . .	Nik . . .	Aḥhā, niman, nek, lōs, aṭhar, bhalā, baṭhiā . . .
133. Better . . .	Ati uttam . . .	Bahut nik . . .	Āṭir aḥhā, bel ^a tar, baṭhiā . . .

Kuṃḍī (Manbhūm).	Pēṣ Parganā (Ranchi).	Bhojpuri (Shahabad).
Bāp-gulār . . .	Bāp man-kēr . . .	Bāpan-ke . . .
Bāp-gulā-kū . . .	Bāp-man-kēr-pās . . .	Bāpan-kū . . .
Bāp-gulā-kar-pās-tū . . .	Bāp-man-lōk . . .	Bāpan-sū . . .
Biṭi-chhā . . .	Ēk bēṭi . . .	Bēṭi . . .
Biṭi-chhā-kar . . .	Ēk bēṭi-kēr . . .	Bēṭi-ke . . .
Biṭi-chhā-kē . . .	Ēk bēṭi-kēr-pās . . .	Bēṭi-kē . . .
Biṭi-chhā-kar-pās-tū . . .	Ēk bēṭi-lōk . . .	Bēṭi-sē . . .
Du-ṭā biṭi-chhā . . .	Dū bēṭi . . .	Dū-gō bēṭin . . .
Biṭi-chhā-gulā . . .	Bēṭi-gulā . . .	Bēṭin . . .
Biṭi-chhā-gulār . . .	Bēṭi-gulā-kēr . . .	Bēṭin-ke . . .
Biṭi-chhā-gulā-kē . . .	Bēṭi-gulā-kēr-ṭhinē . . .	Bēṭin-kē . . .
Biṭi-chhā-gulā-kar-pās-tū . . .	Bēṭi-gulā lōk . . .	Bēṭin-sē . . .
Bhālā lak . . .	Ēk bēs ad*mi . . .	Niman ad*mi . . .
Bhālā lakar . . .	Ēk bēs ad*mi-kēr . . .	Niman ad*mi-ke . . .
Bhālā lak-kē . . .	Ēk bēs ad*mi-kēr-ṭhinē . . .	Niman ad*mi-kē . . .
Bhālā lakar-pās-tū . . .	Ēk bēs ad*mi-lōk . . .	Niman ad*mi-sē . . .
Du-ṭā bhālā lak . . .	Dū bēs ad*mi . . .	Dū-gō niman ad*mi . . .
Bhālā lak-gulā . . .	Bēs ad*mi-man . . .	Niman ad*mi . . .
Bhālā lak-sab-kar . . .	Bēs ad*mi-man-kēr . . .	Niman ad*min-ke . . .
Bhālā lak-sab-kē . . .	Bēs ad*mi-man-kēr-ṭhinē . . .	Niman ad*miyan-kē . . .
Bhālā lak-sab-kar-pās-tū . . .	Bēs ad*mi-man-lōk . . .	Niman ad*miyan-sē . . .
Bhālā mēyā-lak . . .	Ēk bēs meh*ṛārū . . .	Niman meh*ṛārū . . .
Khārāb chhōr . . .	Ēk khārāp chhuwā . . .	Bāur larika . . .
Bhālā mēyā-lak-sab . . .	Bēs meh*ṛārū-man . . .	Niman meh*ṛārū . . .
Bād chhōrī . . .	Ēk khārāp bōṭi-chhuwā . . .	Bāur lariki . . .
Bhālā . . .	Bēs . . .	Niman . . .
Ō-kar-tē bhālā . . .	Lōk bēs (than good) . . .	Bahut niman . . .

Bhojpuri (North Centre of Saran).	Sarwarid (Basti).	Western Bhojpuri (Jaunpur).
Bāpan-ke . . .	Bāp logan-kāi . . .	Kain kakā-kāi . . .
Bāpan-kō . . .	Bāp logan-kō lagō . . .	Kain kakā-kō . . .
Bāpan-sē . . .	Bāp logan-sē . . .	Kain kakā-sē . . .
Ek bēṭi . . .	Laṛikanī . . .	Ek biṭiyā . . .
Ek bēṭi-ke . . .	Laṛikanī-kāi . . .	Ek biṭiyā kāi . . .
Ek bēṭi-kō . . .	Laṛikanī-kō lagō . . .	Ek biṭiyā-kō . . .
Ek bēṭi-sē . . .	Laṛikanī-sē . . .	Ek biṭiyā-sē . . .
Dū bēṭi . . .	Dui laṛiki . . .	Dui biṭiyā . . .
Bēṭin . . .	Laṛiki . . .	Kain biṭiyā . . .
Bēṭin-ke . . .	Laṛikanin-kāi . . .	Biṭiyan kāi . . .
Bēṭin-kō . . .	Laṛikanin-kō lagō . . .	Biṭiyan-kō . . .
Bēṭin-sē . . .	Laṛikanin-sē . . .	Biṭiyan-sē . . .
Ek niman ad*mi . . .	Ek nik manai . . .	Ek nik ad*mi . . .
Ek niman ad*mi-ke . . .	Nik manai-kāi . . .	Ek bhalē ad*mi-kāi . . .
Ek niman ad*mi-kō . . .	Nik manai-kō lagō . . .	Ek bhalē ad*mi-kō . . .
Ek niman ad*mi-sē . . .	Nik manai-sē . . .	Kohā bhal ad*mi-sē . . .
Dū niman ad*mi . . .	Dui nik manai . . .	Dui bhal ad*mi . . .
Niman ad*min . . .	Nik manai . . .	Bhal man*sē . . .
Niman ad*min-ke . . .	Nik manain-kāi . . .	Bhal man*sē-kāi . . .
Niman ad*min-kō . . .	Nik manain-kō lagō . . .	Bhal man*man-kō . . .
Niman ad*min-sē . . .	Nik manain-sē . . .	Nik ad*min-sē . . .
Ek niman meh*rārū . . .	Ek nik meh*rārū . . .	Ek nik meh*rārū . . .
Ek kharāb laṛikā . . .	Ek kharāb laṛikā . . .	Ek nikām laṛikā . . .
Achhhi meh*rārūn . . .	Nik meh*rārū . . .	Niki meh*rārū . . .
Ek kharāb laṛikā . . .	Ek kharāb laṛiki . . .	Ek nikām biṭiyā . . .
Niman . . .	Nik . . .	Nik, nagad . . .
Barā niman . . .	Bahut nik . . .	Bahut nik . . .

Nagpurī (Kaschī).	Madhāsī (Champanas).	Thārū (Champanas).	English.
Bāp-man-kēr . . .	Bāpan-ke . . .	Bābā-ke . . .	107. Of fathers.
Bāp-man-kā . . .	Bāpan-kā . . .	Bābā-sab-kē . . .	108. To fathers.
Bāp-man-sē . . .	Bāpan-sē . . .	Bābā sabhō-han-sē . . .	109. From fathers.
Bēṭi . . .	Egō bēṭi . . .	Ēk chhok*ni . . .	110. A daughter.
Bēṭi-kēr . . .	Egō bēṭi-ko . . .	Ēk chhok*ni-ko . . .	111. Of a daughter.
Bēṭi-kā . . .	Egō bēṭi-kā . . .	Ēk chhok*ni-kē . . .	112. To a daughter.
Bēṭi-sē . . .	Egō bēṭi-sē . . .	Ēk chhok*ni-sē . . .	113. From a daughter.
Dui bēṭi-man . . .	Dū bēṭi . . .	Dugudā chhok*ni . . .	114. Two daughters.
Bēṭi-man . . .	Bēṭi sabh . . .	Chhok*ni sabh . . .	115. Daughters.
Bēṭi-man-kēr . . .	Bēṭi-ko, boṭian-ke . . .	Chhok*ni sabh-ke . . .	116. Of daughters.
Bēṭi-man-kā . . .	Bēṭi-kā, boṭian-kā . . .	Chhok*ni sabh-kē . . .	117. To daughters.
Bēṭi-man-sē . . .	Boṭian-sē . . .	Chhok*ni sabh-sē . . .	118. From daughters.
Bēs ad*mi . . .	Egō niman ad*mi . . .	Bhalā manisē . . .	119. A good man.
Bēs ad*mi-kēr . . .	Egō niman ad*mi-ko . . .	Bhalā manisē-ko . . .	120. Of a good man.
Bēs ad*mi-kā . . .	Egō niman ad*mi-kā . . .	Bhalā manisē-kē . . .	121. To a good man.
Bēs ad*mi-sē . . .	Egō niman ad*mi-sē . . .	Bhalā manisē-sē . . .	122. From a good man.
Dui bēs ad*mi-man . . .	Dugō niman ad*mi . . .	Dū jan chik*han manisē . . .	123. Two good men.
Bēs ad*mi-man . . .	Niman ad*mi . . .	Chik*han manisē . . .	124. Good men.
Bēs ad*mi-man-kēr . . .	Niman ad*mi-ko . . .	Chik*han manisē-ko . . .	125. Of good men.
Bēs ad*mi-man-kā . . .	Niman ad*mi-kā . . .	Chik*han manisē-kē . . .	126. To good men.
Bēs ad*mi-man-sē . . .	Niman ad*mi-sē . . .	Chik*han manisē-sab-so . . .	127. From good men.
Bēs jani . . .	Egō niman meh*rārū . . .	Ēk lagud jani . . .	128. A good woman.
Kharāp chhlok*ra, Kharāp chhōra.	Egō lāphēr lapikā . . .	Lab*rahā chhok*nā . . .	129. A bad boy.
Bēs jani . . .	Niman meh*rārū . . .	Lagud jani sab . . .	130. Good women.
Kharāp chhōra . . .	Egō baur lap*ki . . .	Lab*ri chhok*ni . . .	131. A bad girl.
Bēs . . .	Niman . . .	Lagud . . .	132. Good.
U-kar-sē bōs (than that good).	Bhalā . . .	Khub chik*han . . .	133. Better.

English.	Maithili (Darbhanga Brāhmaṇa).	Chhikā-chhikī (Bhagalpur).	Magahi (Gaya).
134. Best . . .	Atyant uttam ; uttamōttam.	Sabh-sē nik . . .	Sab-sē āchhā, sab-sē bās .
135. High . . .	Uchoh	Uch	Uchā, ūch
136. Higher . . .	Uchoh-tar	Bahut ūch	Ātr ūchā
137. Highest . . .	Atyant uchoh	Sabh-sē ūch	Sab-sē ūchā
138. A horse . . .	Kōnō ghōrā	Ghōrā	Ghōrā
139. A mare . . .	Kōnō ghōri	Ghōri	Ghōri
140. Horses . . .	Ghōrā sabh	Ghōrā sabh	Ghōrā sab, ghōraṇ
141. Mares . . .	Ghōri sabh	Ghōri sabh	Ghōri sab, ghōrin
142. A bull . . .	Ēk sāṛh, kōnō sāṛh	Sāṛh	Sāṛh
143. A cow . . .	Ēk gāy, kōnō gāy	Gāy	Gāy, gāis, gaū
144. Bulls . . .	Sāṛh sabh	Sāṛh sabh	Sāṛh sab, saṛh ^o wan
145. Cows . . .	Gāy sabh	Gāy sabh	Gāy sab, gaian
146. A dog . . .	Ēk kukur	Kukur	Kuttā, kukur
147. A bitch . . .	Ēk kuttī	Pillī	Kutti, kutiā
148. Dogs . . .	Kukur sabh	Kukur sabh	Kuttā sab, kut ^o wan
149. Bitches . . .	Kuttī sabh	Pillī sabh	Kutti sab, kutian
150. A he goat . . .	Ēk khaṣī	Botu	Khaṣī
151. A female goat . . .	Ēk bak ^o ri	Bak ^o ri	Bak ^o ri
152. Goats . . .	Khaṣī sabh ; bak ^o ri sabh	Bak ^o ri sabh	Khaṣī sab, bak ^o ri sab ; khaṣian, bakarian.
153. A male deer . . .	Ēk harin	Harinā	Harin, har ^o nā, mirig
154. A female deer . . .	Ēk harinī	Harinī	Harinī, mirgī
155. Deer . . .	Harin sabh	Harin	Harin sab
156. I am . . .	Ham thikāh ^o	Hamē chhikaū	Ham hī
157. Thou art . . .	Tē thikē	Tē chhikaī	Tē haī, tē baī
158. He is . . .	Ō thik	Ū chhikai, ohhai, aohh	Ū haī, ā bathī (or bathū) ā haū.
159. We are . . .	Ham ^o rā lok ^o ni thikāh ^o	Ham ^o rā sabh chhikaū	Ham ^o nī hī
160. You are . . .	Abē thikāh ^o	Tora sabh chhika	Tē hā ; ap ^o no hī

Kaṣmālī (Mambam).	Pīṭh Parganā (Ranchi).	Bhojpurī (Shahabad).
Sab-tē bhālā . . .	Boṭī bā . . .	Sab-sē nigman . . .
Ūchā . . .	Ūch . . .	Ūch . . .
O-kar-tē ūchā . . .	Ūch-lē ūch . . .	Bahut ūch . . .
Sab-tē ūchā . . .	Sab-lē ūch . . .	Sab-sē ūch . . .
Ghara . . .	Ēk ghara . . .	Ghara . . .
Ghori . . .	Ēk ghori . . .	Ghori . . .
Ghara-gulā . . .	Ghara-gulā . . .	Ghara . . .
Ghori-gulā . . .	Ghori-gulā . . .	Ghori . . .
Sār . . .	Ēk sār, ēk āriyā . . .	Sār . . .
Gai . . .	Ēk gai . . .	Gai . . .
Sār-gulā . . .	Āriyā-gulā . . .	Sār-sab . . .
Gai-gulā . . .	Gai-gulā . . .	Gai . . .
Kuttā . . .	Ēk kukur . . .	Kukur . . .
Kutti . . .	Ēk kuti . . .	Kutti . . .
Kuttā-gulā . . .	Kukur-gulā . . .	Kukur-sab . . .
Kutti-gulā . . .	Kuti-gulā . . .	Kutti-sab . . .
Pāṭhā . . .	Ēk bokarā . . .	Khas . . .
Pāṭhī . . .	Ēk dhār chhāgair, ēk pāṭhiyā . . .	Chhēr . . .
Pāṭhā-gulā . . .	Chhāgair-gulā . . .	Chhēr-sab . . .
Harin . . .	Ēk sāṭhā harin, ēk jhāk harin . . .	Harin . . .
Madwan harin . . .	Ēk dhār harin . . .	Har'ni . . .
Harin-gulā . . .	Harin-gulā . . .	Harin-sab . . .
Hāmi rahi . . .	Maī hekō . . .	Ham hāī, ham bānī
Tā hua or rahā . . .	Tāī hekis . . .	Tā hāwā, ēc bārō . . .
Ūo huō or rahō . . .	Ū hekō . . .	Ū bā . . .
Hāmi rahi . . .	Hām'rō hekī . . .	Ham'ni-kā bānī . . .
Tohai rahā . . .	Toh'rō hekā . . .	Toh'ni-kā bārā . . .

Bhojpur (North Centre of Saran).	Barwari (Basti).	Western Bhojpur (Jauspur).
Khūb niman . . .	Sab-sē nik . . .	Bahutai nik . . .
Ūch . . .	Ūch . . .	Ūch . . .
Bahut ūch . . .	Bahut ūch . . .	Bahut ūch . . .
Khūb ūch . . .	Sab-sē ūch . . .	Bahutai ūch . . .
Ēk ghōṛā . . .	Ēk ghōṛā . . .	Ēk ghōṛā . . .
Ēk ghōṛī . . .	Ēk ghōṛī . . .	Ēk ghōṛī . . .
Ghōṛan . . .	Ghōṛā . . .	Ḍhēr ghōṛā . . .
Ghōṛin . . .	Bahut ghōṛī . . .	Ghōṛin . . .
Ēk sār . . .	Ēk sār . . .	Ēk harad . . .
Ēk gāy . . .	Ēk gāy . . .	Ēk gāy . . .
Sārhan . . .	Kal sār . . .	Ḍhēr baiṛdā . . .
Gāin . . .	Kal gāy . . .	Gaiyan . . .
Ēk kuttā, ēk pillā . . .	Ēk kuttā . . .	Ēk kukur . . .
Ēk kuttī, ēk pillī . . .	Ēk kuttī . . .	Ēk kukurī . . .
Kuttan, pillan . . .	Bahut kuttā . . .	Kukuran . . .
Kuttin, pillin . . .	Kuttī . . .	Kukurin . . .
Ēk khaṣai . . .	Khaṣai . . .	Ēk khāṣi . . .
Ēk bakṛī . . .	Chhngṛī . . .	Ēk chhēṛī . . .
Chhṛan . . .	Kal chhngṛī . . .	Bahutai chhēṛī . . .
Ēk harṇā . . .	Harṇā . . .	Ēk harinā . . .
Ēk harṇai . . .	Harṇai . . .	Ēk harini . . .
Harin . . .	Kal harṇā . . .	Bahutai harinā . . .
Ham hāṛ . . .	Maṛ hā . . .	Ham hāṛ, ham bāṛ . . .
Tū hāwas . . .	Tū hō . . .	Tū hawā . . .
Ū hāwas . . .	Ū hāi . . .	Ū hau . . .
Hamṇai hāṛ . . .	Hamṇō bāṛ . . .	Ham hāṛ . . .
Tū hāwā . . .	Tū hō . . .	Tū hayō . . .

Magperiā (Raschi).	Madhūsi (Champaran).	Thārd (Champaran).	English.
Sob-sē bē . . .	Baṇḍī . . .	Khūb jor chikhan . .	134. Best.
Ūch . . .	Ūch . . .	Ḍhēg . . .	135. High.
Ū-kar-sē ūch . . .	Bahut ūch . . .	Barā ḍhēg . . .	136. Higher.
Sob-sē ūch . . .	Sabh-sē ūch . . .	Barā jabaḍh ḍhēg . .	137. Highest.
Ghōṛā . . .	Egō ghōṛā . . .	Ghōṛā . . .	138. A horse.
Ghōṛī . . .	Egō ghōṛī . . .	Ghōṛī . . .	139. A mare.
Ghōṛā-man . . .	Ghōṛā-sabh . . .	Pog-rāhī ghōṛā . .	140. Horses.
Ghōṛī-man . . .	Ghōṛī sabh . . .	Pog-rāhī ghōṛī . .	141. Mares.
Sāṛh . . .	Egō sāṛh . . .	Dhakūr . . .	142. A bull.
Gāy . . .	Egō gāy . . .	Gāl . . .	143. A cow.
Sāṛh-man . . .	Bail sabh . . .	Baradh . . .	144. Bulls.
Gāy-man, garu-man (com. gen.)	Gāy sabh . . .	Pog-rāhī gāy . .	145. Cows.
Kukur . . .	Egō kukur . . .	Kukur . . .	146. A dog.
Kuṭī kukur . . .	Egō kutti . . .	Pillī . . .	147. A bitch.
Kukur-man . . .	Kuṭ-wan . . .	Pog-rāhī kukur . .	148. Dogs.
Kuṭī kukur-man or kuṭī- man.	Kutian . . .	Pog-rāhī pillī . .	149. Bitches.
Bak-rī, also khaṣī and chhag-rī.	Egō khaṣī . . .	Khaṣī . . .	150. A he goat.
Bak-rī . . .	Egō bak-rī . . .	Chhēr . . .	151. A female goat.
Chhag-rī-man . . .	Bokā sabh . . .	Pog-rāhī chhēr . .	152. Goats.
Harīn . . .	Egō har-nā . . .	Harīn . . .	153. A male deer.
Harīnī . . .	Egō har-nī . . .	Har-nī . . .	154. A female deer.
Harīn-man . . .	Harīn sabh . . .	Har-nā har-nī . .	155. Deer.
Moṣ hekṣ or ahṣ . . .	Ham bānī . . .	Moi bar-hī . . .	156. I am.
Toṣ hekṣ or ahṣ . . .	Tū bārā . . .	Toṣ bārē . . .	157. Thou art.
Ū hekṣ or ahṣ . . .	Ū bāran . . .	Ū bariyā . . .	158. He is.
Ham-rē-man hekī, ahi, or hā.	Ham-nī haif . . .	Ham-rā bārī . . .	159. We are.
Tah-rē-man hekṣ, ahṣ, or hā.	Rauṣ-sabhan bānī . .	Tū bārē . . .	160. You are.

English.	Maithili (Darbhanga Brāhmaṇ).	Cahikā-ohikāi (Bhagalpur).	Magahi (Gaya).
161. They are . . .	Ô lok ⁿⁱ thikāh . . .	Ô sabh ohikath, ohikainh	Ū sab hathin, ū sab hathun
162. I was . . .	Ham chhalāh ^h , ham rahi . . .	Ham ^h chhalē . . .	Ham hali . . .
163. Thou wast . . .	Tō chhalē . . .	Tō chhalai . . .	Tū halē or hale . . .
164. He was . . .	Ô chhal, ô rahai . . .	Ū chhala . . .	Ū halai . . .
165. We were . . .	Ham ^{ra} sabah ⁱ rahi . . .	Ham ^{ra} sabh chhalai . . .	Ham ⁿⁱ hali . . .
166. You were . . .	Ah ^h rahi . . .	Tōra sabh chhalā . . .	Tō halā, toh ⁿⁱ halā, ap ^{no} hali.
167. They were . . .	Ô lok ⁿⁱ rahath ⁱ . . .	Ū sabh chhalāt . . .	Ū sab hal ^{thi} , hal ^{thin} . . .
168. Be . . .	Hoāh . . .	Ho . . .	Ho, hōe, hōwe . . .
169. To be . . .	Hōeb . . .	Haib . . .	Hōeb . . .
170. Being . . .	Hōit . . .	Hōta . . .	Hōait, hōt . . .
171. Having been . . .	Hoi-kay-kā . . .	Bhai-ke . . .	Ho, hō-ke . . .
172. I may be . . .	Ham hoi . . .	Ham ^h hōai . . .	Ham hoi . . .
173. I shall be . . .	Ham hōeb . . .	Ham ^h haib . . .	Ham hōeb . . .
174. I should be . . .	Ham ^{ra} hōmak chāhi . . .	Ham ^{ra} hōla chāhi . . .	Ham ^{ra} hōwe-kō chāhi . . .
175. <i>Beats</i> . . .	Mārah . . .	Māra . . .	Pitā, pit . . .
176. To beat . . .	Mārah . . .	Mārah . . .	Pitab . . .
177. Beating . . .	Mārait . . .	Mā ^{ra} ta . . .	Pitait . . .
178. Having beaten . . .	Māri-kay-kā . . .	Māri-ke, māir-ke . . .	Pit ^{ke} , pit ^{kar} -ke . . .
179. I beat . . .	Ham mārai-ohhi . . .	Ham ^h māraichhi . . .	Ham pita-hi . . .
180. Thou beatest . . .	Tō mārai-ohhē . . .	Tō māraichhai . . .	Tū pita-hē or pita-hā . . .
181. He beats . . .	Ô mārai aohh ⁱ . . .	Ū māraichhai . . .	Ū pita-hai . . .
182. We beat . . .	Ham ^{ra} sabah ⁱ mārai-ohhi . . .	Ham ^{ra} sabh māraichhi . . .	Ham ⁿⁱ pita-hi . . .
183. You beat . . .	Ah ^h mārai-ohhi . . .	Tōra sabh māraichhā . . .	Tō pita-hā, toh ⁿⁱ pita-hi . . .
184. They beat . . .	Ô lok ⁿⁱ mārai-ohhathinh ⁱ . . .	Ū sabh māraichhainh . . .	Un ^{khan} i pita-bathi or pita-bathin.
185. I beat (<i>Past Tense</i>) . . .	Ham mārai . . .	Ham ^h mā ^{ra} iē . . .	Ham pit ^{ai} . . .
186. Thou beatest (<i>Past Tense</i>). . .	Tō mā ^{ra} iē . . .	Tō mā ^{ra} iai . . .	Tō pit ^{ai} . . .
187. He beat (<i>Past Tense</i>). . .	Ô mār ^{ai} ak . . .	Ū mār ^{ai} ak . . .	Ū pit ^{ai} ak . . .

Kaṣmīrī (Mashhum).	Pāch Farganā (Bānchī).	Bhojpurī (Shahabad).
Ū-sab rahat . . .	Ū-man bekaī . . .	Ok*ni-kā bāran . . .
Hāmi rah-haliō . . .	Maī rahō . . .	Ham rah*ī . . .
Tū rah-hali . . .	Taī rahis . . .	Tā rah*īā . . .
Ū rah-halsik . . .	Ū rahō . . .	Ū rah*īē . . .
Hāmi rah-haliō . . .	Hām*rē rahī . . .	Ham*ni-kā rah*ī . . .
Tohni rah-halō . . .	Toh*rē rahā . . .	Toh*ni-kā rah*īā-sā . . .
Ū-sab rah-halsik . . .	Ū-man rahaī . . .	Ok*ni-kā rah*īan-sā . . .
Huo . . .	Hōn . . .	Hōkhā . . .
Huōt . . .	Hai-kai . . .	Hōkhal . . .
Hayal . . .	Hōt . . .	Hōkhat . . .
Raha hayal . . .	Hai-kair-kan . . .	Hō-kar-ko, hōkh-ke, hō-ke . . .
Hami huō pari . . .	Maī hai pārō . . .	Ham hōkhī, ham hōī . . .
Hāmi huab . . .	Maī hamū . . .	Ham hōib, ham hōkhab . . .
Hāmi huō-kē obāhi . . .	Maī hatō . . .	Ham*rā hōkhe-kē obāhi . . .
Piṭā . . .	Māra . . .	Mār . . .
Piṭa khātir . . .	Māre-kai . . .	Mārai . . .
Piṭuni . . .	Mārat . . .	Mārat . . .
Piṭā sē . . .	Māir-kair-kan . . .	Mār-ke . . .
Hāmi piṭa-hi . . .	Maī mārō-lā . . .	Ham māi-lā . . .
Tū piṭ . . .	Taī māris-lā . . .	Tā mārā-lā . . .
Ū piṭa-hat . . .	Ū mārē-lā . . .	Ū mārē-lā . . .
Hāmi piṭa-hi . . .	Hām*rē māri-lā . . .	Ham*ni-kā mārī-lā . . .
Tohni piṭa-hā . . .	Toh*rē mārā-lā . . .	Toh*ni-kā mārā-lā . . .
Ū-sab piṭa-hat . . .	Ū-man mārā-lā . . .	Ok*ni mārē-lē . . .
Hāmi piṭiō . . .	Maī māir rahō . . .	Ham mar*ī . . .
Tū piṭē . . .	Taī māir rahis . . .	Tū mar*īā . . .
Ū piṭlak . . .	Ū māir rahō . . .	Ū mar*īas . . .

Bhojpurī (North Centre of Saran).	Sarwarī (Bastī).	Western Bhojpurī (Jaanyar).
Ū lōg hā, hāwan . . .	Unh ^{no} hā . . .	Ū lōg hawan . . .
Ham rahī . . .	Maī rah ⁱ lō . . .	Ham rah ⁱ lī . . .
Tē rahas . . .	Taī rah ⁱ lō . . .	Tū rah ⁱ lā . . .
Ū rahas . . .	Ū rahal . . .	Ū rah ⁱ lan . . .
Ham ⁿⁱ rahī . . .	Ham ^{re} rah ⁱ li . . .	Ham sabhē rah ⁱ lī . . .
Tū rahā . . .	Tū rah ⁱ lā . . .	Tū sabhē rah ⁱ lā . . .
Ū lōg rahō . . .	Unh ^{no} rah ⁱ laī . . .	Ū lōg rah ⁱ lan . . .
Hō . . .	Hō . . .	Hō . . .
Hokhal . . .	Hōb . . .	Hōib . . .
Hōt . . .	Hōt . . .	Hōt . . .
Hō-ke . . .	Hō-kar . . .	Hōi kāl . . .
Ham hōī . . .	Maī hō sak ⁿⁱ -lō . . .	Ham hōi . . .
Ham hōkhab . . .	Maī hōbō . . .	Ham rah ⁱ bai . . .
Ham ^{re} hōkho-kō chāhi . . .	Mō-kō hōkī-kō chāhi . . .	Hamaī rah ⁱ lī-kō chāhi . . .
Mār . . .	Mār, piṭ . . .	Mur . . .
Māral . . .	Mār ^{nā} , piṭ ^{nā} . . .	Mārab . . .
Mārat . . .	Mārat . . .	Mārat . . .
Mār-ke . . .	Mār-ko . . .	Mari kāl . . .
Ham māri-lā . . .	Maī māri-lō . . .	Ham māri-lā . . .
Tē māro-las . . .	Taī māri-lō . . .	Tū māri-lā . . .
Ū māro-lā . . .	Ū māri-lā . . .	Ū māri-lā . . .
Ham ⁿⁱ māri-lā . . .	Ham ^{re} māri-lā . . .	Ham sabhē māri-lā . . .
Tū māro-lā . . .	Tū māri-lā . . .	Tū sabhē māri-lā . . .
Ū-lōg māro-lā . . .	Unh ^{no} māri-lāī . . .	Ū lōg māri-lāi . . .
Ham mar ⁱ lī, ham maruī . . .	Maī mar ⁱ lō . . .	Ham mar ⁱ li . . .
Tē mar ⁱ las, tē maruas . . .	Taī mar ⁱ lō . . .	Tū mar ⁱ lā . . .
Ū mar ⁱ lan, ū maruan . . .	Ū mar ⁱ lis . . .	Ū mar ⁱ les . . .

Nagpurī (Nauchī).	Madhīśī (Champan).	Thārū (Champan).	English.
Ū-man hekañ, ahañ, or hañ.	Ū-lōg hā . . .	Un bāriyā . . .	161. They are.
Moṣ rahō . . .	Ham rah ⁿⁱ -hā . . .	Moi rah ⁿⁱ . . .	162. I was.
Toṣ rahis . . .	Tū rah ⁿⁱ -hā . . .	Tū rah ⁿⁱ . . .	163. Thou wast.
Ū rahō . . .	Ū rah ⁿⁱ -hā . . .	Unhi rah ⁿⁱ . . .	164. He was.
Ham ^{re} rahī . . .	Ham ⁿⁱ rah ⁿⁱ -hā . . .	Moi rah ⁿⁱ . . .	165. We were.
Toh ^{re} rahī . . .	Toh ⁿⁱ rah ⁿⁱ -hā . . .	Tū rah ⁿⁱ . . .	166. You were.
Ū-man rahē . . .	Ū lōg rahī . . .	Ū rah ⁿⁱ . . .	167. They were.
Ho, hohī . . .	Hōy . . .	Hā . . .	168. Be.
Hōek . . .	Hōnā . . .	Hōnī-hāri . . .	169. To be.
Hōe-ke . . .	Hōat . . .	Sā . . .	170. Being.
Hōe-kair-kē or hōe-ke . . .	Hō-ke . . .	Sā . . .	171. Having been.
Moṣ hōek parbō . . .	Ham hōī . . .	Moi hokh ⁿⁱ . . .	172. I may be.
Moṣ hōbō . . .	Ham hōkhab . . .	Moi hokh ⁿⁱ . . .	173. I shall be.
Moṣ hōtō-to . . .	Ham ^{re} hokhe-kē chāhī . . .	Mōrā hokhe-kē chāhī . . .	174. I should be.
Mār . . .	Mār . . .	Mār ⁿⁱ . . .	175. Bent.
Mārok . . .	Mārā . . .	Mārō-kē . . .	176. To bent.
Mārat . . .	Mārat . . .	Mārat . . .	177. Bending.
Mār-ke . . .	Mār-ke . . .	Mār-ke . . .	178. Having beaten.
Moṣ mārō-nā . . .	Ham mārī-lā . . .	Moi mārāt baḍh ⁿⁱ . . .	179. I bent.
Toṣ mārī-lā . . .	Tū mārā-lā . . .	Tū mārāt baḍh ⁿⁱ . . .	180. Thou beatest.
Ū mārō-lā . . .	Ū mārō-lā . . .	Ū mārāt baḍh ⁿⁱ . . .	181. He bents.
Ham ^{re} mārī-lā . . .	Ham ⁿⁱ mārī-lā . . .	Moi mārāt baḍh ⁿⁱ . . .	182. We bent.
Toh ^{re} mārā-lā . . .	Toh ⁿⁱ mārā-lā . . .	Tū mārāt baḍh ⁿⁱ . . .	183. You bent.
Ū-man mārā-na . . .	Ū lōg mārō-lā . . .	Ū mārāt baḍh ⁿⁱ . . .	184. They bent.
Moṣ mār ⁿⁱ , ham mār ⁿⁱ . . .	Ham mār ⁿⁱ . . .	.....	185. I bent (<i>Past Tense</i>).
Toṣ mār ⁿⁱ . . .	Tū mār ⁿⁱ . . .	.....	186. Thou beatest (<i>Past Tense</i>).
Ū mār ⁿⁱ . . .	Ū mār ⁿⁱ . . .	.....	187. He bent (<i>Past Tense</i>).

English.	Maithili (Darbhanga Brāhmanas).	Chhikā-ohikī (Bhagalpur).	Magahi (Gaya).
188. We beat (<i>Past Tense</i>).	Ham ^{rā} sabah ⁱ mārāl .	Ham ^{rā} sabh mār ^l lai .	Ham ⁿⁱ piṭ ^h l . . .
189. You beat (<i>Past Tense</i>).	Ap ^{ne} mārāl . . .	Tōrā sabh mār ^l lā . . .	Tō piṭ ^l lā . . .
190. They beat (<i>Past Tense</i>).	Ō lok ⁿⁱ mār ^l lainh ⁱ . . .	Ū sabh mār ^l khāt . . .	Ū sab piṭ ^l lan . . .
191. I am beating . . .	Ham mārāl-ohhī . . .	Ham ^ē mārāichhī . . .	Ham piṭaitāl . . .
192. I was beating . . .	Ham mārāit rahi . . .	Ham ^ē mārāichhāl ^ē . . .	Ham piṭait haliāl, or piṭait hāl.
193. I had beaten . . .	Ham mārāl sohhi . . .	Ham ^ē mār ^l ē ohhāl ^ē . . .	Ham piṭ ^l ē-hī . . .
194. I may beat . . .	Ham mārī . . .	Ham ^ē mārāū . . .	Ham piṭīāl . . .
195. I shall beat . . .	Ham mārāb . . .	Ham ^ē mār ^l baū . . .	Ham piṭ ^l baī, or ham piṭāb .
196. Thou wilt beat . . .	Tō mār ^l bāh . . .	Tō mār ^l baī . . .	Tō piṭ ^l bā . . .
197. He will beat . . .	Ō mārāt . . .	Ū mār ^l ta . . .	Ū piṭ ^l taū . . .
198. We shall beat . . .	Ham ^{rā} sabah ⁱ mārāb .	Ham ^{rā} sabh mār ^l bai .	Ham ⁿⁱ piṭ ^l bau, ham sab piṭāb.
199. You will beat . . .	Ap ^{ne} mārāb . . .	Tōrā sabh mār ^l bā . . .	Tō piṭābā . . .
200. They will beat . . .	Ō lok ⁿⁱ mār ^l thinh ⁱ . . .	Ū sabh mār ^l tāt . . .	Ū sabh piṭ ^l tin . . .
201. I should beat . . .	Ham ^{rā} mārāk ohāhi .	Ham ^{rā} mār ^l ā ohāhi .	Ham ^{rā} piṭē-kō ohāhi .
202. I am beaten . . .	Ham mārāl jāichhi . . .	Ham ^ē mār ^l ā jāichhi .	Ham piṭailē-hī . . .
203. I was beaten . . .	Ham mārāl golāh ^h . . .	Ham ^ē mār ^l ā jāichhāl ^ē .	Ham piṭailē-hal, or piṭailē-hāl.
204. I shall be beaten . . .	Ham mārāl jāob . . .	Ham ^ē mār ^l ā jāibāl ^ē . . .	Ham piṭāob . . .
205. I go . . .	Ham jāichhi . . .	Ham ^ē jāichhi . . .	Ham jā-hī . . .
206. Thou goest . . .	Tō jāichhē . . .	Tō jāichhaī . . .	Tō jā-hē, jā-hā . . .
207. He goes . . .	Ō jāit-ohhi . . .	Ū jāichhai . . .	Ū jā-hal, jā-hathi, jā-hathin .
208. We go . . .	Ham ^{rā} sabah ⁱ jāi-ohhi .	Ham ^{rā} sabh jāichhi .	Ham ⁿⁱ jā-hī . . .
209. You go . . .	Ap ^{ne} jāi-ohhi . . .	Tōrā sabh jāichhā . . .	Tō jāh, ap ^{ne} jāē . . .
210. They go . . .	Ō lok ⁿⁱ jāi-ohhath ⁱ . . .	Ū sabh jāichhainh . . .	Ū sab jā-hathi . . .
211. I went . . .	Ham golāh ^h . . .	Ham ^ē gālē . . .	Ham gālī . . .
212. Thou wentest . . .	Tō gālē . . .	Tō gālāī . . .	Tō gālē, or gālā . . .
213. He went . . .	Ō gāl . . .	Ū gāla . . .	Ū gāl . . .
214. We went . . .	Ham ^{rā} sabah ⁱ golāh ^h .	Ham ^{rā} sabh gālāi . . .	Ham ⁿⁱ gālī . . .

Kuṇḍali (Mantbum).	Pēch Parganā (Raschi).	Bhojpari (Shahabad).
Hāmni piṭhō . . .	Hām're māir rahl . .	Ham'ni-kā mar'li . .
Tohni piṭe-halē . .	Toh're māir rahā . .	Toh'ni-kā mar'liā . .
Ūo-sab piṭe-halēik . .	Ū-man māir rahai . .	Ok'ni mar'lan . .
Hāmi piṭa-hio . . .	Maī mār'tō-hō . . .	Ham mārāt-bānī, ham mar'tānī.
Hāmi piṭa-haliō . . .	Maī mārāt-rahō . . .	Ham mārāt rah'li . .
Hāmi piṭe-haliō . . .	Maī māir āhō . . .	Ham mar'li-hā . . .
Hāmi piṭo-pāri . . .	Maī māre pārō . . .	Ham māri . . .
Hāmi piṭab . . .	Maī mār'mū . . .	Ham mārab . . .
Tā piṭhi . . .	Taī mār'bō . . .	Tā mar'bā . . .
Ūo piṭta . . .	Ū māri . . .	Ū māri . . .
Hāmni piṭab . . .	Hām're mārab . . .	Ham'ni-kā mārab . . .
Tohni piṭhō . . .	Toh're mārahā . . .	Toh'ni-kā mar'bā . . .
Ūo-sab piṭta . . .	Ū-mun mār'bai . . .	Ok'ni marihē . . .
Hāmar piṭo-kō chāhi . .	Maī mār'tō . . .	Ham're māre-kō chāhi . .
Hāmra-kē piṭal . . .	Maī māir khāy āhō . .	Ham mār khātānī . .
Hāmra-kē piṭal-halēi . .	Maī māir khāy ruhō . .	Ham mār khāt rah'li hā . .
Hāmra-kē piṭta . . .	Maī māir khāmū . . .	Ham mār khāib . . .
Hāmi jā-hi . . .	Maī jāwa-lā, maī jāw . .	Ham jāi-lā . . .
Tā jā . . .	Taī jāis-lā . . .	Tā jā-lā . . .
Ūo jāo-hat . . .	Ū jāy'lā . . .	Ū jā-lā . . .
Hāmni jā-hi . . .	Hām're jāi-lā . . .	Ham'ni-kā jāi-lā . . .
Tohni jāo . . .	Toh're jāwā . . .	Toh'ni-kā jā-lā . . .
Ūo-sab jā-hat . . .	Ū-man jāi-hai . . .	Ok'ni jā-lan . . .
Hāmi galio . . .	Maī jāy-rahō . . .	Ham gali . . .
Tā gal-hali . . .	Taī jāy-rahis . . .	Tā gali . . .
Ūo gal-halēi . . .	Ū jāy-rahō . . .	Ū gali . . .
Hāmni gal-hali . . .	Hām're jāy-rahī . . .	Ham'ni-kā gali . . .

Bhojpuri (North Centre of Saran).	Sarwarā (Basti).	Western Bhojpuri (Jaunpur).
Ham ⁿⁱ mar ⁿⁱ , ham ⁿⁱ maru ⁱ .	Ham mar ⁿⁱ . . .	Ham sabh ^h mar ⁿⁱ . . .
Tū mar ⁿⁱ , tū maru ^h	Tū mar ⁿⁱ . . .	Tū sabh ^h mar ⁿⁱ . . .
Ū-log mar ⁿⁱ lau . . .	Unh ^{ne} mar ⁿⁱ lai . . .	Ū log mar ⁿⁱ les . . .
Ham mar ⁿⁱ lau . . .	Ma ⁱ mar ⁿⁱ -bāt ^h . . .	Ham mar ⁿⁱ -hai . . .
Ham mar ⁿⁱ rah ⁿⁱ . . .	Ma ⁱ mar ⁿⁱ -rah ⁿⁱ . . .	Ham mar ⁿⁱ -rah ⁿⁱ . . .
Ham mar ⁿⁱ hā . . .	Ma ⁱ mar ⁿⁱ rah ⁿⁱ . . .	Ham mar ⁿⁱ rah ⁿⁱ . . .
Ham māri . . .	Mā-kē māri-kē chāhi . . .	Ham marila . . .
Ham mārab . . .	Ma ⁱ mar ⁿⁱ b ^h . . .	Ham mar ⁿⁱ hai . . .
Tē mar ⁿⁱ b ^h . . .	Tai ⁱ mar ⁿⁱ b ^h . . .	Tū mar ⁿⁱ hai . . .
Ū māri . . .	Ū māri . . .	Ū māri . . .
Ham ⁿⁱ māral . . .	Ham mārab . . .	Ham sabh ^h mārab . . .
Tū mar ⁿⁱ b ^h . . .	Tū mar ⁿⁱ b ^h . . .	Tū sabh ^h mar ⁿⁱ b ^h . . .
Ū-log marib ^h . . .	Unh ^{ne} marib ^h . . .	Ū-log māri . . .
Ham ⁿⁱ māre-kē chāhi . . .	Ma ⁱ nij mar ⁿⁱ b ^h . . .	Hamai māri-kē hau . . .
Ham māral jāi-lā . . .	Ma ⁱ māral jāt-bāt ^h . . .	Ham māral jāi-lā . . .
Ham māral gaili . . .	Ma ⁱ māral gail ^h . . .	Ham māral gaili . . .
Ham māral jāib . . .	Ma ⁱ māral jāib ^h . . .	Ham māral jāibai . . .
Ham jāi-lā . . .	Ma ⁱ jāi-lā . . .	Ham jāi-lā . . .
Tē jā-las . . .	Tai ⁱ jā-lē . . .	Tū jā-lā . . .
Ū jā-lā . . .	Ū jā-lā . . .	Ū jā-lē . . .
Ham ⁿⁱ jāi-lā . . .	Ham jāt-bāt ^h . . .	Ham sabh ^h jāi-lā . . .
Tū jā-lā . . .	Tū jāt-bāt ^h . . .	Tū sabh ^h jā-lā . . .
Ū log jā-lan . . .	Unh ^{ne} jāt-bāt ^h . . .	Ū log jā-lani . . .
Ham gaili . . .	Ma ⁱ gail ^h . . .	Ham gaili . . .
Tē gail ^h . . .	Tai ⁱ gail ^h . . .	Tū gail ^h . . .
Ū gail ^h . . .	Ū gail . . .	Ū gailai . . .
Ham ⁿⁱ gaili . . .	Ham gaili . . .	Ham sabh ^h gaili . . .

Nagpuria (Ranchi).	Madhēi (Champan).	Thārū (Champan).	English.
Ham ^{re} or ham ^{re} -man mār ^{li} .	Ham ⁿⁱ mar ^{li} . . .	.....	188. We beat (<i>Past Tense</i>).
Toh ^{re} or toh ^{re} -man mār ^{la} .	Tū mar ^{la} . . .	.....	189. You beat (<i>Past Tense</i>).
Ū-man mār ^{la} . . .	Ū lōg mar ^{lan} . . .	.....	190. They beat (<i>Past Tense</i>).
Mōē mārathō . . .	Ham mārathāi . . .	Moi mārāt baḍi ^{hi} . . .	191. I am beating.
Mōē mārāt rahō . . .	Ham mārāt rah ^{li} -hā . . .	Moi ^{rah} lih mārāt . . .	192. I was beating.
Mōē mār ^{li} . . .	Ham mar ^{le} rah ^{li} . . .	Moi mār ^{lahi} . . .	193. I had beaten.
Mōē mārēk pārōnā . . .	Ham mārī . . .	Moi mar ^{ba} . . .	194. I may beat.
Mōē mār ^b . . .	Ham mārāb . . .	Moi mār ^{bahi} . . .	195. I shall beat.
Toē mār ^b . . .	Tū mar ^{bā} . . .	.....	196. Thou wilt beat.
Ū mārī, mār ^{ta} i . . .	Ū mārīt . . .	.....	197. He will beat.
Ham ^{re} , ham ^{re} -man, mārāb	Ham ⁿⁱ mar ^{bī} . . .	.....	198. We shall beat.
Toh ^{re} , toh ^{re} -man, mār ^{bā} .	Toh ⁿⁱ mar ^{bā} . . .	.....	199. You will beat.
Ū-man mār ^{la} . . .	Ū lōg mar ^{lan} . . .	.....	200. They will beat.
Mōē mārāl-lō . . .	Ham-kā mār ^ā -kā chāhi ? . . .	Moi mārē-kē chāhi . . .	201. I should beat.
Mōē mārāl jāthō . . .	Ham mār khaḍi ^{hā} . . .	Moi mār khal ^{hi} . . .	202. I am beaten.
Mōē mārāl gēlō . . .	Ham mār khaḍi ^{rahi} . . .	Moi mār khal ^{hi} . . .	203. I was beaten.
Mōē mārāl jābō . . .	Ham mār khaib . . .	Moi mār khab ^{hi} . . .	204. I shall be beaten.
Mōē jāo-nā . . .	Ham jāit-bānī . . .	Moi jabahi . . .	205. I go.
Toē jāi-lā . . .	Tū jāit-bārā . . .	Tū jāit-bārē . . .	206. Thou goest.
Ū jāo-lā . . .	Ū jāit-bāran . . .	Ū jāit-bārē . . .	207. He goes.
Ham ^{re} , ham ^{re} -man, jāi-lā.	Ham ⁿⁱ jāit-bānī . . .	.....	208. We go.
Toh ^{re} , toh ^{re} -man, jāi-lā . . .	Tū jāit-bārā . . .	.....	209. You go.
Ū-man jāi-nā . . .	Ū lōg jāit-bāran . . .	.....	210. They go.
Mōē gālō . . .	Ham gālī . . .	Moi gāliya . . .	211. I went.
Toē gālō . . .	Tū gālā . . .	Tū gāliya . . .	212. Thou wentest.
Ū gālō . . .	Ū gālī . . .	Ū gāliya . . .	213. He went.
Ham ^{re} or ham ^{re} -man gālī	Ham ⁿⁱ gālī . . .	.....	214. We went.

English.	Maithili (Darbhanga Brāhman).	Ohikā-chhikī (Bhagalpur).	Magahi (Gayā).
215. You went . . .	Ap'nē golāh' . . .	Torā sabh golā . . .	Tō golā . . .
216. They went . . .	Ō lokan' golāh . . .	Ū sabh golāt . . .	Ū sab golān . . .
217. Go . . .	Jah, jo . . .	Jau . . .	Jo . . .
218. Going . . .	Jaīt . . .	Jaīta . . .	Jaīt . . .
219. Gone . . .	Gel bhēl . . .	Gēla . . .	Gēl . . .
220. What is your name ?	Ahē-k nām ki thik ?	Ap'nek nām ki ohhikan ?	Tōhar kā nām hau ?
221. How old is this horse ?	I ghōrā kat'ba dinak thik ?	Hai ghōrā kataik dinak ohhikai ?	Yah ghōrā kit'nā bachhar-ko hai.
222. How far is it from here to Kashmir ?	Ehi thām-sē Kasmīr kat'ba dūr aohh' ?	Āthiyā-sē Kasmīr kataik dūr ohhikai ?	Hiā-sē Kasmīr kit'nā dūr hai ?
223. How many sons are there in your father's house ?	Ap'ne-k pitā-k ghar-madhya kai gōṭ putra ohhath' ?	Toh'rā bāpek ghar-mē kataik bēṭa ohhikan ?	Tōhar bāp-ke ghar-mē kit'nā bēṭa hau ; (or to a woman) tōhar naihar-mē kit'nā bēṭa hau ?
224. I have walked a long way to-day.	Ham āj bahut dūr dhari tahal'lāh' aohh'.	Hamē āj bahut har'lāu bul'lāu aohh.	Āj hari dūr chal'li . . .
225. The son of my uncle is married to his sister.	Ham'rā pittī-k putra ok'rā bahin'-sē bibāhal golāh aohh'.	Ham'rā pitik bōṭak biāh' bhāl aohh ok'rā bahin-sē.	Hammar chachā-ke bēṭa ē-ka bahin-sē biāhal-hai.
226. In the house is the saddle of the white horse.	Ghar-madhya uj'rā ghōrā-k jīn aohh'.	Uj'rā ghōrak jīn ai ghar-mē dhaila ohhikanik.	Ujār ghōrā-ke jīn ghar-mē hai.
227. Put the saddle upon his back.	Sē jīn ok'rā piṭh par kasū .	Jīn ok'rā piṭh'-par rāikh dahōk.	Ō-ka piṭh-par jīn rakhā .
228. I have beaten his son with many stripes.	Ham hun'kā putra par snēk chābuk prabār kall aohh'.	Hamē ok'rā bēṭa-kai bahut bēt mār'linik.	Ham ō-ka bēṭa-kē kal-ēk bēt mār'li-hai.
229. He is grazing cattle on the top of the hill.	Ō parbat sikhār-par māl charay rahai chhath'.	Ū māl-jāl-kai polāy-upar charai-rahai-aohh.	Ū pahār-ke upar (or phungi par) mawēshi charāwait-hai
230. He is sitting on a horse under that tree.	Ō oh' brikah tar ghōrā-par baīsal ohhath'.	Ū gāchh-tar ghōrā par baīsal aohh.	Gāchh talē ghōrā par baīthal-hai.
231. His brother is taller than his sister.	Hunak bhrātā ok'rā bahini-k prāṭ' adhik nām chhath'.	Ō-ka bhāi ok'rā bahin-sē lām ohhnik.	Ō-ka bhāi ō-ka bahin-sē lambā hai.
232. The price of that is two rupees and a half.	Ō-ka mulya aṭhāi rupaiā thik.	Ō-ka dām aṭhāi ṭakā ohhnik.	Ō-ka aṭhāi rupaiā dām hai.
233. My father lives in that small house.	Hamār pitā oh' chhot'kā ghar-madhya rahai chhath'.	Hamār bāp oi chhot' ghar-mē rahai-chhath.	Hamār bāp ō chhot'kā ghar-mē rahi-hai.
234. Give this rupee to him.	I rupaiā hun'kā dinunh' .	I ṭakā ok'rā diok . . .	I rupaiā ok'rā-kē dē dā .
235. Take those rupees from him.	Ō rupaiā sabh hun'kā-sē lā liā .	Ū ṭakā-sabh ok'rā-sē lē liā .	Ū rupaiā ok'rā-sē lē-liā .
236. Beat him well and bind him with ropes.	Ok'rā pikē mārū sor rasai-sē bādhū.	Ok'rā khub piṭā sor dori-sē bādhā.	Ok'rā-kē khub mār-ko rasai-sē bādhā.

Kurmāṣī (Maabhum).	Pēch Parganā (Ranehi).	Bhojpuri (Shahabad).
Tohni gāl-halē . . .	Toh'rē jāy rahā . . .	Toh'ni-kā gāl . . .
Ū-sab gāl-halēi . . .	Ū-man jāy rahai . . .	Ok'ni gailan . . .
Jao	Jāwā	Ja, jo
Jao-hat	Jāt	Jait
Gāl	Jāwal, gāl	Gail
Tohar nām ki ? . . .	Tōr kā nām hekē ? . . .	Tohār kā nāw bā r . . .
Ś gharā-kē katē umar ? . . .	Śhē ghorāṭā-kēr umar katik hekē ? . . .	I ghorā kai barie-ke bā ? . . .
Śkhan-lē Kāshmir katē dhur ? . . .	Ihē-lēk Kāshmir katik dhār hekē ? . . .	Ehi jā-sē Kāsmir katek dūr bā ? . . .
Kay-gō gidrā hōkēi tōhar bāp-gharē ? . . .	Tōr bāpek gharē kay'ṭā bēṭā-chhuwā āhē ? . . .	Toh'rā bāp-ke ghar-mē kai-gō bēṭā bāpē ? . . .
Hāmi āj bohut dhur bulliō . . .	Ma'ī āj bahut dhūr buil-āhē . . .	Āj ham dhār dūr chal gail rah'li hē . . .
Hāmar khupār bēṭār bihā o-kar bahin-sē bhelai . . .	Mōr kākā-kēr bēṭā sang o-kar bahin-kēr bihā hay-āhē . . .	Hamār kākā-kā larikā-ke biyāh ok'rā bahin-sē bhail bā . . .
Dhaba gharā-ke khagir gharē hatēi . . .	Chār-kā ghorāṭā-kēr jin ghar bhitt'rē āhē . . .	O ghar-mē ujār-kā ghorā-ko khogir bā . . .
O-kar piṭhē khagir dihā . . .	O-kar piṭh up'rē jin-ṭā rāikh dēhiṅg . . .	Ok'rā piṭh-par khogir kaē . . .
Hāmi o-kar bēṭā-kē bahut kaṭā piṭliō . . .	Ma'ī o-kar bēṭā-kē bahut saṭ āhē . . .	Ham ok'rā bēṭā-kē kai ēk chābuk mar'li hē . . .
Ū pahār-par paś chardō-hat . . .	Pāhār up'rē ū gorū chārātē hē . . .	Ū pasun-kē pahārī-ke ūpar charā rahal-bā . . .
Ū ū gāchh-tar gharā-par baial hat . . .	Āhē gāchh tarē ghorā up'rē ū baiste-lē . . .	Ū oh phēr-tar ghorā-par baiṭhal bā . . .
O-kar bhāi o-kar bahin-lē dūṭāgā bēṭā . . .	A-kar bhāi akar bahin-lēkē dūṭāgā āhē . . .	O-kar bhāi ok'rā bahin-sē baṭ bā . . .
O-kar dām aṭhāi ṭākā . . .	A-kar dām dū ṭākā āṭh ānā hekē . . .	O-kar dām aṭhāi rap'yā bā . . .
Hāmar bāp ū chhuṭā gharē rahat . . .	Āhē chhōṭ ghar-ṭāy mōr bāhā raho-lā . . .	Hamār bāp oh chhōṭkā ghar-mō raho-lā . . .
Ok'rē yah ṭākā dihā . . .	O-kē ēhē rupiyā-ṭā dōwā . . .	I rupaiyā ok'rā-kē dā dā . . .
O-kar-pās-lō ū ṭākā-sab lihā . . .	A-kar ṭhīnē āhē rupiyā-gulā lēhiṅg . . .	Ū rupaiyā ok'rā-sē lē lā . . .
Ok'rē khub piṭē . . . ar paṭ dāt-ke bādā . . .	Bēc nihar o-kē piṭiṅg sūr dōrāy bādhiṅg . . .	Ok'rā-kē khub marā sūr mar-sē bādā-dā . . .

Bhojpur (North Centre of Baran).	Barwari (Baati).	Western Bhojpur (Jauspur).
Tũ gallā	Tā gallā	Tā sabhē gallā
U-lōg gallān	Uah*ne gallāi	U-lōg gallān
Jā	Jā	Jā
Jāib	Jāt	Jāt
Gail	Gail	Gail
Tohār kā nēw hā ? . . .	Tohār kā nēw hai ? . . .	Tohār kā nēw hau ? . . .
I ghōrā-ke kā umir hā ? .	Ket*ne din kāi i ghōrā hai ?	Ghōrā ket*ne dīm-kāi hauwai ?
Ih*wa-sē Kasmīr kit*nā dūr bā ?	Ih*se Kasmīr ket*nā lām hai ?	Ih*se Kasmīr ket*ni dūri bā ?
Toh*ra bāp-kā ghar-mē kit*nā bēṭā bāru ?	Toh*re bāp-kē ghar-mē ket*ne beṭwā hai ?	Toh*re bāp-kē gharē ket*nā laṭikā hauwan ?
Āj ham buhut dūr chal*ī ? lā.	Āju ham bahut ghum*ī .	Āju ham bahut daupē .
Ham*re chachā-kā bēṭā-ke biyāl un-kā bahin-sē bhāl-bā.	Ham*re piti-kāi beṭwā ham*re bahin-sē biāhal bāy.	Ham*re kakā-kāi beṭwā on-kē bahin-sē biāhal-hau.
Ujar*kā ghōrā-ke chār-jāmā ghar-mē hā.	Ujar*kē ghōrā-kāi chār-jāmā ghar-mē hai.	Ghar-mē ujar*kē ghōrā-kāi chār-jāmā hauwai.
Ghōrā-kā pith par chār-jāmā kas dā.	Chār-jāmā ok*re pith-par dharā.	Ok*re pith-par chār-jāmā dharā.
Ham un-kā bēṭā-kē bamūr ukhār ukhār-ke mar*ī lā.	Maī ok*re beṭwā-kē kōṛā-sē mar*ī hai.	Ham on-kē beṭwā-kē kām kōṛā mar*ī.
Ū pahār-kā math*ni par chauan-kē charāwatāran.	Ū pahār-kē choṭi-par chauan-kē churāwat hai.	Ū pahār-kē choṭi-par gorā charāwat hauwai.
U oh gāchh tar ek ghōrā par lāṭhal bāru.	Ū ghōrā-par pēṭ-kē nichē lāṭhal bāy.	Wahi pēṛē tarē ū ad*mi ghōrā-par chuphal-hau.
Un-kar bhāl un-kā bahin-sē lam*har bāru.	Ō-kar bhāl ok*re bahin-sē bāṛā hai.	Ō-kar bhāy o-k*ri bahin-sē bāṛā bā.
Ō-kar dām aṭhāl rupaiā hā	Ō-kar dām aṭhāl rupaiā hai	Ō-kar dām aṭhāl rupiā hauwai.
Hamār bāp woh chhoṭ*kā ghar-mē rahe-lān.	Mōr bāp ohe chhoṭ*kē ghar-mē rahat-hai.	Hamār bābū chhoṭ*ki bakh*ri-mē rahāt-lenī.
I rupaiā un-kā-kē dē-dā .	Ek rupaiā o-kē deo . . .	I rupiā un-kē dyā . . .
Ū rupaiā un-kā-sē lē-lā .	Ū rupaiā o-sē lēw . . .	I rupiā on-sē līyā . . .
Ok*ra-kē panā-ke marā a rasat-sē bādā lā.	Ō-kē bhālē marā o rasat-sē bādā.	On-kē khāb marī-kāi ras*ri-sē bāhi dyā.

Nagpurî (Ranchi).	Mathêl (Champan).	Thârû (Champan).	English.
Toh'rê or toh'rê-man gâlâ .	Tû gailâ . . . . .	.....	215. You went.
Ū-man gâlâî	Ū lög gailan . . . . .	... ..	216. They went.
Jahê or jau	Jâ	Jo	217. Go.
Jât	Jât	Jât	218. Going.
Gâl	Gail	Geliâ	219. Gone.
Tôr kâ nâm hekê ?	Tohâr kâ nâm bătê ?	Tôr kihâ nâm ?	220. What is your name ?
I ghôrâ katai din-kêr hekê ?	I ghor'wâ ket'nâ din-ko bhail ?	I ghôrâ-ke kihâ umer ? . .	221. How old is this horse ?
Ihâ-sê Kâsmir katai dūrê hai ?	Ihâ-sê Kâsmir ket'nâ dūr bătê ?	Ih'wâ-sê Kâsmir kat'har dūr ?	222. How far is it from here to Kashmir ?
Tôr bāp-kêr ghar-mê katai chhau-man hai ?	Toh'râ bāp-ke ghar-mê kai-thô bêtâ-lög bātan ?	Tôr bāp-ke kē-godâ chhok'nâ ?	223. How many sons are there in your father's house ?
Āj mōê qhêr dūr hith'îlê .	Ham āj bahut ŧahal'îlî hâ .	Āj moi dūr-lê ghum'îlî-hî .	224. I have walked a long way to-day.
Môr kākâ-kêr bêtâ ū-kar bahin-sê sadi kar'îlak-hai.	Ham'râ chachâ-ke bêtâ ok'râ bahin-sê biâhal bătê.	Môr buphâ bābâ-ke chhok'nâ-ke biyâh ō-kar bahin-sê hokhait hâ.	225. The son of my uncle is married to his sister.
Ghar-mê char'kâ ghôrâ-kêr khugîr hai.	Ujar'kâ ghôrâ-ke khogîr ghar-mê bătê.	Gor'har ghodâ khogîr ghar-ke bhitar buriya.	226. In the house is the saddle of the white horse.
Ū-kar pîth-mê khugîr-kê rakhâ.	Khogîr-kê ok'râ pîth par rakhâ (or dharâ).	Ō-kar pîth-mê khogîr bādî dhî.	227. Put the saddle upon his back.
Mōê ū-kar bêtâ-kê bahut (or khub) chābhuk-sê mar'îlî.	Ham ok'râ bêtâ-kê berâ kōrâ mar'îlî-hâ.	Mōê ō-kar chhokan'wâ-kê kē kōrâ mar'îlî-hî.	228. I have beaten his son with many stripes.
Ū tūri up'rê garū-man charāthê.	Ū gorū-kê pahār-ke chōti-par charāw'tâ.	Ū bathāniyâ pahār-ke upar char'wanî-ha.	229. He is grazing cattle on the top of the hill.
Ū gāchh hēphê ghôrâ-mê chāphal-hai.	Ū gāchh-tar ghôrâ-par baithal bătê.	Ū ū gachhiyâ-ke tar ghor'wa-mê bēthal bar'îlî.	230. He is sitting on a horse under that tree.
Ū-kar bhāi āpan bahin-sê ūch hai.	Un-kar bhāi un-kâ bahin-sê lāmâ bâ.	Ō-kar bhāiawâ āpan babuiyâ-sê qhēgâ bar'îlî.	231. His brother is taller than his sister.
Ū-kar dām aḥāi rūpaiâ hai.	Ō-kar dām aḥāi rūpaiyâ hâ.	Ō-kar dām aḥāi rūpê .	232. The price of that is two rupees and a half.
Mōê bāp ū chhot'kâ ghar-mê rāhe-lâ.	Hamar bāp ū chhot'kâ ghar-mê rahâ-lan.	Mōr bap'wâ ū chhot' ghar-wâ-mê-rahāt bar'îlî.	233. My father lives in that small house.
I rūpaiâ-kê ū-kê dē dēhî .	I rūpaiyâ un-kâ dē-dâ .	Ū rūpēawâ ok'râ-kê dēhî .	234. Give this rupee to him.
Ū rūpaiâ-kê ū-kar-sê lē lēhî.	Ū sabh rūpaiyâ un-kâ-sê lē-lâ.	Ū rūpēâ ok'râ-sê lā-lēhî .	235. Take those rupees from him.
Ū-kê bē-sê pîthî dūr qōrâ-sê bēdhî.	Un-kâ-kê banâ-ke mārâ, āur rās-sê bādhâ.	Ok'râ-kê khub mārâh wō rās-sê bēdhah.	236. Beat him well and bind him with ropes.

English.	Maithili (Darbhanga Brahmanya).	Chhithi-chhithi (Bhagalpur).	Magahi (Gayt).
237. Draw water from the well.	Kūp-s̄ jal bharā . .	Kūp-s̄ pāni bharā . .	Kū-s̄ pāni bhar-lā . .
238. Walk before me . .	Ham-rā āgū chālā . .	Ham-rā āgū chālā . .	Hamar āgū chālā . .
239. Whose boy comes behind you ?	Ap-nek pāchhā kē-kar bālak āhai-schh' ?	Ka-kar bēṭā toh-rā pāchhā awai-chhan ?	Tohar pichhē kē-kar lar-kā āwait ?
240. From whom did you buy that ?	Ō ap-ne kak-rā-s̄ kinal ? .	Kak-rā-s̄ ā mol lālā schh' ?	Ū kok-rā-s̄ kin-lā-hā ? .
241. From a shopkeeper of the village.	Oh' grāmak banik-s̄ . .	Ōi gāmak bania-s̄ . .	Gāw-ke dukāndār-s̄ . .

Kurmālī (Manbhum).	Pēch Farganā (Ranohi).	Shojpurī (Shahabad).
Kuñ-lē pāni lānā . .	Kuñ-lēk pāni uphāiṅ . .	In ^{ra} -sē pāni bhārā . .
Hāmar chhāmulē bulā .	Mōr agū chālā . . .	Ham ^{ra} -sōjhā ghūmā phirā
Kā-kar bēṭā āo-hat tōhar plohḥā ?	Kē-kar chhuwā tōr pēchhā āwatē-hā ?	Toh ^{ra} -plohḥā kē-kar larikā āwat-hā ?
Kā-kar-pās ū-ṭā kharid kār- lē ?	Kē-kar ṭhinē ū-ṭā kin rāhā ?	Ū kek ^{ra} -sē kin ^{lā} -hā ? .
Yah gāyār ek dokānī-pās- lē.	Gāw-kār ek dokāndār ṭhinē	Gāwē-kē modī-sē . .

Bhojpuri (North Centre of Saran).	Sarwarā (Basti).	Western Bhojpuri (Jaunpur).
In*ra-sē pāni bharā . .	Kūā-sē pāni bharā . .	Inārē-sē pāni nikāri li-āwā .
Ham*ra sām*nē chalā . .	Ham*re āgē chalā . .	Ham*re āgē ghūmā . .
Toh*ra pāchhē kē-kar laṛikā āwat bā ?	Kē-kar laṛikā toh*re pichhē āwat-hai ?	Toh*re pāchhē kē-kar laṛikā āwat-hau ?
Tū ā kek*ra-sē kin*lē rahā ?	Kē-sē tū ā mol lih*lā-hai ?	Ō-kē kē-sē mol lih*lyā ? .
Gāw-kū ēk baniyā-sē .	Gāw-kē ēk dukāndār-sē .	Gāwui-kē bech*waiyā-sē .

Nagpurī (Ranchi).	Madhōī (Champaran).	Thārū (Champaran).	English.
Kūā-sē pāni ghīch or ghiū- chhī.	In ^{rā} -sē pāni bharā .	Inār-mē pāni bhar .	237. Draw water from the well.
Hamar āgū chahī .	Ham ^{rā} sūm ^{nē} t̥ah ^{lā} .	Mōr āgē chal .	238. Walk before me.
Kē-kar bēṭā tōr pichhū pichhū āwathē ?	Kē-kar lapikā toh ^{rā} pichhē aw ^{tā} ?	Kā-kar chhok ^{nā} tōr pāchhē āwat buṭ ^{hi} ?	239. Whose boy comes be- hind you ?
Toṣ kē-kar-sē ā-kē kin ^{lā} ? .	Ū kek ^{rā} -sē kin ^{lā} -hā ? .	Ok ^{rā} -kē tū kek ^{rā} -sē kin ⁻ lahī ?	240. From whom did you buy that ?
Gāṭ-kōr ēk jhan dokāndār- sē.	Ekī gāwā-ke egō dokāndār- sē.	Gāw māh-ke ēk dokān-sē .	241. From a shopkeeper of the village.

ORIYĀ.

Oriyā is the language of Orissa proper, and of the surrounding country. The area over which it is spoken is, roughly speaking, 82,000 square miles, and the number of people who speak it is, in round numbers, nine millions.

It is called Oriyā, Ōdri, or Utkali, that is to say the language of Ōdra or Utkala, both of which are ancient names of the country now known as Orissa. It is sometimes incorrectly called Uriya by

Europeans, but this name is merely a misspelling of the more correct 'Oriyā.' The earliest example of the language which is at present known consists of some Oriyā words in an inscription of king Narasimha Dēva II, dated 1296 A.D. An inscription of Narasimha Dēva IV, dated 1395 A.D., contains several Oriyā sentences, which show that the language was then fully developed, and was little different from the modern form of speech either in spelling or in grammar.

The Orissa country is not confined to the Division which now bears that name. It includes a portion of the district of Midnapore in the north, which, together with part of Balasore, was the 'Orissa' of the phrase 'Bengal, Bihar, and Orissa,' met in the regulations framed by the Government in the last decades of the 18th century. Oriyā is also the language of most of the district of Singhbhum, belonging to the Division of Chota Nagpur, and of several neighbouring Native States which fall politically within the same division. On the west it is the language of the greater part of the district of Sambalpur and of a small portion of the district of Raipur in the Central Provinces, and also of the number of Native States which lie between these districts and Orissa proper. On the south, it is the language of the north of the Madras district of Ganjam, with its connected Native States, and of the Jeypore Agency of Vizagapatam. It is thus spoken in three Governments of British India, *viz.*, in the Lower Provinces of Bengal, in the Central Provinces, and in the Madras Presidency.

On the east Oriyā is bounded by the Bay of Bengal. On the north, its boundary, to the east, coincides with the River Haldi, which here forms at the same time the northern boundary of the Contai sub-division of Midnapore. It then turns north-west along the river Kalighai, as far as the district of Bankura, so as to include in the Oriyā-speaking area the four Midnapore police circles of Dantan, Gopiballabhpur, Jhargan, and Binpur.¹ It next turns back along the eastern boundary of the Singhbhum district, leaving the side of that district which is known as Dhalbhum in possession of Bengali. Thereafter it follows the common boundary of Singhbhum and the Native State of Mayurbhanja as far as the State of Sarai Kala, where it again turns north and crosses the Singhbhum district up to its northern boundary, being stopped by the elevated plateau of Ranchi. It skirts this plateau along the southern boundary of Ranchi district till it meets the State of Jashpur, which it crosses so as to include the southern portion of that State in the Oriyā area. It thence turns south, along the boundary between that State and the State of Udaipur, across the States of Raigarh and Sarangarh and the districts of Sambalpur and Raipur.

¹ See the map illustrating the meeting ground of Bengali, Oriyā, and Bihari, Vol. V, Pt. I, facing p. 106.

and along the boundary between the Jeypore Agency of Vizagapatam and the State of Bastar to near Tindiki, where it turns east, across Vizagapatam and Ganjam, and joins the sea coast near Barwa, a small port in the latter district.

Oriyā is bounded on the north by Bengali and, where the political boundary runs along the south of the Ranchi Plateau, by the form of Bihārī Linguistic Boundaries. spoken in that district. On the west it is bounded by Chhattisgarhī, and on the south by Telugu.

Oriyā is not the only vernacular spoken in the above area. It is the only Aryan one, but over the whole tract, except the settled portions of Orissa, there are a number of tribes who know no Oriyā, and whose only form of speech is some Dravidian or Muṇḍā language. Of these, the speakers of Kandhī are probably the most numerous.

Oriyā, with Bengali, Bihārī, and Assamese, forms one of the four speeches which together make up the Eastern Group of the Indo-Aryan languages. *Place of Oriyā in reference to other Indo-Aryan languages.* Its grammatical construction closely resembles that of Bengali. It has the same weak sense of number,

and, as in Bengali, when the plural has to be signified, it must be done with the aid of some noun of multitude. In the case of living rational beings, this noun of multitude is the word *mānā*, which is said to mean literally 'men.' In the case of other nouns it is usually some word meaning 'all.' In the verb, as is also the case in Bengali, the singular of the first and second persons are only used by the uneducated, or when respect is not intended. It has one great advantage over Bengali in the fact that, as a rule, it is pronounced as it is spelt. There are few of those slurred consonants and broken vowels which make Bengali so difficult to the foreigner. Each letter in each word is clearly sounded, and it has been well described as 'comprehensive and poetical, with a pleasant sounding and musical intonation, and by no means difficult to acquire and master.' The Oriyā verbal system is at once simple and complete. It has a long array of tenses, but the whole is so logically arranged, and built on so regular a model, that its principles are easily impressed upon the memory. It is particularly noticeable for the very complete set of verbal nouns, present, past, and future, which take the place of the incomplete series of infinitive and gerund which we meet in Bengali, and for want of which that language is sometimes driven to strange straits in order to express the simplest idea. When Bengali wishes to express the idea embodied in what in Latin would be called the Infinitive, it has to borrow the present participle for the occasion, and then has to use it for all tenses, so that the word is used, in the first place, not as a participle, and, in the second place, often not in the present tense. Oriyā, on the other hand, simply takes the appropriate Verbal Noun, and declines it in the case which the meaning necessarily requires. As every Infinitive must be some oblique case of a Verbal Noun, it follows that Oriyā grammar does not know the so-called 'Infinitive-mood' at all. The veriest beginner does not miss it, and instinctively makes up his 'Infinitive' or his 'Gerund' as he requires it. In this respect Oriyā is in an older stage of grammatical development than even Classical Sanskrit, and, among Indo-Aryan Languages, can only be compared with the ancient Sanskrit spoken in Vedic times. This archaic character, both of form and vocabulary, runs through the whole language, and is no doubt accounted for by geographical position. Orissa has ever been an isolated country bounded on the east by the ocean, and on the west by the hilly tracts, inhabited by wild aboriginal tribes and bearing an evil reputation for air and water. On the south, the

language is Dravidian, and belongs to an altogether different family, while, on the north, it has seldom had political ties with Bengal.

On the other hand, Orissa has been a conquered nation. For eight centuries it was subject to the kings of Tiliṅga, and, in modern times, it was for fifty years under the sway of the Bhōslās of Nagpur,¹ both of whom left deep impressions of their rule upon the country. On the language they imposed a number of Telugu and of Marāṭhī words and idioms, respectively, which still survive. These are, so far as we know, the only foreign elements which have intruded themselves into Oriyā, except the small vocabulary of English court terms, and a few other English expressions, which English domination and education have brought into vogue.²

Oriyā is remarkably free from dialectic variation. The well-known saying, which is true all over the north of India, that the language changes every ten *kōs*, does not hold in Orissa. In Orissa proper, *i.e.*, in what is known as the Mughalbandī, which consists of the regulation districts of Cuttack, Puri, and of the southern half of Balasore, the language is one and the same. Purists discover deflections from the recognised standard in Balasore and Cuttack, but these are very slight, and are merely local peculiarities, which are not worthy of the name of dialects. Three localities each claim to be the places where Oriyā is spoken in its greatest purity, *viz.*, Cuttack, Khurda in Puri, and Gumsar in the north of Ganjam. Probably Khurda has the greatest claim to being considered the well of Oriyā undrilled. Cuttack, especially the town, is to a certain extent affected by Bengalisms, owing to the residence there of a number of Bengalis who have settled in the district for some generations,³ and the language of Gumsar is said to be affected by the neighbouring Telugu. Further south in Ganjam, the language becomes more and more subject to the influence of the last named language, so that not only is the vocabulary infected, but even the typical Telugu termination *u* is added by the uneducated to the genuine Oriyā nouns, and the Telugu pronunciation of *ch* and *j* as if they were *ts* and *z* respectively is adopted universally. On the other hand, the Oriyā of North Balasore shows signs of being Bengalised, and, as we cross the boundary between that district and Midnapore, we find at length almost a new dialect. It is not, however, a true dialect. It is a mechanical mixture of corrupt Bengali and of corrupt Oriyā. A man will begin a sentence in Oriyā, drop into Bengali in its middle, and go back to Oriyā at its end. The vocabulary freely borrows from Bengali, and, in North-West Midnapore, even from the Santali which is spoken by the aborigines who there live among their Oriyā-speaking neighbours. All this time, however, the language is Oriyā in its essence. It has put on strange clothes, like Peter in the 'Tale of a Tub,' but the heart that beats under the strangely embroidered waistcoat is the same. Nevertheless a person speaking this Midnapore Oriyā is often unintelligible to a man from Puri, and *vice versa*. According to Babu Monmohan Chakravarti, this mutual unintelligibility is due, not so much to actual change in the language as to differences of pronunciation. In Bengali, the accent is thrown back as

¹ See Beames' *Comparative Grammar*, i, 110.

² In the north of Orissa, there is a tendency to use Bengali words and idioms which we do not notice in the South. The influence of the Muhammadan languages of Upper India has been very small in Oriyā.

³ These Bengali settlers in Cuttack and Balasore have developed a curious jargon of their own, their ancestral language being interlarded with Oriyā and Hindi expressions. Owing to their frequent use of the word *kārā*, a corruption of the Oriyā *kārī*, their speech is vulgarly known as *kārā* Bengali. In former times sales of Orissa estates for arrears of land-revenue were held in Calcutta, and the purchasers were frequently Calcutta Bengalis, who became the ancestors of the present-day speakers of this mongrel language, which has in its turn re-acted on the local Oriyā.

far as possible, and, to assist this, the succeeding syllables are contracted or slurred over in pronunciation. The same method of pronunciation is affected by the speakers of Midnapore Oriyā. In true Oriyā, on the other hand, every syllable is distinctly pronounced, and the accent is put on the penultimate syllable if it is a long one, and never further back than the antepenultimate. Thus the pure Oriyā *ṣāṅkāṣē* which has the accent on the penultimate syllable, has that accent transferred to the first syllable in Midnapore, all the following syllables being consequently shortened, and the word is pronounced as if it were *ṣāṅke*. In Midnapore, too, the written characters are changed. Sometimes the Oriyā character is frankly abandoned, and the language is written in the Bengali character. At other times, when the Oriyā character is used, it is changed by an angular shape being given to the curved tops which are so indicative of Oriyā writing.

In the west, in Sambalpur, and the Chhattisgarh Feudatory States, there are also slight changes of pronunciation, but not to the same extent as in Midnapore. The pronunciation is said to be 'sharper,' by which it is probably meant that the round sound of *a*, which, in pure Oriyā, is something like that of the *o* in *hot*, is gradually approaching the flatter sound of the *a* in *America*, which is the sound that the vowel has in the adjoining Chhattisgarhī. On this point, I have, however, no certain information.

In the extreme north-west, in the Native State of Jashpur, where the Oriyā language is spoken it is mixed with the Bihārī spoken in the same State, much as it is mixed with Bengali in Midnapore.

Finally, we come upon a genuine dialect of Oriyā in the north-east of the Native State of Bastar. The main language of that State is Halbī, which is a dialect of Marāṭhī. Immediately to its east, the language is Oriyā, but in the north-east of the State the Bhatrī dialect, which is a true dialect of Oriyā, forms the connecting link between that language and the Marāṭhī Halbī. It is reported to be spoken by 17,387 people. It is written, not in the Oriyā character, but in the Dēva-nāgarī used for Marāṭhī.

The following account of Oriyā literature is taken from Volume I of Mr. Beames' Oriyā Literature. Comparative Grammar, pages 88 and 89 :—

'Oriyā literature begins with Upēndra-Bhanja, who was a brother of the Rājā of Gumsar, a petty hill-state in the south of Orissa, which even to the present day is celebrated as the home of the purest form of the language. This voluminous poet composed a great number of religious works, many of which are still highly esteemed. His date is not exactly known, but he is supposed to have lived about three hundred years ago. I have a list of thirty of his productions, two of which are rhyming dictionaries, the Śabdamaḷā and Gitābhidāna; the rest are episodes from the ancient Pauranic legends, erotic poems, and panegyrics on various gods. They are stated to be generally disfigured by gross indecency and childish quibblings about words, endless repetitions, and all sorts of far-fetched rhetorical puzzles. Dina-kṛushna Dāsa, a poet of the same age, is the author of the Rasakallōḷa, the most celebrated poem in the language; the versification of which is its chief merit, being fluent and graceful. The subject-matter, however, is obscene, and contains very little that is new or original. There are also numerous paraphrases of well-known Sanskrit works, such as Bhagavadgītā, Rāmāyaṇa, Padma Purāṇa, and Lakṣmī Purāṇa.

In modern times a few prose works have been composed of considerable merit, but no originality, being either translations or adaptations from the English or Bengali,

The Oriyās are beginning to wake up, but none of them have yet received sufficient cultivation to make them really good authors. Nor is there much demand for vernacular literature—the Oriyā seldom reads, and not one man in a hundred can write his native language without falling into the grossest errors of spelling and grammar at every turn.'

Having completed a rapid survey of the various forms taken by the Oriyā language, we may take stock and see how many people speak it in its proper home. This is shown in the following table:—

PROVINCE.	Name of District or State.	Number of speakers.	REMARKS.
Lower Provinces of Bengal.	Midnapore (mixed dialect)	572,798	Revised figures.
	Cuttack	1,859,623	
	Balasore	950,335	
	Puri	921,180	
	Angul and Khondmals	121,938	
	Orissa Tributary States, viz.,—		
	Athgarh	36,429	
	Athmallik	30,805	
	Baramba	32,447	
	Bod	87,867	
	Daspalla	36,975	
	Dhonkanal	228,870	
	Hindol	37,658	
	Konjhar	201,410	
	Khondpara	62,554	
	Mayurbhanja	242,857	
	Narsingpur	33,648	
	Nayagarh	111,322	
	Nilgiri	48,990	
	Pal Lahara	17,978	
	Ranpur	39,666	
	Talcher	52,535	
	Tigaria	20,179	
		1,322,190	
	Singhbhum	114,402	
	Carried over	5,862,466	

PROVINCE.	Name of District or State.	Number of speakers.	REMARKS.
	Brought forward	5,862,466	
	Chota Nagpur Tributary States, viz.,—		
	Jashpur (mixed dialect)	10,000	
	Sarni Kala	21,219	
	Kharsawan	8,867	
	Gangpur	133,915	
	Bonai	26,341	
		200,342	
TOTAL for the Lower Provinces of Bengal		6,062,808	
Central Provinces	Raipur	89,200	
	Sambalpur	595,000	
	Chhattisgarh Feudatory States, viz.,—		
	Raigarh	29,000	
	Sarangarh	23,271	
	Bamra	78,653	
	Rairakhol	19,367	
	Bastar (Bhatia Dialect)	17,387	
	Sonpur	187,000	
	Patna	313,000	
	Kulahandi	249,000	
		916,878	
TOTAL for the Central Provinces		1,600,878	
Madras	Ganjam	797,132	Madras figures are taken from the Census report. As regards the Oriyā of Vizagapatam proper, as distinct from the Agency, it is a corrupt mixture of Oriyā and Telugu spoken by Chachādis and Pakis scavengers and market-gardeners, all over the district.
	Ganjam Agency	80,994	
	Vizagapatam	27,916	
	Vizagapatam Agency	382,685	
TOTAL for Madras		1,288,727	
GRAND TOTAL for Oriyā spoken in the Oriyā-speaking area		8,952,413	

We have counted up the number of people who speak Oriyā at home, and it now remains to see how many people speak it abroad. As the returns of this Survey do not take cognisance of the languages spoken by small groups of people who are away from their homes, we shall not follow them, but shall, unless it is otherwise stated, take instead the figures of the Census of 1891.

Table showing the number of Speakers of Orīyā in places in India other than the area in which that language is a local vernacular.

PROVINCE.	Number of speakers.	REMARKS.
ASSAM—		
Sylhet 1,399		
Cachar 5,698		
Sibsagar 1,591		
Lakhimpur 1,715		
Elsewhere 1,468		
	11,867	Most of these are employed on tea-gardens.
LOWER PROVINCES OF BENGAL AND FEUDATORIES—		
Hooghly 1,711		
Howrah 3,979		
24-Parganas 23,219		
Calcutta 23,899		
Ranchi 3,816		
Manbhum 1,244		
Sarguja 107		
Udaipur 293		
Elsewhere 7,531		
	65,799	The speakers of Orīyā in the 24-Parganas are mostly immigrants from Hijli. The figures for the States of Sarguja and Udaipur are those reported for the Survey, and are not Census ones.
BERAR . . . . .	...
BOMBAY . . . . .	...
BURMA	3,377	
CENTRAL PROVINCES—		
Bilaspur 568		
Other British Districts 1,734		
Bastar 2,138		
Other Feudatory States 156		
	4,596	
MADRAS—		
Godavari 1,710		
Godavari Agency 249		
Elsewhere 1,477		
	3,436	
Carried over	89,075	

PROVINCE.	Number of speakers.	REMARKS.
Brought forward	89,075	
NORTH-WESTERN PROVINCES, OUDH AND NATIVE STATES.	279	
PUNJAB AND FEUDATORIES	1	
NIZAM'S DOMINIONS	180	
BARODA . . . . .	...
MYSORE	573	
RAJPUTANA	?	No information available.
CENTRAL INDIA	?	Ditto.
AJMER-MERWARA	1	
COORG . . . . .	...
KASHMIR	?	No information available.
TOTAL	90,112	

We thus arrive at the following result—

Total number of people speaking Orīyā at home	8,952,413
" " " " " elsewhere in India	90,112
Grand Total of people who speak Orīyā in India	<u>9,042,525</u>

AUTHORITIES.

I am not aware of any very old reference to the Orīyā Language. The *Sprachmeister*¹ and the *Alphabetum brammanicum*¹ are both silent concerning it. Yule and Burnell, in *Hobson-Jobson*, give two references to the country of 'Orisa' in works dating 1816 and 1868 respectively, but no similar reference for the name of the language. The earliest account of the language with which I am acquainted is in H. T. Colebrooke's *Essay On the Sanscrit and Prācrit Languages*, in Vol. vii, 1799, of the Asiatic Researches, p. 225.² Here there is a brief description of Orīyā and its peculiar written character. The following are the more modern works dealing with the language. I know of nothing published on the subject between Colebrooke's essay, and Sutton's grammar published in 1831.

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 LACEY, W. C., *Oriya Grammar*. Third Edition, Calcutta, 1861.
 CAMPBELL, SIR G.—*The Ethnology of India*. Journal of the Asiatic Society of Bengal, Vol. xxv. Pt. II. Special Number, 1866. Appendix C. contains a list of words in the Ooriyah Language.
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¹ Vide Vol. V, Pt. I, p. 23.

² Reprinted in his *Essays*. Ed. Cowell, Vol. ii, p. 26.

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B.—MISCELLANEOUS.

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- BEAMES, J.,—*Folklore of Orissa*. *Ib. ib.*, pp. 168, 211.
- BEAMES, J.,—*Notes on the Rāsa-kalloṭa, an ancient Ōṛiyā Poem*. *Ib. ib.*, pp. 215, 292.
- BEAMES, J.,—*A Comparative Grammar of the Modern Aryan Languages of India*. Three Vols. London, 1872-79.
- HUNTER, SIR W. W., LL.D.,—*Orissa*. London, 1872, Appendix ix, Vol. ii, pp. 199 and ff. contains an account of the Literature of Orissa.
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Ōṛiyā is encumbered with the drawback of an excessively awkward and cumbrous

Written character.

as *Dēva-nāgarī*, but is written by the local scribes with a stylus on a talipot palm-leaf. These scratches are, in themselves, legible, but in order to make them more plain, ink is rubbed over the surface of leaf and fills up the furrows which form the letters. The palm-leaf is excessively fragile, and any scratch in the direction of the grain tends to make it split. As a line of writing on the long, narrow, leaf is necessarily in the direction of the grain, this peculiarity prohibits the use of the straight top line, or *mātrā*, which is a distinguishing characteristic of the *Dēva-nāgarī* character. For this, the Orissa scribe is compelled to substitute a series of curves, which almost surround each letter. It requires remarkably good eyes to read an Ōṛiyā printed book, for the exigencies of the printing press compel the type to be small, and the greater part of each letter is this curve, which is the same in nearly all, while the real soul of the character, by which one is distinguished from another, is hidden in the centre, and is so minute, that it is often difficult to see. At first glance, an Ōṛiyā book seems to be all curves, and it takes a second look to notice that there is something inside each.¹

¹ See Beames' *Comparative Grammar*, Vol. i, pp. 62 and ff., and *Notes on the Language and Literature of Orissa* by M. M. Chakravarti, in the *Journal of the Asiatic Society of Bengal*, Vol. lxvi, Pt. I, 1897, p. 322.

Alphabet.—The order and number of the vowels and consonants are the same in Oriyā as in the other Aryan languages of India. The following is the system of transliteration adopted for this language:—

VOWELS.

ଅ <i>a</i>	ଆ <i>ā</i>	ଇ <i>i</i>	ଈ <i>ī</i>	ଉ <i>u</i>	ଊ <i>ū</i>
ଋ <i>ru</i>	ୠ <i>rū</i>	୧ <i>lu</i>	ୡ <i>lū</i>	ଏ <i>ē</i>	ଐ <i>ai</i>
ଓ <i>ō</i>	ଔ <i>au</i>	ଅଂ <i>ang</i>	ଅଃ <i>ah</i>		

CONSONANTS.

କ <i>ka</i>	ଖ <i>kha</i>	ଗ <i>ga</i>	ଘ <i>gha</i>	ଙ <i>ṅa</i>
ଚ <i>cha</i>	ଛ <i>chha</i>	ଜ <i>ja</i>	ଝ <i>jha</i>	ଞ <i>ṇa</i>
ଟ <i>ṭa</i>	ଠ <i>ṭha</i>	ଡ <i>ḍa</i>	ଢ <i>ḍha</i>	ଣ <i>ṇa</i>
ତ <i>ta</i>	ଥ <i>tha</i>	ଦ <i>da</i>	ଧ <i>dha</i>	ନ <i>na</i>
ପ <i>pa</i>	ଫ <i>pha</i>	ବ <i>ba</i>	ଭ <i>bha</i>	ମ <i>ma</i>
ୟ <i>ya</i>	ର <i>ra</i>	ଲ <i>la</i>	ୱ <i>ḷa</i>	ଶ <i>ṣa</i>
ଷ <i>ṣa</i>	ସ <i>sa</i>	ହ <i>ha</i>	କ୍ଷ <i>kṣya</i>	

Although, for the sake of completeness, the vowel signs ଋ *rū*, ୠ *rū*, and ୡ *lū* are included in the list of characters, they are not used at all in ordinary Oriyā. They are, however, required in transcribing Sanskrit grammatical works into the Oriyā character, and in Sanskrit grammars written for the use of Oriyā students.

The forms of the vowels given above are the initials, and are used only at the beginning of a word or syllable; when subjoined to a consonant they take the following forms:—

a (not expressed) *ā* | , *i* | , *ī* | , *u* | , *ū* | , *ru* | , *ē* | , *ai* | , *o* | , *au* | .

Thus କ *ka*, କା *kā*, କି or କି *ki*, କି *kī*, କୁ *ku*, କୁ *kū*, କୃ *kṛu*, କେ *kē*, କୈ *kai*, କୌ *kō*, କୌ *kau*.

In using these non-initial vowels, there are a few irregularities.

| *ā* is often combined with the curve of the consonant into one letter, thus କା or କା *bhā*. When this occurs the form of the consonant is sometimes altered slightly, so as to prevent confusion with other letters. Thus *cha* is ଚ, but *chā* is ଚା or ଚା, the ୌ being added in the second form to prevent confusion with ଖ *ga*. So ର *ra* becomes ରା or ରା *rā*, the tail of ର being transferred to the body of the letter. Similarly ଲ *la* becomes ଲା or ଲା *lā*.

As seen above, the sign, | for *i* is often combined with the top curve as in କି or କି *ki*. Moreover, this letter sometimes takes the form ୌ, as in ଦି or ଦି *dhi* and ଦି or ଦି *thi*. So the sign | for *i* is sometimes combined with the consonant, as in କି or କି *ki*.

The sign ୌ for *u* is often written ୌ, as in the first specimen.

When the consonant follows another with no vowel between, the two are, as in the Bengali and Dēva-nāgarī alphabets, combined into one compound letter. In most cases the elements of the compound are easily distinguishable କ୍ କା *gdha*; but there are some in which the elements are so altered as to be with difficulty recognised.

The most commonly met with are the following :—

(1) Nasals preceding other consonants :—

କ୍ ଣ usually takes the forms of two small circles written respectively at the top right-hand corner and at the bottom left-hand corner of the letter with which it is combined.

Thus	with	କ ka	it becomes	କ୍ ନka
	"	କ kh	"	କ୍ ନkha
	"	କ ga	"	କ୍ ନga
But	"	କ gha	"	କ୍ ନgha
କ୍ ଣ	"	କ cha	becomes	କ୍ ନcha
	"	କ chh	"	କ୍ ନchha
	"	କ ja	"	କ୍ ନja
	"	କ jha	"	କ୍ ନjha
କ୍ ଣ	"	କ ଟa	"	କ୍ ନଟa
	"	କ ଠa	"	କ୍ ନଥa
	"	କ ଡa	"	କ୍ ନଡା
	"	କ ଢa	"	କ୍ ନଢା
	"	କ ନା	"	କ୍ ନନା
କ୍ ନ	"	କ ଟା	"	କ୍ ନଟା
	"	କ ଠା	"	କ୍ ନଥା
	"	କ ଡା	"	କ୍ ନଡା
	"	କ ଢା	"	କ୍ ନଢା
	"	କ ନା	"	କ୍ ନନା
କ୍ ମ	"	କ ପା	"	କ୍ ମପ
	"	କ ପା	"	କ୍ ମପା
	"	କ ବା	"	କ୍ ମବା
	"	କ ବା	"	କ୍ ମବା
	"	କ ମା	"	କ୍ ମମା

(2) Sibilants preceding other consonants :—

କ୍ ଶ	with	କ ଟା	becomes	କ୍ ଶଟା
	"	କ ଠା	"	କ୍ ଶଥା
କ୍ ଶ	"	କ ଟା	"	କ୍ ଶଟା
	"	କ ଠା	"	କ୍ ଶଥା
	"	କ ପା	"	କ୍ ଶ or ଶ୍ ପା
	"	କ ପା	"	କ୍ ଶ or ଶ୍ ପା

(3) Miscellaneous :—

The letter କ୍ ଯା when following another consonant is written ୟ by the side of the letter with which it is combined. Thus କ୍ ଯା.

When the letter କ୍ ବା follows another letter it is always pronounced ବା (elsewhere it is always pronounced ବା), and is written ୟ under the letter with which it is combined. Thus କ୍ ବା.

When the letter କ୍ ରା precedes a consonant it is written ୟ above the letter with which it is combined. Thus କ୍ ରା. When it follows a consonant, it takes the form ୟ and is written below, as in କ୍ ଦ୍ରା. For କ୍ ରା and କ୍ ତ୍ରା, see below.

The compound *stu* takes the altogether anomalous form of *q*.

q k	with	q ma	becomes	q kma
"	"	q ra	"	q or q kra
q ch	"	q cha	"	q chcha
"	"	q chha	"	q chchha
q j	"	q ja	"	q jja (which is pronounced and transliterated <i>gyā</i>).
q t	"	q ta	"	q tta
"	"	q tha	"	q ttha
"	"	q pu	"	q tpa
"	"	q ra	"	q or q tra
"	"	q sa	"	q tsa
q	"	q da	"	q dda
"	"	q dha	"	q ddha
"	"	q bha	"	q dbha
q p	"	q ta	"	q pta
q b	"	q da	"	q bda
q m	"	q ha	"	q mha (which is pronounced and transliterated <i>mbha</i>).
q h	"	q ma	"	q hma

As in Sanskrit and Bengali, the short vowel *ṛ a* when it follows a consonant is not expressed, but is held to be inherent in every consonant unless its absence is specially indicated; for instance *q* is *ka*, not *k*. When the absence of *ṛ a* has to be noted, the mark *˘* (called in Oṛiyā *hasanta*) is used; thus *q k*, as shown in the above list of compound consonants.

The sign *˘*, called *chandra-bindu* (i.e., moon and drop), indicates that a nasal sound is given to the vowel over which it stands as in *q achhā*, we are. It is represented, in transliteration, by the sign *˘* over the nasalized vowel.

The characters for the numerals are these—

१	२	३	४	५	६	७	८	९	०
1	2	3	4	5	6	7	8	9	0

Pronunciation.—The pronunciation of the vowels is much the same as in Bengali. The short *a* is usually pronounced like the *o* in *hot* or *hod* (not, however, so positively as in Bengali), and at the end of a word, like the second *o* in *promote*. According to purists, it is pronounced, as in Hindi, like the *u* in *nut*, but even those who teach this admit that it is a counsel of perfection. The main difference in this respect between Oṛiyā and Bengali consists in the pronunciation of the vowel *q*, corresponding to the Bengali *ṛ*, and the Sanskrit *ṛ*. This is pronounced *ru*, not *ri*, and will be transliterated *ru*. The diphthongs *ai* and *au* are, as in Bengali, pronounced as the *oi* in *oil*, and the *ou* in *house* respectively.¹ I have found no record in Oṛiyā of the broken vowels, *ē*, *ē*, and *ō* which are so common in Bengali.

There is one most important difference between Oṛiyā and Bengali, which affects nearly every word in the language. In pure Oṛiyā the final *a* at the end of a word is

¹ Mr. Beames compares the sound of the vowels in 'Old Ireland.'

always pronounced. Thus in Oriyā ଗଘ a house is pronounced *ghara*, or rather *ghōrō*, but in Bengali গা is pronounced *ghar* (*ghōr*).

As a rule the pronunciation of the consonants is much clearer in Oriyā than in Bengali. There is not that elision of a *y* or *v* at the end of a compound consonant, which is so prominent a feature in the latter language.

There is a tendency to pronounce the letters ଚ *cha* and ଛ *chha*, as if they were *tsa* and *tsha* respectively. This is not so marked in Orissa proper, as in the country south of Puri. In Southern Oriyā, they are regularly pronounced *tsa* and *tsha* except when the vowel *e*, *ē*, *i*, or *ī* follows, when they have their proper sound. Thus ଗଘ, go on, is pronounced *tsāla*, but ଗଘିଘ a letter *chifāu*. So ଛଘ *tshatā*, an umbrella, but ଛଘି ଛହିଘ, standing. Similarly there is a tendency, which becomes more and more accentuated as we go south to pronounce ଜ *ja* and ଝ *jha* as if they were *dza* and *dzha*, but not before *e*, *ē*, *i*, or *ī*. Thus in the south ଝଘ *dzāla*, a net, ଝଘ *dzhāla*, perspiration; but ଝଘିଘ *jivibāra*, to conquer, and ଝଘିଘ *jhia*, a daughter.

The pronunciation of the cerebral letters is much more pure than in Bengali or Hindi. ଢ and ଣ are pronounced both as *ḍa* and *ḍha* respectively and as *ṇa* and *ṇha* respectively. In the latter case, a dot is put under them. As we go south the *ṇ* sound disappears. Thus 'it will fall,' is *paṇiba* in Cuttack, but *paḍiba* (something like *pōrddibō*) in Puri.

In Bengali, the cerebral ଟ *ṭa* has altogether lost its true sound, and is pronounced exactly as the dental ଟ *ṭa*. In Oriyā ଟ *ṭa* has preserved its true sound, as a strongly burred *ṭ*, almost like *ṭṛ* pronounced through the nose, as we hear it in Western India, and in correctly pronounced Sanskrit. The best way of giving an idea of its pronunciation is to say that the pronunciation of the Oriyā word ଟା *ṭaṭa* is what would be represented in Bengali by ଟାଁ *ṭāṇ*.

ଞ, as in other Eastern Indo-Aryan languages, has two sounds that of *ya* and that of *ja*. The second is derivative, just as the English have corrupted 'Yehovah' to 'Jehovah.' When it is pronounced as *ja*, I shall henceforth transliterate it as *ja*, so as to distinguish it from ଞ *ja*. When ଞ is pronounced as *ya*, the Oriyās affix to it the sign ୟ, so that there are practically two letters, *vis.*, ଞ *ja* and ୟ *ya*.

The letter ଞ *ḥ*, which is found in the middle or at the end of certain words, is pronounced with the tongue inverted against the palate. We hear it in London in the morning cry of 'milk,' pronounced 'milk' (*u* as in *nut*).

The letter ଞ is pronounced as *b* except when in combination with other letters, when it is a clear *w*, as on ଞଘ *swara*, a voice.

Of the three sibilants, ଶ *ś*, and ଶ *śh* are both properly pronounced as the *śh* in 'shell,' and ଶ *s* as the *s* in 'sin'; but in practice, they are all three pronounced alike, as the *s* in 'sin,'—thus exactly reversing the Bengali practice.

The letter ଶ which is properly *śha*, is pronounced, and transliterated, *śha*.

The compound ଶ *śha* is pronounced *gyā*, and is so transliterated.

So also the compound ଶ *śha* is pronounced *māha*, and is so transliterated.

It is believed that the following grammatical sketch will enable the reader to understand the interlinear translations of the Oriyā specimens which follow.

III.—VERBS

General Remarks.—When respect is intended, the plural is used instead of the singular. Colloquially *I* is frequently substituted for *we* and *vice versa*. Thus *ihāi* for *ahāi*, I took; *ihās* for *ahās*, it is not; *paḥinā* for *paḥiās*, they read. Verbs are usually quoted in the genitive of the present verbal noun.

A. Verbs Substantive only. These are not used as Auxiliary Verbs.

1. I am, etc.		2. I become, etc.		I became, etc.		I shall become, etc.		I usually become, etc.	
Sing.	Plur.	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.
1. <i>aḥ</i>	<i>aḥ</i>	<i>ahā</i>	<i>ahā</i>	<i>ahāi</i>	<i>ahāi</i> , <i>ahā</i>	<i>ahāi</i>	<i>ahāi</i> , <i>ahā</i>	<i>ahāi</i>	<i>ahāi</i>
2. <i>aḥ</i>	<i>aḥ</i>	<i>ahā</i>	<i>ahā</i>	<i>ahāi</i>	<i>ahāi</i> , <i>ahā</i>	<i>ahāi</i>	<i>ahāi</i> , <i>ahā</i>	<i>ahāi</i>	<i>ahāi</i>
3. <i>aḥ</i> , <i>aḥ</i>	<i>aḥānti</i>	<i>ahā</i>	<i>ahānti</i>	<i>ahāi</i>	<i>ahāi</i> , <i>ahā</i>	<i>ahāi</i>	<i>ahāi</i> , <i>ahā</i>	<i>ahāi</i>	<i>ahānti</i>

Imperative, *ah*, become, *ahā*, let him become; *ahā*, become ye; *ahānti* let them become.

Verbal noun, *ahā* or *ahā*. Participles, Present, *ahā*; Continuative, *ahānti*; Past, *ahāi*; Conditional Past, *ahāi*, *ahā*.

3. Negative Verb Substantive; Pres. Sing. 1. *ahā*; 2. *ahā*; 3. *ahā*. **Plur.** 1. *ahā*; 2. *ahā*; 3. *ahānti*. **Past Sing.** 1. *ahāi*, and so on. **Future, *ahānti***.

B. Verbs both Substantive and Auxiliary.

1. I am, etc.		2. I remain, etc.		I remained, I was, etc.		I shall remain, etc.		I usually remained, etc.	
Sing.	Plur.	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.
1. { <i>ahā</i> , <i>ahā</i> }	<i>ahā</i>	<i>ahā</i>	<i>ahā</i>	<i>ahāi</i>	<i>ahāi</i>	<i>ahāi</i>	{ <i>ahāi</i> , <i>ahā</i> }	<i>ahānti</i>	<i>ahānti</i>
2. <i>ahā</i>	<i>ahā</i>	{ <i>ahā</i> , <i>ahā</i> }	<i>ahā</i>	<i>ahāi</i>	<i>ahāi</i>	<i>ahāi</i>	<i>ahāi</i>	<i>ahānti</i>	<i>ahānti</i>
3. { <i>ahā</i> , <i>ahā</i> }	<i>ahānti</i>	<i>ahā</i>	<i>ahānti</i>	<i>ahāi</i>	<i>ahāi</i>	<i>ahāi</i>	<i>ahāi</i>	<i>ahānti</i>	<i>ahānti</i>

Imperative, *ah*, remain thou; *ahā*, let him remain; *ahā*, remain ye; *ahānti*, let them remain.

Verbal noun; *ahā*. Participles, Present, *ahā*; Continuative, *ahānti*; Past, *ahāi*; Conditional Past, *ahāi*.

C. Finite Verb, *ahānti-ra*, to remain.

Verbal nouns; Present, *ahānti*, seeing (in the future); Past, *ahānti*, seeing (in the past); Present, *ahānti*, seeing (in the present). **Participles; Present, *ahānti* or *ahānti***, seeing; Continuative, *ahānti*, whilst seeing, on seeing, about to see; Past, *ahānti*, having seen; Conditional Past, *ahānti*, if (I) had seen; Imperfect Past, *ahānti*, though (I) was seeing; *ahānti*, though (I) had seen; Relative Present, *ahānti*, which is seen, or will be seen; Relative Present Definite, *ahānti*, which is being seen; Relative Past, *ahānti*, which was seen; Relative Perfect, *ahānti*, which has been seen.

Adverbial forms; *ahānti-ra*, immediately on seeing; *ahānti-ra*, in consequence of seeing.

(a) Simple Tenses—

Present, I see, etc.		Past, I saw, etc.		Future, I shall see, etc.		Habitual Past, I used to see, or Present Cond. (if I see)		Imperative, let me see, etc.	
Sing.	Plur.	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.
1. { <i>ahā</i> , <i>ahā</i> }	<i>ahā</i>	<i>ahāi</i>	<i>ahānti</i>	{ <i>ahānti</i> , <i>ahānti</i> }	{ <i>ahānti</i> , <i>ahānti</i> }	<i>ahānti</i>	<i>ahānti</i>	<i>ahā</i>	<i>ahā</i>
2. <i>ahā</i>	<i>ahā</i>	<i>ahāi</i>	<i>ahānti</i>	<i>ahānti</i>	<i>ahānti</i>	<i>ahānti</i>	<i>ahānti</i>	<i>ahā</i>	<i>ahā</i>
3. { <i>ahā</i> , <i>ahā</i> }	<i>ahānti</i>	<i>ahānti</i>	<i>ahānti</i>	<i>ahānti</i>	<i>ahānti</i>	<i>ahānti</i>	<i>ahānti</i>	<i>ahā</i>	{ <i>ahānti</i> , <i>ahānti</i> }

(b) Periphrastic Tenses—

- Present Definite; *ahānti-ahānti* or *ahānti-ahānti*, I am seeing, and so on; negative, *ahānti-ahānti*, I am not seeing; Imperfect, *ahānti-ahānti*, I was seeing, and so on; Habitual Imperfect, *ahānti-ahānti*, I usually was seeing. I then was seeing; Future Conditional, *ahānti-ahānti*, I may be seeing, I shall be seeing; Imperfect Conditional, *ahānti-ahānti*, (if) I were seeing.
- Perfect, *ahānti-ahānti* or *ahānti-ahānti*, I have seen; Pluperfect, *ahānti-ahānti*, I had seen; Habitual Pluperfect, *ahānti-ahānti*, I usually had seen. I then had seen; Past-Future Conditional, *ahānti-ahānti*, I may have seen, I shall have seen; Pluperfect Conditional, *ahānti-ahānti*, (if) I had seen.

D. Irregular Verbs, *ahānti-ra*, to go. Pres., *jā*, etc., like *ahānti*: Past, *gā*; Future, *jānti* or *jānti*. Verb. noun, *jānti*; Pres. part., *jānti*; Past part., *jānti*; Contin. part., *jānti*; Cond. part., *jānti*.

ahānti-ra and *ahānti-ra* are given above.

ahānti-ra, to give, has Present Sing. 1. *ahānti*; 2. *ahānti*; 3. *ahānti*; Plur. 1. *ahānti*; 2. *ahānti*; 3. *ahānti*; Past, *ahānti*; Fut., *ahānti*; Habit. past, *ahānti*. *ahānti-ra*, to take, is declined in the same way.

ahānti-ra, to drink, has Present Sing. 1. *ahānti*; 2. *ahānti*; 3. *ahānti*; Plur. 1. *ahānti*; 2. *ahānti*; 3. *ahānti*.

The verbs *ahānti-ra*, to do, *ahānti-ra*, to strike, and *ahānti-ra*, to come, usually drop the last consonant of the root in the Past Tense and the Conditional Participle. Thus *ahānti* or *ahānti*, I did, *ahānti*, if (I) had done; *ahānti* or *ahānti*, I struck, *ahānti* or *ahānti*, if (I) had struck; *ahānti* or *ahānti*, I came; *ahānti* or *ahānti*, if (I) had come.

E. Causal Verbs, add *ā* to the root, as *ahānti*, I cause to see. Roots ending in *ā* change that *ā* to *u*. Thus *ahānti*, I eat, *ahānti*, I cause to eat. The causal of *ahānti-ra*, to give, is *ahānti-ra*; of *ahānti-ra*, to take, *ahānti-ra*; and of *ahānti-ra*, to drink, *ahānti-ra*.

F. Passive Voice. Formed by conjugating the present Verbal noun in *ā*, with *ahānti-ra*, to go. Thus, *ahānti jā*, I am seen.

G. Expletive additions. The letter *ā* added gives emphasis, e.g., *ahānti-ā*, I am indeed. *ā* and *ā* are added without affecting the meaning much, as in *ā jānti-ā*, will you go; *ā jānti-ā*, he has gone already.

H. Examples of the use of the Relative Participles—

- ahānti-ānti*, the corn which I give.
- ahānti-ānti-ānti*, the hawks which the swine are eating.
- ahānti-ānti*, the rups which I gave.
- ahānti-ānti*, the rups which I have given.

The form of Oṛiyā spoken in the neighbourhood of Cuttack is usually considered to be the standard dialect of the language, though its claim is not universally admitted. Probably the purest Oṛiyā is spoken more to the south-west near Khurda.

The following two specimens come from Cuttack. The first is given in facsimile as well as in type, as a good example of clear Oṛiyā current hand-writing. The second is given in Oṛiyā type. Each is accompanied by a transliteration and a translation. The language is that shown in the preceding grammar. The only form in it which is not explained therein, nor, so far as I am aware, in any Oṛiyā Grammar is the word *jāṇu*, having gone. We may also note *nañā*, he did not come, in the second specimen. A good example of the Relative Participle is *ghushuri khāu-thibā tashu*, literally, the swine-being-eaten husks, *i.e.*, the husks which the swine are eating.

The second specimen is one of the most popular songs of Orissa, entitled the *kēśaba-kōilā*, of Markaṇḍa-dāsa, which, according to Babu Monmohan Chakravartti, is probably more than three hundred years old, and is still taught to children in the schools.

[No. 1.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

ORISSA.

STANDARD DIALECT.

(CUTTACK DISTRICT.)

SPECIMEN I.

ନିଶା ନିଶି ପୁଅ ପୁଅ ଥିବ । ତାଙ୍କ ମଧ୍ୟରେ ତମ ନିଶିରେ ପୁଅ ତମ ଆପଣା ବାପାକୁ ନିଶି ନାଆ ।

ଜା ବାପାରେ ତମର ପୁଅର ପତିବି ବାପା ମୋତେ ଦିଅ । ନାମ ଆପଣା ଦିନାମକୁ ମୋମାନଙ୍କ ଭିତରେ

ବାପା ପୋଲା । ବେଶି ଦିନ ନ ଯାଉଥିବ ପୁଅ ପୁଅ ନିଶିର ବାପା ପୁଅ ଯୋଗ କୋଣସି ଦୁଇ ଦିନକୁ ନିଶି

ମାଆ ବସିଯାଉଥିବେ ତା ପୁଅ ନିଶିର ବାପା । ତାହାର ବାପା ନାମ ପରିଗଣାକୁ ମୋ ବେଶରେ ବାପା

ଅନାମ ପତିବି । ତହୁଁ ବାପା ନିଶି ନିଶି ହେଲା । ହିଁରେ ତମ ମାଆ ତମର ନିଶି ନିଶିବାପାଙ୍କ ଆପଣା

ନେଲା । ନିଶିବାପା ତାକୁ ନିଶିବାପାଙ୍କ ନେବାପାଙ୍କ ନିଶିବାପାଙ୍କ । ମୋ ବେଶରେ ନିଶିବାପାଙ୍କ ନିଶିବାପାଙ୍କ

ମାଆ ମୋର ପୁଅବାପାଙ୍କୁ ବାପା ନିଶି ହେଲା । ମୋତେ ତାକୁ ନିଶି ହେଲା । ମୋତେ ତାଙ୍କୁ ନିଶି ହେଲା । ମୋତେ ତାଙ୍କୁ ନିଶି ହେଲା

ମୋତେ ମୋର ନିଶିବାପାଙ୍କୁ ନିଶିବାପାଙ୍କ ନିଶିବାପାଙ୍କ ନିଶିବାପାଙ୍କ ନିଶିବାପାଙ୍କ ନିଶିବାପାଙ୍କ ନିଶିବାପାଙ୍କ ନିଶିବାପାଙ୍କ

ତାଙ୍କୁ ନିଶିବାପାଙ୍କ ନିଶିବାପାଙ୍କ ନିଶିବାପାଙ୍କ ନିଶିବାପାଙ୍କ ନିଶିବାପାଙ୍କ ନିଶିବାପାଙ୍କ ନିଶିବାପାଙ୍କ ନିଶିବାପାଙ୍କ

ନିଶିବାପାଙ୍କ ନିଶିବାପାଙ୍କ ନିଶିବାପାଙ୍କ ନିଶିବାପାଙ୍କ ନିଶିବାପାଙ୍କ ନିଶିବାପାଙ୍କ ନିଶିବାପାଙ୍କ ନିଶିବାପାଙ୍କ

[No. 1.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

ORIYA.

STANDARD DIALECT.

(CUTTACK DISTRICT.)

SPECIMEN I.

ଜଗବଳ ଦୁଇ ପୁଅ ଥିଲେ । ତାଙ୍କ ମଧ୍ୟରେ ଯେ ଦୟାସରେ ସାନ ସେ ଅପଣା ଦାଠକୁ ବଢ଼ାଇ, ଦାଠା, ମୋ ଦାଠରେ ଯେଉଁ ସମ୍ପଦ ପଡ଼ିବ ତାହା ମୋତେ ଦିଅ । ଦାଠ ଅପଣା ବିଷୟକୁ ସେମାନଙ୍କ ଭିତରେ ଦାଢ଼ି ଦେଲେ । କେହି ବଳ ନ ଯାଉଣୁ ସାନ ପୁଅ ଜଗର ସଙ୍ଗେ ଘେନି କୌଣସି ଦୁରଦେଶକୁ ଚାଲି ଯାଇ ଦବସେପୁଲିରେ ସେ ସବୁ ଉଡ଼ାଇ ଦେଲେ । ତାହାର ବସ୍ତୁ ଯାକ ସରଗଲରୁ ସେ ଦେଶରେ ବଡ଼ ଅକାଳ ପଡ଼ିଲା, ତହିଁ ତାହାର ବଡ଼ ବନ୍ଧୁ ଦେଲେ । ତହିଁରେ ସେ ଯାଇ ସେଠାର ଜଣେ ନଗରବାସୀର ଅନ୍ଧା ନେଲା । ନଗରବାସୀ ତାକୁ ପୁସୁରପଲ ତରୁରଦାଠାୟି ନିଲକୁ ପଠାଇଲା । ସେ ଶ୍ରେକରେ ପୁସୁର ଖାଉଥିବା ତସୁ ଖାଇ ଯେଉଁ ପୁରୁରଦାକୁ ଯିବା ବର ଥିଲା, ମାତ୍ର ତାହା ତାକୁ ବେହୁ ଦେଲା ନାହିଁ । ଯେତେବେଳେ ତାହାର ଚେତା ଦେଲା ସେ ଯାହା ମୋହୋ ବାପର ବେଳେ ମୁଲିଆ ଖାଇବର ଦାଢ଼ି ଦେଉ ଅଛନ୍ତି ମୁଁ ଶ୍ରେକରେ ମରୁ ଅଛି, ମୁଁ ଉଠି ଦାଠ ପାଖକୁ ଯିବି ଓ ତାଙ୍କୁ ବଢ଼ାବ, ଦାଠା, ମୁଁ ତୁମ୍ଭ ଅଗରେ ଉଦ୍‌ଭବକାରେ ହୋଇ ବର ଅଛି, ଓ ତୁମ୍ଭର ପୁଅନାର ଯୋଗ୍ୟ ନୁହେଁ । ମୋତେ ମୁଲିଆ ବର ରଖ । ସେଥି ଉତ୍ତରୁ ସେ ଉଠି ଦାଠ ପାଖକୁ ଗଲା । ଦାଠ ତାକୁ ଦୂରକୁ ଦେଖି ଦୟା ଦେଲା, ପୁଣି ଧୀର ଯାଇ ତାହା ଦେବ ଅର ତାକୁ ତୁମ୍ଭା ଦେଲା । ପୁଅ ଦାଠକୁ ବଢ଼ାଇ ଦାଠା ମୁଁ ତୁମ୍ଭ ଅଗରେ ଉଦ୍‌ଭବକାରେ ହୋଇ ବର ଅଛି, ଏଣୁ ତୁମ୍ଭ ପୁଅନାର ଯୋଗ୍ୟ ନୁହେଁ । ତାହା ଶୁଣି ଦାଠ ଉଦ୍‌ଭବକାଳକୁ ବଢ଼ାଇ ସବୁ କୁଣା ଠାରୁ ଭଲ କୁଣା ଅଣି ଏହାକୁ ପିଲାଅ, ଏହା ହାତରେ ମୁଦ ନାହିଁ ବଅ ଓ ଗୋଡ଼ରେ ଯୋଡ଼ା ପିଲାଇ ଦିଅ, ଓ ଭଲ ଦ୍ରବ୍ୟ ଖାଇ ପିଇ ମଉଜ ବର, କର୍ପାକ ମୋର ଏହି ପୁଅ ମର ପୁଣି ବଢ଼ାଇ ଓ ହଳ ପୁଣି ମିଳିଲା । ତହିଁ ସେମାନେ ମଉଜ ବରଦାକୁ ଲାଗିଲେ ॥

କେତେବେଳେ ବଡ଼ ପୁଅ ବଳରେ କାମ କରୁଥିଲା । ସେ ଅସି ଘର ପାଖରେ ପହଞ୍ଚିଲା ଦେଲେ ନାଚ ଓ ନାଚାର ଶବ୍ଦ ଶୁଣିଲା । ତହିଁ ସେ ଜଣେ ଉଦ୍‌ଭବକାଳ ପାଦ ପଦ୍ମର ଏ ବଅଣ । ଉଦ୍‌ଭବ ବଢ଼ାଇ ତୁମ୍ଭ ଘର ଅସି ଅଛନ୍ତି ଓ ତୁମ୍ଭ ଦାଠା ତାହାକୁ ଭଲ ଅବସ୍ଥାରେ ପାଇ ମଉଜ ବରୁ ଅଛନ୍ତି । ତାହା ଶୁଣି ସେ ଘର ହୋଇ ଉଦ୍‌ଭବକୁ ପିତାକୁ ମିଳିଲା ନାହିଁ । ଏଣୁ ତାହା ଦାଠ ବାହାରକୁ ଅସି ତାକୁ ବଢ଼ାବ ବୁଝାଇଲା । ତହିଁ ସେ ଦାଠକୁ ଉତ୍ତର ଦେଲା । ଦେଖ, ମୁଁ ବଢ଼ାବଲ ତୁମ୍ଭର ସେବା ବରୁ ଅଛି, କେବେହେଁ ତୁମ୍ଭର ବଥାକୁ ଏଡ଼ି ଦେଇ ନାହିଁ, ତଥାପି ମୋହୋ ବଢ଼ାବକାଳ ସମୟେ ମଉଜ ବରଦା ପାଇଁ ମୋତେ ଗୋଟିଏ ଛେଳି କୁଅ ବେବେ ଦେଇ ନାହିଁ । ମାତ୍ର ଯଦି ତୁମ୍ଭର ଏହି ପୁଅ ଦାଠର ଉଷି ସବୁ ସମ୍ପଦ ନଷ୍ଟ କରି ଅଛି ତେବେହେଁ ସେ ଅସିବା ମାତ୍ର ତୁମ୍ଭେ ତାହା ପାଇଁ ମଉଜ ବର । ଦାଠ ବଢ଼ାଇ, ପୁଅ ତୁମ୍ଭେ ସବୁବେଳେ ମୋହୋ ପାଖରେ ଅଛି, ମୋହର ଯାହା କହୁଥାନ୍ତା ତୁମ୍ଭର ଅଟେ, ମାତ୍ର ତୁମ୍ଭର ଏହି ଘର ମର ପୁଣି ବଢ଼ାବଲ ଓ ହଳ ପୁଣି ମିଳିବାକୁ ତାହା ପାଇଁ ମଉଜ ବରଦା ଉଠିବ ॥

INDO-ARYAN FAMILY.

EASTERN GROUP.

OṚIYĀ.

STANDARD DIALECT.

(CUTTACK DISTRICT.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Jana-ka-ra	dui	pua	thilā.	Tānka	madhya-rē	jē	bayasa-rē
<i>Man-one-of</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them</i>	<i>midst-in</i>	<i>that</i>	<i>age-in</i>
sāna	sē	āpaṇā	bāpa-ku	kaḥilā,	'bāpā,	mō	bāṇṭa-rē
<i>young-one</i>	<i>he</i>	<i>his-own</i>	<i>father-to</i>	<i>said,</i>	<i>'father,</i>	<i>my</i>	<i>share-in</i>
sampatti	paṛiba,	tāhā	mōtē	dia.'	Bāpa	āpaṇā	bishaya-ku
<i>property</i>	<i>will-fall,</i>	<i>that</i>	<i>to-me</i>	<i>give.'</i>	<i>The-father</i>	<i>his-own</i>	<i>property</i>
sē-mānaṅka-bhitarō	bāṇṭi	dēlā.	Bēsi	dina	na	jā-uṇu	sāna
<i>them-amongst</i>	<i>dividing</i>	<i>gave.</i>	<i>Many</i>	<i>days</i>	<i>not</i>	<i>having-gone</i>	<i>the-younger</i>
pua	nija-ra	sarbbasva	ghēni	kaṇṇasi	dūra-dēsa-ku	ohāli-jāi,	
<i>son</i>	<i>himself-of</i>	<i>all-things</i>	<i>taking</i>	<i>a-certain</i>	<i>distant-land-to</i>	<i>going-going,</i>	
bada-khēyāli-rē	sē	sabu	urāi	dēlā.	Tāhā-rā	bishaya-jāka	
<i>bad-mind-in</i>	<i>that</i>	<i>all</i>	<i>wasting</i>	<i>gave.</i>	<i>His</i>	<i>property-all</i>	
sari-galā-ru,	sē	dēsa-rē	baṛa	akāḷa	paṛilā ;	tahū	
<i>spent-on-having-gone,</i>	<i>that</i>	<i>land-in</i>	<i>a-great</i>	<i>famine</i>	<i>fell ;</i>	<i>therefrom</i>	
tābā-ra	baṛa	kashṭa	hēlā.	Tahī-rē	sē	jāi	sē-ṭhā-ra
<i>his</i>	<i>great</i>	<i>want</i>	<i>became.</i>	<i>Thereupon</i>	<i>he</i>	<i>going</i>	<i>that-place-of</i>
janē	nagara-bāsi-ra	āsrā	nēlā.	Nagarā-bāsi	tā-ku		
<i>one-person</i>	<i>town-resident-of</i>	<i>shelter</i>	<i>took.</i>	<i>The-town-resident</i>	<i>him</i>		
ghushuri-pala	charāibā	pāi	bila-ku	paṭhailā.	Sē	bhōka-rē	
<i>swine-flock</i>	<i>grazing</i>	<i>for</i>	<i>the-field-to</i>	<i>sent.</i>	<i>He</i>	<i>hunger-in</i>	
ghushuri	khāu-thibā	tashu	khāi	pēṭa	purāibā-ku	iochhā	
<i>(by-the)-swine</i>	<i>being-eaten</i>	<i>husks</i>	<i>eating</i>	<i>belly</i>	<i>to-fill</i>	<i>wish</i>	
kari-thilā,	mātra	tāhā	tā-ku	kēhi	dēlā	nāhī.	Jēṭebēḷe
<i>made,</i>	<i>but</i>	<i>that</i>	<i>him-to</i>	<i>any-one</i>	<i>gave</i>	<i>not.</i>	<i>When</i>
chētā	hēlā,	sē	pāñchilā,	'mōhō	bāpa-ra	kētē	mulīā
<i>senses</i>	<i>happened,</i>	<i>he</i>	<i>thought,</i>	<i>'my</i>	<i>father's</i>	<i>how-many</i>	<i>labourers</i>
khāi-kari	bāṇṭi	dēu-achhanti,	mu	bhōka-rē	maru-achhi.	Mu	
<i>eating-doing</i>	<i>dividing</i>	<i>giving-are,</i>	<i>I</i>	<i>hunger-in</i>	<i>dying-am.</i>	<i>I</i>	
uṭhi	bāpa-pākha-ku	jibi,	ō	tānku	kaḥibi,	"bāpā,	mu
<i>rising</i>	<i>father-side-to</i>	<i>will-go,</i>	<i>and</i>	<i>to-him</i>	<i>will-say,</i>	<i>"father,</i>	<i>I</i>
tumbha	āga-rē	Īśvaraṅka-ṭhārē	drōha	kari-achhi,	ō	tumbha-ra	
<i>your</i>	<i>presence-in</i>	<i>God-of-before</i>	<i>sin</i>	<i>done-have,</i>	<i>and</i>	<i>your</i>	

pua-nā-ra jōgya nuhē, mūtē muliā kari rakha." ' Sēthi-uttāru
son-name-of fit am-not, me labourer making keep." *That-after*
 sē uṭhi bāpa-pākha-ku galā. Bāpa tā-ku dūra-ru dēkhi
he rising father-side-to went. Father him distance-from seeing
 dayā kalā, puṇi dhāi jāi tāhā bēka dhari tā-ku chumā
pity did, and running going his neck holding him-to kiss
 dēlā. Pua bāpa-ku kahilā, 'bāpā, mu tumbha āga-rē
gave. The-son the-father-to said, 'father, I your presence-in
 Īsvaraṅka-ṭhārē drōha kari-achhi, ēṇu tumbha pua-nā-ra jōgya
God-of-before ain done-have, hence your son-name-of fit
 nuhē.' Tāhā suṇi bāpa ohākara-mānanku kahilā, 'sabu
I-am-not.' That hearing the-father the-servants-to said, 'all
 lugā-ṭhāru bhala lugā āṇi ēhā-ku pindhā; ēhā
cloth-from good cloth bringing this(-person)-to put-on; this(-person's)
 hāta-rē mudi nāi dia, ō gōṛā-rē jōtā pindhāi dia,
hand-on ring putting give, and feet-on shoes putting-on give,
 ō bhala drabya khāi pii maūja kara; kipāki
and good thing eating drinking merry-making do; because
 mōra ēhi pua mari, puṇi bañchilā; ō hajī, puṇi miṇilā.
my this son having-died, again survived; and being-lost, again was-got.'
 Tahū sē-mānē maūja karibā-ku lāgilē.
Thereupon they merry-making doing-to began.

Tētēbēlē baṛa pua bila-rē kāma karu-ṭhilā. Sē āsi
At-that-time the-elder son in-the-field work doing-was. He coming
 ghara-pākha-rē pahañchilā-bēlē, nācha ō bājā-ra śabda sūpilā.
house-side-to arriving-time-at, dancing and music-of sound heard.
 Tahū sē jaṇē chākara-ku dāki pachārīlā, 'ō kaāṇa ?
Thereupon he a-person servant calling asked, 'this what ?'
 Ohākara kahilā, 'tumbha bhāi āsi-achhanti, ō tumbha bāpā
The-servant said, 'your brother come-has, and your father
 tāhān-ku bhala abasthā-rē pāi maūja karu-achhanti.' Tāhā
him good state-in getting merry-making doing-is.' *That*
 suṇi sē rāga hōi, bhitarā-ku jibā-ku māṅgilā
hearing he (in-)anger having-become, inside-to going-for desired
 nāhī. Ēṇu tāhā bāpa bāhāra-ku āsi tā-ku bahuta bujhāilā.
not. Therefore his father outside-to coming him much entreated.

Tahū sē bāpa-ku uttara dēlā, 'dēkha, mu bahu-kāja
Thereupon he the-father-to reply gave, 'see, I (for)-long-time
 tumbha-ra sēbā karu-achhi; kēbēhē tumbha-ra kathā-ku ēṇi
your service doing-am; ever your word transgressing
 dēi nāhī; tathāpi mōhō bandhu-bāndhabaṅka saṅga-rē
I-gave not; nevertheless my friend-relatives company-in

maūja	karibā-pāī	môtē	gōṭi-ē	chhēji-chhūā	kēbē
<i>merry-making</i>	<i>make-for</i>	<i>me</i>	<i>a-single</i>	<i>goat-young-one</i>	<i>ever</i>
dēi-nāhā.	Mātra	ṇḍi-cha	tumbha-ra	ēhi	pua dāri rakhi
<i>you-have-not-given.</i>	<i>But</i>	<i>though</i>	<i>your</i>	<i>this</i>	<i>son harlot keeping</i>
sabu sampatti	nashṭa	kari-achhi,	tēbēhē	sē	āsibā-mātrē
<i>all property</i>	<i>destroyed</i>	<i>made-has,</i>	<i>yet</i>	<i>he</i>	<i>immediately-on-coming</i>
tumbhē tāhā pāī	maūja	kala.'	Bāpa	kahilā,	'pua, tumbhē
<i>you him for merry-making</i>	<i>did.'</i>	<i>The-father</i>	<i>said,</i>	<i>'son,</i>	<i>you</i>
sabu-bēṭē	mōhū	pākha-rē	sohha,	mōha-ra	jāhā kichhi, tāhā
<i>at-all-times</i>	<i>my</i>	<i>side-by</i>	<i>are,</i>	<i>my</i>	<i>what anything, that</i>
tumbha-ra aṭē;	mātra	tumbha-ra	ēhi	bhāi	mari, pupi
<i>yours is;</i>	<i>but</i>	<i>your</i>	<i>this</i>	<i>brother</i>	<i>having-died, again</i>
bañchihā-ru;	ō	haji,	pupi	milibā-ru;	
<i>surviving-on-account-of;</i>	<i>and</i>	<i>being-lost,</i>	<i>again</i>	<i>bring-found-on-account-of;</i>	
tāhā pāī	maūja	karibā-ra	uchita.'		
<i>that for merry-making</i>	<i>doing</i>	<i>(is)-fit.'</i>			

[No. 2.]

INDO-ARYAN FAMILY.

EASTERN GROUP,

ORIYA.

STANDARD DIALECT.

(CUTTACK DISTRICT.)

SPECIMEN II.

A FOLKSONG—THE KESABA-KOILI.

କୋଇଲି ଦେଶର ଯେ ମଥୁରାକୁ ଗଲା ।

ବାବା ଦୋଳେ ଗଲା ପୁଣି ବାହାରି ନିଶ୍ଚୟ ଲେ କୋଇଲି । ୧ ।

କୋଇଲି ଏଣୁ ଶୀଘ୍ର ଦେବ ମୁଁ ବାହାବୁ ।

ଆଇଦାର ପୁଣି ଗଲା ମଥୁରା ପୁରକୁ ଲେ କୋଇଲି । ୨ ।

କୋଇଲି ଲେ ପୁଣି ବାହାରି ନିଶ୍ଚୟ ।

ଗହନର ଦୁନାବନ ଶୋଭା ନପାଇଲ ଲେ କୋଇଲି । ୩ ।

କୋଇଲି ସର ମୋର ନ ମଣାନ୍ତି ନନ୍ଦ ।

ପଟଣ ନବେଶୁର ନିଶ୍ଚୟ ଗୋବିନ୍ଦ ଲେ କୋଇଲି । ୪ ।

କୋଇଲି ନନ୍ଦ ଦେହ ପାଶାଣେ ଗଢ଼ିଲ ।

ନୟନେ ବହନ ଦେଇ ରଥେ ଦସାଇଲ ଲେ କୋଇଲି । ୫ ।

କୋଇଲି ତଳୁ ଆଇ ବଞ୍ଚିଛି ମେଞ୍ଚା ।

ତେଜ ଦୋଳରେ ଶୁଣି ଗୋପପୁର ବାଜି ଲେ କୋଇଲି । ୬ ।

କୋଇଲି ଶୁଣିବେ ମୁଁ ମାଇଲ ପୁରୁବେ ।

ଶକ୍ତି ଅବା ଗଲେ କୁହୁ ସେହି ପରବେ ଲେ କୋଇଲି । ୭ ।

କୋଇଲି ରୂପଶେ ଅଲଗ ଅକ୍ତିର ।

ଯାହା ଦୋଳ ରକ୍ତି ନେଇ ଦସାଇ ରଥରେ ଲେ କୋଇଲି । ୮ ।

କୋଇଲି ହୁରୁହୁରୁ କୁହ ନ ଲେଇଲ ।

ହଗଡ଼ା ସାରଣ କୁହ ମଥୁରା ରହଇ ଲେ କୋଇଲି । ୯ ।

କୋଇଲି କଥାକାଳେ ହୁଇ ମାଣେ ଗୁର ।

ନଦୁବ ଶେଷ ତାକୁ ରଥେ ଶୁ ନନ୍ଦ ଲେ କୋଇଲି । ୧୦ ।

କୋଇଲି ଟହ ଟହ ହୁଅନ୍ତୁ କୋଳେ ।

ଟକଟକ ଦେଉଥାନ୍ତୁ ହୁଇବାର ଦେଲେ ଲେ କୋଇଲି । ୧୧ ।

କୋଇଲି ଠଣ ଯେ ସୁନ୍ଦର ଦେବ ଶୋବ ।

ତେ ରକ୍ତି ଗଲେ କୁହ ନିଶ୍ଚୟ ଦେବାବ ଲେ କୋଇଲି । ୧୨ ।

[No. 2.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

ORIYĀ.

STANDARD DIALECT.

(CUTTACK DISTRICT.)

SPECIMEN II.

(A Folksong. *The Kēsāba-kōlī.*)

TRANSLITERATION AND TRANSLATION.

Kōili, <i>Cuckoo,</i> Kāhā-bōlē <i>On-whose-words</i>	Kēśāba <i>Kṛishṇa</i> galā <i>went</i>	ṣe <i>who</i> putra <i>son</i>	Mathurā-ku <i>Mathurā-to</i> bāhuṛi <i>returning</i>	galā, <i>went,</i> nallā ? <i>not-came ?</i>
				lō kōili. <i>O Cuckoo.</i> (1)
Kōili, <i>Cuckoo,</i> Khāibā-ra <i>The-eating-of</i>	khaṇḍa <i>sugar</i> putra <i>son</i>	khyīra <i>thickened-milk</i> putra <i>son</i>	dēbi <i>will-give</i> galā <i>went</i>	mū kēhā-ku ; <i>I whom-to ;</i> Mathurā-pura-ku. <i>Mathura-town-to.</i>
				lō kōili. <i>O Cuckoo.</i> (2)
Kōili, <i>Cuckoo,</i> Gahana-ta <i>The-groves (of)</i>	galā <i>went</i> Bṛundābana <i>Vṛindāvana</i>	putra, <i>the-son,</i> śōbhā <i>charm</i>	bāhuṛi <i>returning</i> na <i>not</i>	nallā ; <i>not-came ;</i> pāllā. <i>got.</i>
				lō kōili. <i>O Cuckoo.</i> (3)
Kōili, <i>Cuckoo,</i> Ghaṭaṇa <i>Fair</i>	ghara <i>home</i> na <i>not</i>	mō-ra <i>my</i> diśē <i>looks</i>	na <i>not</i> pura <i>house</i>	maṇanti <i>likes</i> na <i>not</i>
				lō kōili. <i>O Cuckoo.</i> (4)
Kōili, <i>Cuckoo,</i> Nayanē <i>In-the-eyes</i>	Nanda-dēha <i>Nanda's-body</i> kajjvala <i>collyrium</i>	pāshāṇē <i>of-stone</i> dēi <i>giving</i>	rathē <i>on-the-chariot</i>	gaṛhilā. <i>made.</i> basāllā <i>he-seated</i>
				lō kōili. <i>O Cuckoo.</i> (5)

Kōili <i>Cuckoo</i>	chalu-thāi <i>moved</i>	kaṭi-sṭha <i>on-the-waist-situated</i>	mēkhaḷi, <i>ornament,</i>
Chakita <i>Startled</i>	hōilē <i>became</i>	ṣuṇi <i>hearing</i>	Gōpa-pura-bāḷi, <i>Gōpa-pura-girls,</i>
			lō kōili. <i>O Cuckoo.</i> (6)
Kōili, <i>Cuckoo,</i>	chhāṭēka ¹ <i>one-came-(blow)</i>	mū <i>I</i>	māili <i>struck</i>
Chhāri <i>Leaving</i>	abā <i>methinks</i>	galē <i>went</i>	Kṛushṇa <i>Kṛishṇa</i>
		sēhi <i>that</i>	parābhabē, <i>on-castigation,</i>
			lō kōili. <i>O Cuckoo.</i> (7)
Kōili, <i>Cuckoo,</i>	jūta-panē <i>messenger-in-the-guise-of</i>	aiḷā <i>came</i>	Akrūra; <i>Akrūra;</i>
Jātrā <i>Festival</i>	bōli <i>saying</i>	bhaṇḍi <i>deceitfully</i>	nēlā <i>took</i>
		basāi <i>seafaring</i>	ratha-rē; <i>on-the-chariot;</i>
			lō kōili. <i>O Cuckoo.</i> (8)
Kōili, <i>Cuckoo,</i>	jhuru <i>mourning</i>	jhuru <i>mourning</i>	luha <i>tears</i>
Jhagarā <i>Quarrels</i>	sāri-ṇa <i>having-ended</i>	Kṛushṇa <i>Kṛishṇa</i>	na <i>not</i>
		Mathurā <i>at-Mathurā</i>	rahilā; <i>remained;</i>
			rahilā, <i>stayed,</i>
			lō kōili. <i>O Cuckoo.</i> (9)
Kōili, <i>Cuckoo,</i>	niśā-kālē <i>night-at-time-of</i>	Hari <i>Hari</i>	māgē <i>would-ask-for</i>
Nayana <i>Eyes</i>	tēki <i>raising</i>	tān-ku <i>him</i>	rāu-thānti <i>would-call</i>
			chānda; <i>the-moon;</i>
			Nanda, <i>Nanda,</i>
			lō kōili. <i>O Cuckoo.</i> (10)
Kōili, <i>Cuckoo,</i>	ṭaha-ṭaha <i>loudly (Kṛishṇa)</i>	hasu-thānti <i>would-laugh</i>	kōlē; <i>in-the-arms;</i>
Ṭaḷa-ṭaḷa <i>Staggered</i>	hēu-thānti <i>would-become</i>	jhulibā-ra-bēlē, <i>rocking-of-at-the-time,</i>	
			lō kōili. <i>O Cuckoo.</i> (11)
Kōili, <i>Cuckoo,</i>	ṭhaṇa <i>symmetrically</i>	jē <i>that</i>	sundara <i>graceful</i>
Ṭhaki <i>Fraudulently</i>	bhaṇḍi <i>deceiving</i>	galē <i>went</i>	Kṛushṇa <i>Kṛishṇa</i>
			bēni <i>both</i>
			pōē, <i>sons,</i>
			naīlē-bēṭhāē, <i>not-came-back,</i>
			lō kōili. <i>O Cuckoo.</i> (12)

¹ Written *chhāṭakē* in original.

FREE TRANSLATION OF THE FOREGOING.

The song is supposed to be sung by Yaśōdā, the foster-mother of Kṛishṇa, after he had left Vṛindāvana, in company with Akrūra, and had remained in Mathurā whither he had gone to kill the demon Kamsa. Nanda, Yaśōdā's husband, was Kṛishṇa's foster-father, and he had consented to Akrūra taking the child away. He and his wife, as well as all the inhabitants of Vṛindāvana, where the God had spent his infancy and boyhood, were Gowālās by caste, and hence she calls the country round her home 'Gōpa-pura,' or the 'City of Cowherds.' One of Kṛishṇa's many names was Kēśava, and another was Gōvinda. He was the incarnation of the God Hari or Viṣṇu. His brother was Bala-rāma.

1. O Cuckoo, cuckoo. At whose words did Kṛishṇa go to Mathurā? For my son has not returned.

2. O Cuckoo, cuckoo. To whom shall I now give sweets and thickened milk? For my son who used to eat it has gone to Mathurā-town.

3. O Cuckoo, cuckoo. My son went and returned not; and the groves of Vṛindāvana have lost their charm.

4. O Cuckoo, cuckoo. Nanda no more loves my home: for no longer fair appears the dwelling without Gōvinda.

5. O Cuckoo, cuckoo. Surely Nanda's body was of stone, when he anointed Kṛishṇa's eyes with collyrium¹ and put him sitting in the chariot.

6. O Cuckoo, cuckoo. When the maidens of Gōpa-pura heard of his departure, they started, and the (bells of) their girdles shook.

7. O Cuckoo, cuckoo. I once struck him a single cane-blow (for some fault), and I fear that it was on account of that punishment that Kṛishṇa left me.

8. O Cuckoo, cuckoo. Akrūra came in the guise of a messenger. He scared Kṛishṇa in the chariot deceitfully, and took him away on the excuse of some festival.

9. O Cuckoo, cuckoo. Mourning, mourning. I have no tears left. Kṛishṇa had ended his quarrels (with the demon), and has stayed in Mathurā.

10. O Cuckoo, cuckoo. At night-time (in his baby way) Hari used to ask for the moon, and raising his eyes, Nanda would call out to him 'Come.'

11. O Cuckoo, cuckoo. Loudly used he to crow in my arms, and (gleefully) used he to shake as I rocked him.

12. O Cuckoo, cuckoo. A graceful pair were the two brothers; but Kṛishṇa has deceived me and has not come back.

Standard Oriyā is also spoken in the district of Balasore. Here, however, we may note a few provincialisms, though not sufficient to entitle the form of speech to be classed as a separate dialect. Some of the points of differences are of pronunciation. Others are of grammatical inflection due to the influence of the neighbouring Bengali of Midnapore.

As regards pronunciation, there is a tendency to drop the aspiration in the definite present and perfect tenses, so that *achhi* is spelt *achi*. Examples are *nēi jāi-chi*, he has carried off; *palāi-chi*, he has fled; *hēi-chi*, it has taken place; *kāndu-chu*, thou art weeping; *karu-chu*, thou art making. Note the way in which *ṣ* is substituted for *l*, as in *thiṇē* for *thilē*, if it had been.

¹ To protect them from the dust of the journey.

In the declension of nouns, the letter *ē* added to the nominative gives the force of the indefinite article. Thus, *muṇḍ-ē*, a lump : *dīn-ē*, one day : *khaṇḍ-ē*, a piece. In one instance, we have the accusative ending in *ka* instead of *ku*, viz., in *sunā-muṇḍā-ka*, (he carried off) the lump of gold.

In the declension of pronouns we find *tuma-ra*, instead of *tumbha-ra*, your.

It is unnecessary to give the Parable of the Prodigal Son in the Balasore dialect. The following short folk-tale shows the peculiarities to which attention has been drawn above. It is given in facsimile of the original writing, and is accompanied by a transliteration and a translation.

INDO-ARYAN FAMILY.

EASTERN GROUP.

ORIYA.

STANDARD DIALECT.

(DISTRICT BALASORE.)

	ପଞ୍ଚ	କିମ୍ବଦନ୍ତୀ	କିଛି	କେନ୍ଦ୍ର	କୃଷ୍ଣ	କ୍ଷ
	ଅନ୍ତରାଳ	ଠାଣ.	ଭାମାକା	ଘଣ୍ଟ	ହୁଣ୍ଡ	ଅନ୍ତରାଳ
	ହୁଣ୍ଡ	ଠାଣା.	ଭାଣ୍ଡ	କିଛି	କ୍ଷ	ଅନ୍ତ
	ବିକଳିକା	ଠାଣ	ସ୍ତବ୍ଧ	ହୁଣ୍ଡ	କିଛି	କାଳିକା
5.	ସ୍ତବ୍ଧ	କାଳିକା	କ୍ଷ	କେନ୍ଦ୍ର	କୃଷ୍ଣ	କ୍ଷ
	କାଳ	କେନ୍ଦ୍ର	କୃଷ୍ଣ	କେନ୍ଦ୍ର	କୃଷ୍ଣ	କେନ୍ଦ୍ର
	କିଛି	କିଛି	କେନ୍ଦ୍ର	କେନ୍ଦ୍ର	କୃଷ୍ଣ	କେନ୍ଦ୍ର
	କେନ୍ଦ୍ର	କାଳ	କେନ୍ଦ୍ର	କେନ୍ଦ୍ର	କୃଷ୍ଣ	କେନ୍ଦ୍ର
	କାଳ	କୃଷ୍ଣ	କେନ୍ଦ୍ର	କେନ୍ଦ୍ର	କୃଷ୍ଣ	କେନ୍ଦ୍ର
10.	କେନ୍ଦ୍ର	କାଳ	କୃଷ୍ଣ	କେନ୍ଦ୍ର	କୃଷ୍ଣ	କେନ୍ଦ୍ର

[No. 3.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

OṚIYĀ.

STANDARD DIALECT.

(DISTRICT BALASORE.)

TRANSLITERATION AND TRANSLATION.

	Eka <i>A</i>	kirapaṇa-ra <i>miser-of</i>	kichhi <i>some</i>	daulatā <i>wealth</i>	thilā. <i>was.</i>	Sē <i>He</i>				
	sabu <i>all</i>	bēlō <i>times-at</i>	ēi <i>this</i>	bhābaṇā <i>thought</i>	karō <i>makes</i>	pachhē <i>lest</i>	chura <i>a-thief</i>	sandhāna <i>a-trace</i>	pāi <i>having-got</i>	
	churi <i>theft</i>	karō. <i>may-do.</i>	Anēka <i>Much</i>	bhābi <i>having-thought</i>	chinti <i>having-considered</i>	sō <i>he</i>	sarbaswa <i>(his)-entire-property</i>			
	bikiri <i>sale</i>	kalā, <i>made,</i>	āu <i>and</i>	muṇḍō <i>a-lump</i>	sunā <i>gold</i>	kiṇi <i>having-bought</i>	māṭi-rē <i>the-earth-in</i>			
5	putā <i>buried</i>	rakhilā. <i>put.</i>	Sēhi <i>That</i>	dina-ru <i>day-from</i>	sō <i>he</i>	rōja <i>day</i>	tharē <i>once</i>	lēkhā <i>at-the-rate</i>	sō <i>that</i>	jāgā-ku <i>place-to</i>
	jāi <i>having-gone</i>	dēkhi <i>having-seen</i>	āsō, <i>returns-home,</i>	'kēhi <i>'anyone</i>	sandhāna <i>a-trace</i>	pāi <i>having-got</i>	nōi <i>having-taken</i>	jāi-chi <i>has-gone</i>		
	kinā. <i>or-not.'</i>	Kirapaṇa <i>The-miser</i>	rōja-rōja <i>every-day</i>	i <i>this</i>	mati <i>manner</i>	karibā-ru <i>doing-by</i>	tā-ra <i>his</i>			
	chākara <i>servant</i>	mana-rē <i>the-mind-in</i>	ēi <i>this</i>	sandō <i>suspicion</i>	hēlā, <i>arose,</i>	'haō-ta <i>'perhaps</i>				
	ēi <i>this</i>	jāgā-rē <i>place-in</i>	luchā <i>'hidden</i>	dhana <i>wealth</i>	achhi; <i>is ;</i>	na-hēlē <i>otherwise</i>	sō <i>he</i>			
10	rōja <i>daily</i>	tharē <i>once</i>	tharō <i>once</i>	sōṭi-ku <i>there-to</i>	jāāntā <i>is-in-the-habit-of-going</i>	kōnē ? <i>why ?</i>	Dinō <i>One-day</i>			

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saja	pāi	sō	jāgā	khuli	sunā-muṇḍā-ka
opportunity	having-got	that	place	having-opened	the-gold-lump
		nēi	paḷāilā.	Tā	ūra
		having-taken	he-absconded.	That	next day

ṭhika	samaya-rō	kirapaṇa	sō	jāgā-ku	jāi	dēkhlā	kēsō
fixed	time-at	the-miser	that	place-to	having-gone	saw	someone

sunā	nēi	paḷāi-ohi.	Tētē-bēḷō	sō	mathā	kuṛi,
the-gold	having-taken	absconded-has.	At-that-time	he	(his)-head	having-struck,

bāla	upāri,	'hāya	hāya	mō-ra	sarbanāśa	hōi-ohi '
(his)-hair	having-torn-out,	'alack,	alack,	my	entire-destruction	has-taken-place,'

15 kahi huri pakāi kāndilā. Jhaṇō sāipariśā tāhā-ku
saying cry having-raised he-weepd. A-person neighbour him

ātagula	dēkhi,	'kāndu-chu	kōnō ?	pachārīlā,	ō
distressed	having-seen,	'thou-art-weeping	why ?	asked,	and

sabu	bujhi-kari	kahlā,	'bhāi,	tu	ākāraṇa	duḥkha	karu-ohu
all	having-understood	said,	'brother,	thou	without-a-cause	sorrow	art-doing

kōnō ?	Khaṇḍō	pathara	nēi	sō	jāgā-rō	puti-dēi
why ?	A-piece	stone	having-taken	that	place-in	having-buried

mana-rē	kara	tuma-ra	sunā-muṇḍā	āga-pini	putā	achhi.	Kōnēnā
mind-in	make	your	gold-lump	as-before	buried	is.	For

20 jētē-bēḷō ṭhika kari-thila dhana bhuga kariba-nāhi,
at-what-time fixed made-you-had the-wealth enjoyment you-will-make-not,
tētē muṇḍō sunā
then a-lump gold

māṭi-rē	putā-thinō	jō	phala,	āu	khaṇḍō	pathara
the-earth-in	if-it-had-been-buried	what	profit,	and	a-piece	stone

putā-thinō	sudhā	sōhi	phala.'	Dhana	bhuga	na	kalō,	dhana
if-it-had-been-buried	even	that	profit.'	Wealth	enjoyment	not	if-you-make,	wealth

thibā	na-thibā	duyā	samāna.
being	not-being	both	equal.

FREE TRANSLATION OF THE FOREGOING.

A miser had some property, and was continually in fear that some thief would find it out and one fine day steal it. So, after much consideration, he sold all that he had, and having bought a lump of gold with the proceeds, buried it in the earth. Thereafter, he used to visit the spot regularly once a day, to see if anyone had taken it away. His servant observed his conduct, and smelt a rat. 'Perhaps,' thought he, 'he has something of value buried there. Otherwise, why should he make a point of going to the place every day?' So, one day, he found an opportunity, dug up the lump of gold, and ran off with it. Next day, up came the miser at the regular time, and saw that someone had made away with his gold. He beat his head and he tore his hair, and he wept crying, 'alack, alack, I'm altogether ruined.' A neighbour who saw him in this pickle asked him why he was weeping, and when he had understood the whole affair he said, 'brother, why are you weeping without a cause? Bury a stone in the same place, and make up your mind that it's your lump of gold. For, once you had made up your mind that you would not enjoy your wealth, what greater advantage had you from burying a lump of gold than from burying a stone?'

The Moral of this is that a buried talent is as good as no talent at all.

It is unnecessary to give any examples of the dialect spoken in the District of Puri. The language is exactly the same as that of Cuttack. The specimens received from it only differ from the Cuttack ones in that the language is more Sanskritised, a matter which depends a good deal on the idiosyncrasies of the writer. For instance *putra* is used instead of *pua*, a son, and *pitā*, instead of *bāpa*, a father. We should however remember that the letter *ṡ* is more commonly pronounced as a strongly cerebral *ḍ*, in Puri, while, in Cuttack, its sound is more nearly that of *ṛ*. This, at least, is the evidence borne by the specimens. In the transliteration received from Cuttack the word for 'he fell' is transliterated '*paṛilā*,' while in the specimens which come from Puri, it is spelt '*pardilā*.'

Similar remarks apply to the Oṛiyā spoken in the District of Angul and in the various Native States of Orissa. The Aryan language of the whole of this area is Standard Oṛiyā. The only difference is that of pronunciation. As already stated, the farther south we go, the greater is the tendency to pronounce *ch* as *ts*, and *j* as *ds*. So also while we find that the sound *ṛ* is more common in the north, *ḍ* is more common in the south. We may thus say that the Oṛiyā spoken over the whole of Orissa proper, including its Native States, is Standard Oṛiyā. It will of course be understood that other aboriginal languages especially Kandhī are also vernaculars of the area. But they do not appear to have affected Oṛiyā at all.

Oṛiyā is also spoken south of Orissa in the north of the districts of Ganjam and Vizagapatam, which belong to the Madras Presidency. This tract of country does not fall within the operations of the Linguistic Survey, but it may be stated that the Southern limit of Oṛiyā may be taken roughly as commencing at the small seaport town of Barwa in the District of Ganjam, and running first nearly due west and then south-west

up to Tindiki on the border between Vizagapatam and Bastar. South of this line a corrupt Oriyā which is much mixed with Telugu is spoken by some of the lowest castes, but the language of the bulk of the population is Telugu. Thence it turns north so as to include the Jeypore Agency of Vizagapatam and the eastern half of the Chhattisgarh Division of the Central Provinces. The Oriyā of Ganjam and Jeypore is still the standard dialect. It is well illustrated in Mr. Maltby's *Handbook*. The characteristic southern pronunciation is here prominent. The four first palatal letters are here clearly *ts*, *tsh*, *ds*, and *dsh*. The *ch*- and *j*-sounds are unknown. So also, we have always *q* and *qh*, and never *r* and *rh*. The common folk sometimes add the Telugu termination *u* to nouns, but this is not done by the educated.

Standard Oriyā is also the form of the language which is spoken in the Districts and Native States of the Central Provinces, in which Oriyā is the vernacular. From Raigarh in the north, to Kalahandi in the south, and from Raipur in the west to Bamra in the east, the language is exactly the same in its grammar. There is only a slight difference in pronunciation which we may notice, though it is not necessary to give specimens to illustrate the peculiarity. It is that in the extreme west of the Oriyā-speaking area, the influence of the neighbouring Chhattisgarhi has led to the letter *a* not being pronounced at the end of a word. Thus, in Raipur, and the State of Sarangarh, the word for 'of a man' is *janaka-r*, not *janaka-ra*, and the word for 'younger' is *sān*, not *sāna*. Apparently also, the sound of the vowel *a* gradually loses the tone of the *ō* in *hot*, as we go westwards, and approaches the sound of the *a* in *America*, which it has in the neighbouring Chhattisgarhi.

It is hence hardly necessary to give specimens of the forms of speech spoken in this area. I shall content myself with giving the version of the Parable of the Prodigal Son which has been received from the Native State of Kalahandi, which is nearly in the extreme south-west of the Oriyā-speaking area. Here, it will be observed, a final *a* is pronounced.

INDO-ARYAN FAMILY.

EASTERN GROUP.

ORIYA.

STANDARD DIALECT.

(KALAHANDI STATE.)

ଜଗତର ଦୂର ପୁଅ ଶୁଭେ । ସେମାନଙ୍କ ମଧ୍ୟରୁ ସାନ ପୁଅ ପିତାକୁ କହିଲା, ହେ ପିତା, ତୁମ୍ଭ ସମ୍ପତ୍ତିର ଯେଉଁ ଭାଗ ଅମ୍ଭେ ପାଇବୁଁ ତାହା ଦୟା । ତହିଁରେ ସେ ଅପଣା ସମ୍ପତ୍ତି ଭାଗ କରି ସେମାନଙ୍କୁ ଦେଲା । ତାଙ୍କ ଦଳ ଉତ୍ତରେ ସେହି ସାନ ପୁଅ ସବୁ ଯାକ ଏକା କରି ନେଇ ଦୂର ଦେଶକୁ ଯାଇ ଦୁଃଖ ଅତରଣରେ ସବୁ ସମ୍ପତ୍ତି ଉଡ଼ାଇ ଦେଲା । ସବୁ ଖର୍ଚ୍ଚ କଲା ଉତ୍ତରେ ସେହି ଦେଶରେ ମହା ଦୁର୍ଭିକ୍ଷ ପଡ଼ିଗଲା ତାହାର ଦୁଃଖାବସ୍ଥା ଦଢ଼ିଲା । ଏଥିରେ ସେ ଯାଇ ସେହି ଦେଶର ଏକ ଗୃହ ଲୋକର ଅଣ୍ଟା ନେବାକୁ ସେହି ଲୋକ ତାହାକୁ ପୁଷ୍ପ ଗୋଠ ଚଣ୍ଡିକାକୁ କ୍ଷେତ୍ରକୁ ପଠାଇଲା । ସେଠାରେ ତାହାକୁ କେହି କିଛି ଖାଇବାକୁ ନ ଦେବାରୁ, ସେ ପୁଷ୍ପର ଖାଦ୍ୟ ଚୋଷାରେ ପେଟ ପୁରାଇବାକୁ ଇଚ୍ଛା କଲା । ପରେ ସେ ମନେମନେ ଚେତା ପାଇ କହିଲା, ହାୟ, ଅମ୍ଭ ପିତାଙ୍କ ପାଖରେ କେତେ ଦୁଇଅର ଲୋକ କେତେ ଅସୁବିଧା ଖାଇ ଯାଉଅଛନ୍ତି, ମାତ୍ର ଅମ୍ଭେ ଘୋଷେ ମରୁଅଛୁଁ । ଅମ୍ଭେ ଉଠି ପିତାଙ୍କ ନିକଟରେ ଯାଇ ବୋଲିବା, ହେ ପିତା, ଅମ୍ଭେ ଇନ୍ଦ୍ରଜିତର ପୁତ୍ରୀ ଦୁମ୍ଭର ବରୁଣରେ ପାପ କଲୁଁ, ଦୁମ୍ଭର ପୁଅ ବୋଲି ବ୍ୟାଧି ହେବାର ଯୋଗ୍ୟ ଅଛୁ ନୋହୁଁ, ଦୁମ୍ଭର ଏକ ଦୁଇଅର ପରି ଅମ୍ଭକୁ ରଖ । ତତ୍ପରେ ସେ ଉଠି ପିତା ନିକଟକୁ ଗଲା । ମାତ୍ର ତାହାର ପିତା ବହୁତ ଦୂରରୁ ତାହାକୁ ଦେଖି ଦୟା କଲା, ପୁତ୍ରୀ ସିନ୍ଧୁ ଯାଇ ତାହାର ବେକ ଧରି ତାହାକୁ ଚୁମ୍ବନ କଲା । ଏଥିରେ ପୁଅ ତାହାକୁ କହିଲା, ହେ ପିତା, ଇନ୍ଦ୍ରଜିତର ଓ ଦୁମ୍ଭ ବରୁଣରେ ପାପ କଲୁଁ, ଏଣୁ ଦୁମ୍ଭର ପୁଅ ବୋଲି ବ୍ୟାଧି ହେବାର ଅଛି ଯୋଗ୍ୟ ନୋହୁଁ । ମାତ୍ର ତାହାର ପିତା ଅପଣା ନୌକରମାନଙ୍କୁ କହିଲା, ଧରି ଉତ୍ତମ ବସ୍ତ୍ର ଅଣି ଏହାକୁ ପିନ୍ଧାଅ, ଏହାର ହାତରେ ମୁଦ ପିନ୍ଧାଅ, ଏହାର ପାଦରେ ପାଶୋଇ ରଖାଅ । ପୁତ୍ରୀ ଅମ୍ଭେମାନେ ଶ୍ରେଷ୍ଠ କରି ଅନନ୍ଦ କରୁଁ, ଯେହେତୁ ଅମ୍ଭର ଏହି ପୁଅ ମର ଯାଇ ପୁନଶ୍ଚ ଜୀବନ ପାଇଲା, ସେ ହଳ ସ୍ଥଳ ପୁତ୍ରୀ ମିଳିଲା । ତହିଁରେ ସେମାନେ ଅନନ୍ଦ ହେବାକୁ ଲାଗିଲେ ॥

ତେବେବ ଦେଲେ ତାହାର ବଡ଼ ପୁଅ କ୍ଷେତ୍ରରେ ଥିଲା । ପୁତ୍ରୀ ଅସୁ, ଘର ବନ୍ଦରେ ପ୍ରବେଶ ହୋଇ ନାଟ ଓ ବାଦ୍ୟର ଶବ୍ଦ ଶୁଣି ପାରି ନୌକର ଏକ ଜଣକୁ ଡାକି ପଚାରିଲା ଏହାର କାରଣ କ'ଣ ? ସେ କହିଲା ଦୁମ୍ଭର ଘର ଘରରେ, ପୁତ୍ରୀ ଦୁମ୍ଭର ପିତା ତାଙ୍କୁ ବୁଝାଇଲେ ଅସିବାର ଦେଖି ବହୁତ ଶ୍ରେଷ୍ଠ ଦେଇ ଅଛନ୍ତି । ତହିଁରେ ସେ ଭାଗ ହୋଇ ଉତ୍ତରକୁ ଯିବାକୁ ଶକ୍ତ ନ ହେଲା । ଏଣୁ ତାହାର ପିତା ବାହାରେ ଅସି ତାହାକୁ ବହୁତ ବୁଝାଇ କହିଲା । ମାତ୍ର ସେ ଅପଣା ପିତାକୁ ଉତ୍ତର ଦେଲା, ଦେଖ, ଦୁମ୍ଭର ବୌଦ୍ଧି କୃତ୍ରିମ ଅମାନ୍ୟ ନ କରି ବହୁତ ବର୍ଷରୁ ଦୁମ୍ଭର ସେବା କରି ଅସୁ ଅଛୁଁ । ତଥାପି ମିଶ୍ରମାନଙ୍କ ସଙ୍ଗରେ ଉତ୍ତର କରିବାକୁ କେବେହେଁ ଗୋଟିଏ ଛେଳି ଅମ୍ଭକୁ ଦେଇ ନାହିଁ ; ମାତ୍ର ଦୁମ୍ଭର ଯେଉଁ ପୁଅ ଦେଖା ଅବଦ ସଙ୍ଗରେ ଦୁମ୍ଭର ସମ୍ପତ୍ତି ଦୁଆରେ ଖର୍ଚ୍ଚ କରିଅଛି ସେ ଅସିବାମାତ୍ରେ ତାହାପାଇଁ ବଡ଼ ଶ୍ରେଷ୍ଠ ଦେଲା । ତାହାର ପିତା କହିଲା ହେ ପୁଅ, ଦୁମ୍ଭ ସେବା ଅମ୍ଭର ସଙ୍ଗେ ଅଛି ଅଛି ଅମ୍ଭର ଯେ କିଛି ଅଛି ସେହି ସବୁ ଦୁମ୍ଭର, ପୁତ୍ରୀ ଏହି ଯେ ଦୁମ୍ଭର ଘର ମର ଯାଇ ପୁନଶ୍ଚ ଜୀବିଲା, ସେ ହଳ ସ୍ଥଳ ମିଳିଲା, ଏ ହେତୁରୁ ଉତ୍ତର ଅନନ୍ଦ କରିବା ଅମ୍ଭମାନଙ୍କର ଇଚ୍ଛା ॥

[No. 4.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

OṚIYĀ.

STANDARD DIALECT.

(KALAHANDI STATE.)

TRANSLITERATION AND TRANSLATION.

Janaka-ra dui pua thilē. Sēmānaṅka madhya-ru sāna
A-man-of two sons were. Them among-from the-younger
 pua pitā-ku kahilā, 'hē pitā, tumbha sampatti-ra jēū bhāga
son the-father-to said, 'O father, your goods-of what portion
 āmbhō pāibū, tāhā diya.' Tahī-rē sē āpanā sampatti bhāga-kari
I will-get, that give.' That-on he his goods having-divided
 sēmāna-ku dēlā. Alpa dina uttarē sēhi sāna pua sabujaka
them-to gave. A-few days after that younger son every-thing
 ēkā kari nēi dūra dēsa-ku jāi dushṭa ācharaṇa-rē
together having-made having-taken a-far country-to having-gone riotous living-in
 sabu sampatti uḍāi-dolā. Sabu kharchcha kalā uttarē sēhi dēsa-rē
all the-substance squandered. All spending having-done after that land-in
 mahā durbhikhya paḍantē tāhā-ra duḥkhābasthā ghaṭilā. Ethī-rē
a-mighty famine arising his want-condition happened. This-on
 sē jāi sēhi dēsa-ra ēka gṛuhi-lōka-ra āsrā nēbā-ru, sēhi lōka
he going that country-of a citizen-person-of shelter taking-on, that man
 tāhā-ku ghushurā-gōṭha charāibā-ku khyēta-ku paṭhailā. Sē-ṭhārē tāhā-ku
him swine-flock feeding-for the-field-to sent. There him-to
 kēhi kichhi khāibā-ku na dēbā-ru sē ghushurā-ra khādya
any-body any-thing eating-for not giving-on he the-swine-of food
 chōpā-rē pēṭa purāibā-ku ichchhā kalā. Pachhō sē manē-manē
husks-with belly filling-for desire made. Afterwards he on-his-mind
 chētā pāi kahilā, 'hāya, āmbha pitānka-pākha-rē kētē bhutiāra-lōka
sense having-got said, 'alas, my father-with how-many hired-servants
 kētē adhika khāi jāu-achhanti, mātra āmbhō bhōkhē maru-achhū.
how-much more having-eaten going-are, but I with-hunger dying-am.
 Āmbhō uṭhi pitānka nikaṭa-rē jāi bōlibā, "hē pitā, āmbhō
I having-arisen father near-in having-gone will-say, "O father, I
 Iśwaranka-ra pupi tumbha-ra biruddha-rē pāpa kalū, tumbha-ra pua
God-of and you-of opposition-on sin did, your son
 bōl-bikhyāta-bēbā-ra jōgya āu nōhū; tumbha-ra ēka bhutiāra
called-(and)-noted-being-of worthy more I-am-not; your one hired-servant-of
 pari āmbhaṅku rakha." Tatparē sē uṭhi pitā nikaṭa-ku galā. Mātra
as me kept." Then he having-arisen father near-to went. But

tāhā-ra pitā bahuta dūra-ru tāhā-ku dēkhi dayā kalā, puṇi
his father great distance-from him having-seen compassion made, and
 dhāi jāi tāhā-ra bēka dhari tāhā-ku chumbana kalā.
having-run having-gone his neck having-seized him-to kiss made.
 Ethī-rē pua tāhā-ku kahilā, 'hē pitā, Iśwaraṅka-ra ō tumbha
This-on the-son him-to said, 'O father, heaven-of and you(-of)
 biruddha-rē pāpa kalū, ēṇu tumbha-ra pua bōli-bikhyāta-hēbā-ra āu
opposition-in sin I-did, so your son called-(and)-noted-being-of more
 jōgya nōhū.' Mātra tāhā-ra pitā āpaṇā naukaramānaṅ-ku kahilā,
worthy I-am-not.' But his father his-own servants-to said,
 'ati-uttama bastra āṇi ēhā-ku pindhā ; ēhā-ra
'very-excellent robe having-brought this-(person)-to put-on ; this-one's
 hāta-rō mudi pindhā, ēhā-ra pāda-rē pāṇdhōi lagā ; puṇi
hand-on ring put-on, this-one's feet-on shoes put ; and
 āmbhē-mānō bhōjana-kari ānanda karū ; jē-hētu āmbha-ra ēhi pua
(let)-us eating-having-done rejoicing do ; because my this son
 mari-jāi, punaścha jibana pālā ; sē haji thilā, puṇi miṇilā.' Tahī-rē
having-died, again life got ; he lost was, and was-found.' That-on
 sē-mānē ānanda karibā-ku lāgilē.
they rejoicing making began.

Tēti-ki-bēlē tāhā-ra baḍa pua khyēta-rē thilā. Puṇi āsu-āsu
At-that-time his elder son the-field-in was. And while-coming
 ghara-kati-rē prabēsa hōi nāṭa ō bādya-ra śabda
the-house-near-in entering having-become dancng and music-of sound
 ṣuṇi-pāri naukara ēka-jāṇa-ku dāki pachārīlā, 'ēhā-ra
having-got-to-hear servant one-person having-called he-asked, 'this-of
 kāraṇa ki ?' Sē kahilā, 'tumbha-ra bhāi aīlē, puṇi tumbha-ra pitā
the-cause what ?' He said, 'your brother came, and your father
 tān-ku kuśaḷa-rē āsibā-ra dēkhi bahuta bhōjana dēi-achhanti.'
him good-health-on come-being having-seen great feast given-has.'
 Tahī-rē sē rāga hōi bhitara-ku jibā-ku rāji na hēlā.
That-on he angry having-become inside-to going-for willing not became.
 Ēṇu tāhā-ra pitā bāhārē āsi tāhā-ku bahuta bujbāi kahilā.
Hence his father outside having-come him-to much having-entreated spoke.
 Mātra sē āpaṇā pitā-ku uttara dēlā, 'dēkha, tumbha-ra kaupasi
But he his-own father-to answer gave, 'see, your any
 hukuma amānya na kari bahuta barsha-ru tumbha-ra
commandment neglected not having-made many years-from your
 sēbā kari āsu-achhū. Tathāpi mitramānaṅka-saṅga-rē utsaba
service having-done coming-I-am. Yet friends-company-on feasting
 karibā-ku kēbēhē gōṭiē ohhēli āmbhaṅ-ku dēi-nāhā. Mātra
making-for ever one-single kid me-to give-you-did-not. But

tumbha-ra	jēū	pua	bēśya-ādīnka	saṅga-rē	tumbha-ra	sampatti
<i>your</i>	<i>which</i>	<i>son</i>	<i>harlots-et-cetera</i>	<i>company-in</i>	<i>your</i>	<i>property</i>
bṛuthā-rē	kharchcha	kari-achhi,	sē	āsibā-mātra-kē	tāhā	pāī
<i>vainness-in</i>	<i>spending</i>	<i>done-has,</i>	<i>he</i>	<i>immediately-on-coming</i>	<i>him</i>	<i>for</i>
bhōji	dēla.	Tāhā-ra	pitā	kahilā,	‘hē	pua,
<i>feast you-gave.</i>	<i>His</i>	<i>father</i>	<i>said,</i>	<i>‘O</i>	<i>son,</i>	<i>you</i>
saṅgē	aohha,	āu	āmbha-ra	jē-kichhi	achhi,	sēhi
<i>company-in</i>	<i>are,</i>	<i>and</i>	<i>mine</i>	<i>whatever</i>	<i>is,</i>	<i>that</i>
pupī	ēhi	jō	tumbha-ra	bhāi	mari-jāi	punarbāra
<i>and this</i>	<i>who</i>	<i>your</i>	<i>brother</i>	<i>having-died</i>	<i>again</i>	<i>become-alive ;</i>
hajji-thilā,	mililā ;	ē-hētu-ru,	utsaba	ānanda	karibā	āmbhamānānka-ra
<i>lost-was,</i>	<i>was-found ;</i>	<i>hence,</i>	<i>feasting</i>	<i>rejoicing</i>	<i>doing</i>	<i>us-of</i>
uchita.						
<i>proper (is).’</i>						

Turning north to the Chota Nagpur Division and its Tributary States, we find that Oṛiyā is spoken in the District of Singhbhum, and in the States of Jashpur, Sarai Kalā, Kharsāwān, Gangpur, and Bonai. In the last two, it is the only Aryan language spoken in the States, but, in the others, the case is different. In Singhbhum, Oṛiyā is the Aryan language which is spoken over the whole District except Dhalbhum. But in the north, in the Chakradharpur Thānā, immediately under the Chota Nagpur Plateau, the Magahī dialect of Bihārī is spoken by that portion of the population, which traces its original home to Chota Nagpur in the north. This part of the country is therefore bilingual. Next door neighbours may talk different home languages. The same is the case in the small States of Sarai Kalā and Kharsāwān, which are enclaves in the north of the Singhbhum District. As regards Jashpur, Oṛiyā is the language of the south of the State, where it borders on Gangpur. The northern portion of the State speaks, on the east, Nagpuriā, a form of the Bhojpuri dialect of Bihārī, and on the west, the Sargujiā form of Chhattisgarhī. The Oṛiyā of Jashpur, being subject to the influence of both these languages is somewhat impure, and presents peculiarities which require illustration. In Singhbhum and the other Tributary States, the Oṛiyā spoken is the standard form of the language. In Singhbhum, the Bengali character is sometimes used for writing it, and all over this tract the only trace of the influence of the Bihārī language which lies to its north is the tendency to drop a final *a*, which we have already noticed in the most western form of Oṛiyā spoken in Chhattisgarh. Thus, in Singhbhum, the word for ‘of a man’ is pronounced *lōkar*, and not *lōka-ra*, as it is pronounced in Orissa.

It is thus necessary to give specimens only of the form of Oṛiyā spoken in Jashpur. It is spoken by an estimated number of 10,000 people.

The following specimens have been prepared by Babu Manmatha Nath Chatterji, Manager of the Jashpur State. The first is a translation of the Parable of the Prodigal Son, and the second a folktale. The character in which they are written differs slightly from that of standard Oṛiyā. Both are therefore given in facsimile of the original manuscript and each is accompanied by a transliteration and translation.

The following are the main points in which the language of the specimens differs from the standard form of speech.

The letter *a* is sometimes written instead of *ō*. Thus, *matē* instead of *mōtē*, to me. The letter *n* is substituted for *l*, as in *pāunē* for *pāulē*, if he had got; *kanī*, I did. The letter *ḥ* in the middle of a word is pronounced *r* not *ḍ*. Thus *buṛa*, instead of *baḍa*, great. Moreover, the two letters *r* and *l* are interconvertible, as in *baṛuka* or *baḷuka*, but. This last is a corruption of the Bhojpuri *baluk*.

In the declension of nouns there are several irregularities. The nominative plural of *pua*, a son, is, in the second specimen, *puē*, thus recalling Hindī. Beside *ku*, the suffix of the dative is sometimes *ki*, as in *kāhī-ki*, for what; *bhāi-ki*, to the brother. The locative termination is often *ra* instead of *rē*, thus resembling the genitive. Examples are *sā-mulukha-ra*, in that country; *jabāba-ra*, in answer; *baṇa-ra*, in the forest. In the word *padā-ru*, in the field, the ablative is used in the sense of the locative. In pronouns, note the form *tōhōr*, instead of *tō-ra*, thine.

In verbs, we meet *hallā*, as well as *hēlā*, it became. *Nuhōya*, is 'I am not.' In the past tense, we have *kanī*, for *kali*, I did. The tendency of the Standard dialect to drop a medial consonant in this tense is extended to the case of *baile*, they said, for *balilē*. Instead of *ailē*, we have *āilē*, they came, with the first *a* lengthened, or, rather, with the original long *ā* preserved.

The Habitual Past, which is also used as a Past, not a Present, Conditional, in this agreeing with Bihārī, differs widely from the Standard, and agrees more nearly with Bihārī. Examples are *karati*, I might have made (merry); *karitū*, we should have made (merriment); *haitū*, we should have become (merry); *jānt*, they used to go; *balāt*, they used to say. The following forms of the Present Definite are irregular, *pāu-ḥhēi*, I am getting; *kuru-ḥhēi*, I am doing. The Conjunctive Past Participle with *kari*, which is common in Bihārī, also frequently occurs. Thus, *jāi-kari*, having gone; *uḥi-kari*, having arisen, and many others.

The Potential Passive, formed by adding *ā* to the root, which is common in Bihārī, also occurs. Instances are *supāy*, it can be heard; and perhaps *kahēbā lāekar*, worthy of being called.

SPECIMEN I.

(Babu Manmatha Nath Chatterji, 1898.)

କୌଣସି ମହୁଷର ନୈତିକ ମୁଖ ଥିଲା । ସାନ ମୁଖ ବାମକୁ କହିଲା : ଏ କୁଆ

ଆହା ମନ ମାଲୁ ଘର ଅଛି ତାହା ମତେ ଦିଅ । ଆଉ ସେ

ଆମେ ଜିନା ସେ ମାନଙ୍କୁ ଖାଁଟି ଦେଲା । ଆଉ ଭଉଁସ୍ ଦିନି ନାହିଁ

ହେଉ କି ସେ ସାନ ମୁଖ ସବୁ ଚାହିଁଲା ବଡ଼େ ଖୁସି ପଡ଼ିଲା ଆଉ

5. ସେଠାରେ ସବୁ ମନ ମାଲୁ ବୁଝିଲା ଦେଲା । ଆଉ ସେଇ ଘରୁ ସବୁ

ସବୁ ଗଲା ସେ ମୁନୁମର ବଡ଼ ମହୁଣୀ ଥିଲା । ଆଉ ସେ ଦୁଇ

ମାଲୁ । ଆଉ ସେ ଆଜିକାର . ସେ ମୁନୁମର ଡ଼େଲୋ ମାନୁଷର

ଫାଗରେ ଭାବ କଲା ଆଉ ସେ ଗକୁ ଘୁରୁଣା ଚାହିଁବାକୁ ଖାଁଟିକୁ

ମୋଡ଼ିଲା । ଆଉ ଆହା ଘୁରୁଣା ଦୁଇ ମାଲୁମାନ ଗାହା ମାଡ଼ିଲେ

10. ସେ ମୁଣିରେ ମାଲୁ ଆସିଲା । ତାହାକୁ କେହି ନାହିଁ ଦେଲେ । ଆଉ

[No. 5.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

ORIYA.

NORTH-WESTERN MIXED DIALECT.

(JASHPUR STATE.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

(Babu Manmatha Nath Chatterji, 1898.)

Kaupaśi manusa-ra jōriē pua thilā. Sāna pua bāpa-ku kahilā, 'ē buā,
A-certain man-of two sons were. The-younger son the-father-to said, 'O father,

jāhā dhana-māla ghara achhi tāhā matē baṭṭā dē.' Āu sē
what property (in)house is that me-to share give.' And he

āpana jinā sē-mānaṅ-ka bāṭi-dēlā. Āu bhaūt dini nāhī
his living them-to dividing-gave. And many days not

hōi ki sē sāna pua sabu ṭhuraīlā barē dhura paṭīlā. Āu
passed that that younger son all gathered a-great distance(to) fled. And

5 sē-ṭhārē sabu dhana-māla buṛai-dēlā. Āu jēbē tā-ra sabu
there all the-property caused-to-sink. And when his all

sari-galā sē mulukha-ra barā mahāgi paṭilā, āu sē dukha
was-spent-entirely that country-in great famine fell, and he distress

pāilā. Āu sē jāi-kari sē mulukha-ra jhaṇē mānusa-ra
got. And he having-gone that country-of one man-of

sāṅga-rē bhāva kalā, āu sē tā-ku ghusarā charāibā-ku dāṛa-ku
company-in acquaintance made, and he him swine feeding-for the-field-to

paṭhailā. Āu jāhā ghusarā tusa khāu-thilā tāhā pāunē-i
sent. And what swine husks eating-were that if-he-had-got-even

10 sē khūsi-rē khāi-jāitā; tāhā-bhi kēhi nāhī dēlē. Āu
he gladness-with would-have-eaten-up; that-even any-one not gave. And

କ୍ଷେତ୍ର ଟାକୁ ସୁରୁତ ହେଲା ସେ କହିଲା ଆମ୍ଭର ବାସ ଘରେ
 ଏତେ ଶୁଣି ଧାନ୍ତ ଉତ୍ତର ମାଉସିନୁ ଆଉ ଏଠି ଏକକି ମାନି ଦୁଖ
 ଦୁଖ ପାଉଛେନି । ମୁଁ ଏଠି ଉଠି ପଳାଇବି ମୋର ବାସ କଟକା
 ଲିଦି ଆଉ ଗାଠ କହିବି ଏ କୁଆ ମୁଁ ଦେବ ଠାରେ ଆଉ ଘୋରାରେ

15. ଦୋଷ କହିବି । ଅଥଚ ମୁଁ ଘୋର ମୁଖ କିହେବା ଲାଜକୁ ମୁଁ ମୋହିଁ ।
 ତୁ କ୍ଷେତ୍ର ଶୁଣି ଧାନ୍ତ ଉତ୍ତର ସେ ଶ୍ରୀକରୁ ମୁଁ ମତେ ରଖି ।
 ଆଉ ସେ ହେଉଁ ଉଠିବି ଗାଉ ବାସ କଟକା ଗଲା । ଟାକୁ ବଡ଼
 ଧରୁ ବାସ ଦେଖିଲା । ଆଉ ବାସକୁ ସୁଖ ଦିଦ୍ଦଲା । ବାସ କୁହୁ ଗଲା
 ଆଉ ମୁଖର ଦେହକୁ ମୁଁ ଟାଟି ମଜାନ୍ଦଲା ଆଉ ଟାକୁ ବୁକ ଦେଲା ।

20. ଆଉ ମୁଖ ଟାକୁ କହିଲା ଏ କୁଆ ମୁଁ ଦେବ ଠାରେ ଆଉ ଘୋର
 ଦେଖିବାକୁ ଦୋଷ କହିବି । ଆଉ ଘୋର ମୁଖ ଲାଜକୁ ମୁଁ ମୁହାଁ ।
 ସେଠୁ ବାସ ଶୁଣି ଘାଟିଟି କହିଲା ସବୁଠୁଁ ଯେ ନୃଣା ବେଶ୍ ଅଛି
 ଟାକୁ ବାହାନ୍ ଆଉ ଟାକୁ ଯିଏ ଦିଅ । ଆଉ ଟାକୁ ଆଶୁଲିଆ

jēbē tā-ku surtā hēlā sē kahilā, 'āmbha-ra bāpa gharē
when him-to sense became he| said, 'my father's house-in

ētē guti-dhāṅgaṛa bhaūt khāu-ohhanti, āu ēṭhi ētki mān-dukha
so-many servants much are-eating, and here so-much distress

bhūkha pāu-ohhēi. Mu ēṭhū uṭhi palāibi, mō-ra bāpa-katki
hunger I-am-getting. I here-from having-arisen will-run-away, my father-toward

jibi āu tā-ṭhi kahibi, "ē buā, mu daiba-ṭhārē āu tō-ṭhārē
I-will-go and him-to I-will-say, "O father, I God-near and thee-near

15 dōsha kanī, athara mu tō-ra pun kahēhā lāekar nuhōya.
sin did, after-this I thy son to-be-called worthy am-not.

Tu jē pari guti-dhāṅgaṛa rakhi-chhu sē jhaṇa-ka-ra pari matō rakha."
Thou what like servants hast-kept that one-person-of like me keep."

Āu sē hē-ṭhū uṭhi-kari tā-ra bāpa-katki galā. Tā-ku bāpa dharī
And he there-from having-arisen his father-toward went. Him great distance-from

bāpa dēkhilā; āu bāpa-ku suga hailā. Bāpa kudi galā
the-father saw; and the-father-to sorrow became. The-father having-run went

āu pua-ra bēk-ku puṭāri-pakāilā, āu tā-ku buka dōlā.
and the-son's neck having-embraced-closped, and him-to kiss gave.

20 Āu pua tā-ku kahilā, 'ē buā, mu daiba-ṭhārē āu tō-ra
And the-son him-to said, 'O father, I God-near and thy

dēkhibā-ku dōsha kanī. Āu tō-ra pua lāyakar mu nuhōya.'
seeing-to sin did. And thy son worth-of I am-not.'

Sē-ṭhū bāpa guti-hāri-ṭhi kahilā, sabu-ṭhū jē nugā bēs achhi,
That-on the-father the-servants-to said, all-than what cloth best is,

tā-ku bāhārā, āu tā-ku pīdhal-dia; āu tā-ra āṅgularia
that bring-out, and him-to olothe; and his finger-on

ମୁଦି ଗେଲି ଦିଅ. ଆଉ ଶୁଟିଲେ ମାଝିର ମାଝିର ଦିଅ । ଏବେ

25. ମାଉଁ ବେଉଁ ଆନନ୍ଦ କରୁଁ । କାହିଁକି ଏ ମୋର ମୁଖ ମଣି

ଲାଭୁଥିଲା ଅଥଚ ଜୀବିଲା ଆଉ ଦୁଇ ଲାଭୁଥିଲା ସେ ଅଥଚ

ମିଳିଲା । ଆଉ ସେ ମାଜେ ଖୁସି ହୋଇ ଲାଗିଲେ ।

ସେ ଅସୁରୁଆ ଦଢ଼ି ମୁଖ ଅଦାରୁ ଥିଲା । ଆଉ

ସେ ଶୁଣି ଖଣ୍ଡକୁ ଟାକିଲା ଆଉ ଟାକୁ ଗଣାଉଲା କିଏ କିଏ

30. ହୋଇଛି । ସେ ଟାକୁ କହିଲା ଗୋର ଡାକ ଆସିଛି । ଆଉ ଗୋର

ଦାମ ଖିଅଉଛି ବାଉଛି । କାହିଁକି ଟାକୁ ଦେହେଦେହ ଖାଉଲା ।

ଆଉ ଟାକୁ ଚିପା ହେଲା ଆଉ ସେ ଭିତରକୁ ନାହିଁ ଖାଉଥିଲା । ଏଠି

କାହିଁକି ନାମ ଗର ବାହାର ଖାଉଲା ଆଉ ଟାକୁ ସମ୍ପାଦିଲା ଦୁଃଖିଲା ।

ତେବେତେବେ ସେ ଜବାବର ନାମକୁ କହିଲା : ଦେଖତ ମୁଁ ଏବେ

35. ବରଷରୁ ଗୋର କାମ କରୁଛନ୍ତି କେବେହେଁ ମୁଁ ଗୋର କଥାରୁଁ ବାହାର

ମାହିଁ ହୁଏ ତେବେତେବେ ମୋଁ ତେତି ହୁଆବେ ଅନ୍ଧାଳୁ ଜାଣି ।

mudi pīdhai-dia ; āu guṛa-rē pāṇhai maṇḍei-dia. Bbe
ring put ; and feet-on shoes put. Now

25 khāū piū ānanda karū. Kāhīki ē mō-ra pua mari
let-us-eat drink rejoicing make. Because this my son dead

4 jāi-thilā, athara jīlā ; āu haji jāi-thilā, sē athara
gone-had, and-now lived ; and lost gone-had, he now

21 miḷilā.' Āu sē-mānē khusi hōi lāgilē.
was-found.' And they merry to-be began.

Sē pahariyā baṛa pua padā-ru thilā. Āu
(At)that time the-elder son field-in was. And

sē guti-jhaṇa-ku ḍākilā, āu tā-ku pachārīlā ki, 'ēṭhi kisa kisa
he a-servant-person-to called, and him-to asked that, 'here what what

30 hōi-chhi ?' Sē tā-ku kahilā, 'tō-ra bhāi āsi-chhi. Āu tō-ra
is-going-on ?' He him-to said, 'thy brother is-come. And thy

bāpa khiaū-chhi piaū-chhi ; kāhīki tā-ku besebēs pailā.'
father feeding-is giving-drink-is ; because him safe-and-sound got.'

Āu tā-ku risā hailā āu sē bhitara-ku nāhī jāu-thilā. Ḑṭhi
And him-to anger became and he within-to not going-was. This-for

pāhīki bāpa tā-ra bahiri āilā, āu tā-ku samajhailā bujhailā.
reason the-father him-of out came, and him-to entreated (and)explained.

Tētēbārē sē jabāba-ra bāpa-ku kahilā : 'dēkha-ta, mu ētē
Then he answer-in the-father-to said : 'see-now, I so-many

35 harasa-rū tō-ra kāma karu-ohhēi ; kēbēhē mu tō-ra kathā-rū bāhār
years-from thy work doing-am ; at-any-time I thy word-from beyond

nāhī hai ; tēbē-bhi matē chhēri-chhuā-ṭhē anmān nāi
not am ; nevertheless to-me she-goat-kid-one even not

ଦେଲୁ କି ମୁଁ ମୋର ବଞ୍ଚି ମାନକ ସାଂଗରେ ଖୁସି କରିବି । କ୍ଷେପେ

ତୋର ଏ ପୁଅ ଆସି ହେଲା କ୍ଷେ ତୋର ଜିଉନାକୁ ଦାଉ-ବାଟରୁଆଳି

ମାନକ ଖୁଅଇ ଦେଲା ତା ଲାଗି ତୁ ଭୋଜି ଦେଉଛୁ । ତେବେ

40. ସେ ତାତି କହିଲା ଏ ମୁଅ ତୁ ସବୁ ଦିନେ ମୋ ସାଂଗରେ ଅଛୁ ;

ଆଉ ଆମି ମୋରୁ ଅଛି ସେ ସବୁ ଶୋହୋଇ । ଆମ୍ଭେ ଏ ମଞ୍ଚ ବାହୁଧାନ୍ତି

କି ଖୁସି କରିବୁ ଆଉ ଖୁସି ହେବୁ : କାହିଁକି ଏ ତୋର ବର ମଞ୍ଚ

ଆରଥଲା ଆଉ କେଉଁ ଏଭେ ଜିଉଲା । ହଜି ଆରଥଲା ଆଉ

ଅପର ମିଳିଲା ।

dēlu ki mu mō-ra sakhi-mānaka sāngga-rē khusi karati. Jēbē
thou-gavest that I my friends with merriment might-have-made. When

tō-ra ē pua āsi-hēlā jē tō-ra jiunā-ku dāri-pātariāpi-
thy this son had-come who thy living harlots-to

māna-ka khuai dēlā, tā lagi tu bhōja dēu-chbu.' Tēbē
having-fed has-given, him for thou feast art-giving.' Then

40 sē tā-ṭhi kahlā, ' ē pua, tu sabu dinē mo sāngga-rē achbu ;
he him-to said, 'O son, thou all days me with art ;

āu jāhā mō-ra achhi, sē sabu tōhōr-i. Āmbha-tē ē pari chābu-thilā
and what mine is, that all thine-even. To-us this like was-meet

ki khusi karitū, āu khusi haītū, kāhiki ē tō-ra
that merriment we-should-have-made, and glad should-have-become, because this thy

bhāi mari jāi-thilā, āu phēra ēbhē jūlā ; haji jāi-thilā, au
brother dead gone-had, and again now lived ; lost gone-had, and

athara miḷilā.'
now was-found.'

INDO-ARYAN FAMILY.

EASTERN GROUP.

ORIYĀ.

NORTH-WESTERN MIXED DIALECT.

(JASHPUR STATE.)

SPECIMEN II.

(Babu Manmatha Nath Chatterji, 1898.)

ଶୁଣେ ତାହା ହୁଏ । ତାହା ସାଙ୍ଗେ । ମୁଁ ହୁଏ । ତାହା
 କିନ୍ତୁ । ମୁଁ ହୁଏ ମୁଁ ଆନିହୁଏ । ଶୁଣେ ମୁଁ ହୁଏ ମୁଁ ନାହିଁ
 ଆନିହୁଏ । ସେ କି । ତାହା କି କି ନାହିଁ
 ସାଦ ତାହା କେତେ କି ନାହିଁ ନାହିଁ
 ସେ କି ତାହା ନାହିଁ କି ନାହିଁ ସାଦ ତାହା କି ନାହିଁ
 କେତେ ମେତୁ କି ନାହିଁ ସେ କେତେ ନାହିଁ ନେତୁ ଦିଏ ।
 ବଡ଼କୁ ମିଶେ କି ତାହା କି ସେତେ ବଡ଼ । ନାହିଁ
 ଆଜି ବଡ଼ ନେତୁ କି ମୁଁ ଦିଏ । ତାହା ବଡ଼
 ନେତୁ କି ମୁଁ ଦେଲେ । କି ନେତୁ ଆଜି ନାହିଁ ।
 କି ତାହା ନାହିଁ କି ନେତୁ ଆଜି ନାହିଁ ବଡ଼କୁ ତାହା

[No. 6.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

OṚIYA.

NORTH-WESTERN MIXED DIALECT.

(JASHPUR STATE.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

(Babu Manmatha Nath Chatterji, 1898.)

Guṭi	rajā	thilā.	Tā-ra	sāt-tā	pua	thilā.	Tā-ra
One	king	was.	Him-of	seven	sons	were.	Him-of

chhaya-tā	pua-ra	bahu	āni-thilā.	Guṭe	pua-ra	bahu	nāi
six	sons-of	wives	he-had-brought.	One	son-of	wife	not

āni-thilā.	Sē	chha-tā	bhāi	kama	kari	jānt ;
he-had-brought.	Those	six	brothers	work	to-do	would-go ;

sāna	bhāi	kēbhē	kama	kari	nāi	jāya.
the-youngest	brother	ever	work	to-do	not	goes.

5	Sē	chha	bhāi	jāka	balāt	sāna	bhāi-ki,	'bhāta
	Those	six	brothers	when	would-say	youngest	brother-to,	'boiled-rice

nēi	dēbu,'	baḷaku	sē	kēbhē	nāi	nēi	diē.
having-taken	(to-us) give,'	but	he	ever	not	having-taken	(to them) gives.

Baraku	dinē	chha	bhāi	khisēi	galē.	Bailē,
Many	days-after	six	brothers	angry	became.	They-said,

'āku	baṇa-ra	nēi-kari	puji-dia.'	Tā-ku	baṇa-ra
'him	the-wood-in	having-taken	let-us-out-down.'	Him	a-wood-in

nēi-kari	puji-dēlē.	Ghara-ku	phēri	āilē.
having-taken	they-out-down.	Home-to	back	they-came.

10	Chha	bhāi	jāka	ghara-ku	phēri	āilē,	baraku	tā-ra
	Six	brothers	when	home-to	back	they-came,	then	their

ମା ଅଟୁଇଲା ମୋର ସାନ ପୁଅ କାଁର ଖଲା ।

କହିଲୁ ଛ ଭାବୁ ଯାକ ଜଇଲେ କି ଘୋର ସାନ ମୁଅକୁ

ମାଟ ଦେଇ କରି ଅଳାଇ ଆଇନ୍ତୁ । ତାର ମା

ବଇଲା କିସ ଶୁଣି ପାଇଲା ଯେ ମୁଏ କୋଟି ମାଣୁଛି

15. ଶୂଲ କର ଦିଅ ବଢ଼ିଲୁ ମାକୁ. ଦିଗରଇ କରି

ଜେଇ ଦେଲେ । ଦେଖିଲା ସେ ମୁଣ୍ଡ ଛିଟି କରି

ଅତିଛି । କାଁହୁଁକି ମୋର ମୁଅକୁ ମାରିଲା ଯେ ମୁଏ ।

ବଇଲା କି କଳାପ୍ରାୟ କରି ଧଇଲା । ବଢ଼ିଛି

ଉଦନ ଜଳା । ମହାଦେବ ଆବାଣି ଆକାଶରେ ଆଉଥଲେ

20. ଆଦାଣି ପୁଣିଲେ ବଇଲେ କି ମହାଦେବ ଅପେକ୍ଷା ବଜାର

କାଁହୁଁର ଟିକି ଟୁଣ୍ଡ ପୁଣାୟ । ସେ ନାବ ଶକୁ କିଛି

ବିଅଟି ଅଟଇ । ଶୂଳ ପାଦୁ ଦେଖି ଘିନା କରି କର

ମହାଦେବ ଆବାଣି ଉଠିବିଲେ । ଆଦାଣି ଅଟଇଲେ

mā <i>mother</i>	pachārīlā, <i>asked,</i>	'mō-ra <i>'my</i>	sāna <i>youngest</i>	pua <i>son</i>	kāi <i>where</i>	galā ? <i>'went ?'</i>
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Baraku <i>Then</i>	ohha <i>six</i>	bhāi <i>brothers</i>	jā-ka <i>to-her</i>	baillē <i>said</i>	ki, <i>that,</i>	'tō-ra <i>'thy</i>	sāna <i>youngest</i>	pua-ku <i>son</i>
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māri-dēi-kari <i>having-killed</i>	paļai <i>running</i>	āinu. <i>'we-came.'</i>	Tā-ra <i>Their</i>	mā <i>mother</i>
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baillē, <i>said,</i>	'kisa <i>'what</i>	lāgi <i>for</i>	māilā, <i>did-you-kill,</i>	rē <i>O</i>	puē ? <i>sons ?</i>	Kēthi <i>Where</i>	māri-chha ? <i>have-you-slain ?</i>
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15 chāla <i>come</i>	kāi-dia. <i>'tell (me).'</i>	Baraku <i>After</i>	mā-ku <i>the-mother</i>	ḍagarai-kari <i>having-led</i>
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nēi-dōlē. <i>they-took.</i>	Dēkhilā <i>She-saw</i>	Jē <i>that</i>	munḍa <i>head</i>	chhiṛi-kari <i>having-been-severed</i>
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paṛi-ohhi. <i>has-fallen.</i>	'Kāhiki <i>'I/Why</i>	mō-ra <i>my</i>	pua-kū <i>son</i>	māila, <i>did-you-kill,</i>	re <i>O</i>	puē ? <i>'sons ?'</i>
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Baillā <i>They-said</i>	ki, <i>that,</i>	'kaļāgrat <i>'fate</i>	kari-dhailā. <i>'seized (him).'</i>	Bahuta <i>Much</i>
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rudana <i>lamentation</i>	kalā. <i>she-made.</i>	Mahādēba <i>Mahādēva</i>	Pārbati <i>Pārvatī</i>	ākāsa-rē <i>the-sky-in</i>	jāu-thilē. <i>going-were.</i>
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20 Pārbati <i>Pārvatī</i>	suṇilē; <i>heard;</i>	baile <i>said</i>	ki, <i>that,</i>	'Mahādēba, <i>'(O) Mahādēva,</i>	asēkha <i>fathomless</i>	baṇa-ra <i>jungle-in</i>
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kēhira <i>what</i>	tiri <i>woman's</i>	ṭuṇḍa <i>voice</i>	suṇāy ? <i>is-heard ?</i>	Sē <i>That</i>	nāi, <i>not,</i>	tā-ku <i>her-to</i>	kichhi <i>some</i>
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bipati <i>calamity</i>	paṛi-ohhi. <i>'fallen-has.'</i>	'Chāla, <i>'Come,</i>	tā-ku <i>her</i>	dēkhi <i>to-see</i>	jibā, <i>'we-will-go,'</i>	hali-kari <i>having-said</i>
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Mahādēba <i>Mahādēva</i>	Pārbati <i>Pārvatī</i>	utirilē. <i>came-down.</i>	Pārbati <i>Pārvatī</i>	pachārīlē <i>asked</i>
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କି ବୁଝି କାଁପକ କାଁପୁରୁ । ବୁଝି ବଢ଼ିଲା କି ଗୋରୁ

25. ଖୁବୁଲୁ ଗୋରୁ ଥୁଏ ଗାଈ ଦେଲେ । ତେଣୁ କରୁ
 କାଁପୁରୁ । ସେବେ ଗୋରୁ ପୁଅ ଜି ଗିରୁନ ହେନି
 ଏଇ ଥୁଏ ଶାଂତାରୁ ଗୁ ଗରୁନ । ପାଖଟି ଦେଲେ
 ହେ ଗହାଦେବ ଏହାକୁ ଗିଂଧାରୁ ଦିଅ । ଗହାଦେବ
 ଧମ୍ବଟି ମାଣି ଗୁଣ ଭୁବେକର କିଂଟି ଦେଲେ ।
30. ଫିନ ଗୁଠି ମାଣି କିଂଟିଲେ । ଗିରୁ କରୁ ଉଠି ବଢ଼ିଲା ।

ki, 'burhi kākiki kādū-ohhu ?' Burhi bailā ki, 'mō-ra
that, 'O-old-woman why crying-art-thou ?' The-old-woman said that, 'my

25. putra-ku mō-ra puē māri-dēlē. Tōpu kari
son my sons killed. That for

kādū-ohhē. Jēbē mō-ra putra na jūba hēnē
I-crying-am. When my son. not will-live then

ēi putra sānggara mu maribi.' Pārbati bailē,
this son with I will-die.' Pārvatī said,

'hē Mahādēba, ēhā-ku jīāl-dia.' Mahādēba
'O Mahādēva, him bring-to-life.' Mahādēva

amṛuta pāṇi muṇḍa juṛi-kari chhīṭi-dēlē.
nectar water head having-rejoined sprinkled.

30. Tini muṭhi pāṇi chhīṭilē. Jīi-kari uṭhi basilā.
Three handfuls water he-sprinkled. Having-become-alive having-arisen he-sat.

The language of the Contai Sub-division of the Midnapore District is certainly Oṛiyā, but it is strongly corrupted by the Bengali spoken to the north across the river Haldi. It is not that a new dialect has been formed, partaking of some of the characteristics of each, and intermediate between each language. On the contrary, the language of the sub-division is a curious mixture of fairly pure Bengali and fairly pure Oṛiyā, the speakers using words of each language apparently at haphazard, and mixing them up into a kind of bilingual sentence. The basis of the language is Oṛiyā, that is to say, the majority of words and grammatical forms belong to it, while the rest are Bengali.

It is unnecessary to give full examples of this jargon, and the first few lines of the Parable of the Prodigal Son will be sufficient to show its character.

Judging from the local transliteration, which, in this respect, is reproduced in the transliteration annexed, the language hesitates between the Bengali custom of not pronouncing a final *a*, and the Oṛiyā one of pronouncing it. Thus, take the very first word *jhan-kara*. Here the final *a* of the Oṛiyā *jhana* is omitted, but it is retained at the end of *kara*. On the other hand, in the word *tākara-man-kar*, it is retained in *tākara*, which is itself hardly Oṛiyā, but is omitted at the end of *kar*. In this, too, the Oṛiyā has reverted to what was the original plural form *man-kar*, for *mana-kara*, instead of *mankara*. The suffix *rē* of the locative has, as we also notice in Jashpur, become *ra*; and in *madhyēra*, we have a double locative, viz., first the Bengali locative *madhyē* to which has been added the Oṛiyā locative termination *ra*. *Tākar* is Bengalised from *tā-kara*, which is bad Oṛiyā for *tā-ra*. In *bāp-ku*, we have the proper Oṛiyā declension, but the final *a* of *bāpa* has been dropped. Next *bisayēr* is the Oṛiyā pronunciation of the pure Bengali *bishayēr*, instead of the Oṛiyā *bishaya-ra*. On the other hand, *hītyā* is the Bengali attempt at representing the sound of *hīssā*, i.e., *hissā*, and *āmē* is a compromise between the Bengali *āmi*, and the Oṛiyā *āmbhē*. Similarly *ām-ku* is shortened from *āmbha-ku*. *Dina-ra* and *dēsa-ku* are pure Oṛiyā, while *ār*, and, is pure Bengali. In *kari-kiri* and *jāi-kiri* we have a true dialectic development, the suffix *kiri*, a corruption itself of the Bihārī *kari*, being used to form a conjunctive participle. *Dabār* is a compromise between the Bengali *dibār* and the Oṛiyā *dēbā-ra*, in which the vowel of the first syllable, being unaccented, has been allowed to go to the wall. In the phrase *hēibē-lāgilā*, the speaker has mixed up the Bengali *hāitē-lāgila* with the Oṛiyā *hēbā-ku*, or *hōibā-ku-lāgilā*. These examples serve to show the nature of this mongrel jargon. I have omitted from consideration most of the pure Oṛiyā forms.

The specimen received from Contai was written in the Bengali character, which is another instance of the composite nature of the language. This character is not suited for writing Oṛiyā, as is shown by the way in which it has been found necessary to spell the word *hissā*.

[No. 7.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

ORIYĀ.

MIXED BENGALI AND ORIYĀ OF CONTAI.

(DISTRICT MIDNAPORE.)

ঝনকর দুই পো থিলা, তাকরমন্কর মধ্যের সান পো-তাকর বাপকু কহিলা, বাপ ! বিসয়ের জে হিঁশা আমে পাইবা, তা আমকু দিয়া । সে তাঁইর তাকরমন্কর মধ্যের বিষয় হিঁশা করি দেলা । অল্প দিনর বাদে সান পো সবু একঠাই করি কিরি দূর দেশকু চালি গলা, আর সেই সে বেশি খরচ করি কিরি তাকর বিষয় উড়াই দেলা । সে সবু খরচ করি দবার পর সেই মুলুকু ভারি দুভিক্য পড়িলা, ও তাকর কড় হেইবে লাগিলা । তেতে বেলে সে আইকিরি সেই দেশর ঝনে দেশবাসির শরন নেলা । সে লোক তাকু নিজর বিলরে ঘুসরি চরাইবাকু পাঠাই দেলা ॥

TRANSLITERATION AND TRANSLATION.

Jhan-kara dui pō thilā. Tākara-man-kar madhyēra sāna pō tākar
A-man-of two sons were. Them-of among the-younger son his
 bāp-ku kahilā, 'bāpa, bisayōr jē hīśyā āmō pāibā, tā ām-ku
father-to said, 'father, of-the-property what share I will-get, that me-to
 diyā.' Sē tāi-ra tākara-man-kar madhyēra biśaya hīśyā kari
give.' He there-on them-of among the-property share having-made
 jēlā. Alpa dina-ra bādē sāna pō sabu ēk-ṭhāi kari-kiri dūra
gave. A-few day-of after the-younger son all together having-made a-far
 dēśa-ku chāli-galā, ār sē-ṭhī sē bēsi kharach kari-kiri tā-kar
country-to went-away, and there he excessive expenditure having-done his
 biśaya urāi-dēlā. Sē sabu kharach kari-dabār par sēi muluk-ra
property squandered. He all expenditure making-of after that country-in
 bhāri durbhikhya paṛilā, ō tā-kar kasṭa hēibē lāgilā. Tētē-bēlē sē
a-severe famine fell, and him-of trouble to-be began. Then he
 jāi-kiri sēi dēśa-ra jhanō dēśa-bāsir śaran nēlā. Sē
having-gone that country-in a-man country-dweller-of refuge took. That
 lōk tā-ku nija-r bila-rē ghusari charāibā-ku pāṭhāi-dēlā.
person him his field-in swine grazing-for sent.

Besides the sub-division of Contai, Oriyā is also spoken in the south of Midnapore District, *i.e.*, in the southern half of Thana Narayangarh, and in Thana Dantan.

It is also spoken in the west of the district by the Aryan population of Thanas Gopiballabhpur, Jhargaon, and Binpur. The non-Aryan population of these last Thanas and also of Thana Dantan, speaks Santali. The Oriyā of the south of the district is infected by Bengali peculiarities, and that of the west is infected by the language of the non-Aryan inhabitants, and has incorporated a certain number of Santali words into its vocabulary.

It will be sufficient to give one specimen, *viz.*, a version of the Parable of the Prodigal Son in the dialect of Dantan. It will be observed that though affected by Bengali, this has not occurred to nearly the same extent that we have observed in Contai. The form of the Oriyā character used in this part of Midnapore differs somewhat from the alphabet used in Balasore and Cuttack. The specimen is therefore given in the vernacular character in facsimile, as it was written down by a Dantan man. Besides variations in the actual shapes of the letters, it will be noticed that there is a strong tendency to give an angular shape to the top curve which is so characteristic of the Oriyā alphabet. The dialect of South Midnapore is sufficiently distinct from that of Orissa proper, to prevent the respective speakers of these dialects from being always mutually intelligible, and a similar want of mutual legibility exists between the written characters of the two tracts. There are numerous stories current whose points depend on the mistakes made by a speaker of one dialect when listening to a speaker of the other.

In the vernacular character a short *i* is often written as if it were a long *i*. I have silently corrected this in the transliteration. As regards pronunciation, it will be seen that the Bengali influence is sufficiently strong to prevent the sounding of the vowel *a* when it occurs at the end of a word. In order to illustrate this, I have followed the local transliteration in every case in which a final *a* is written or omitted.

The following Bengalisms may be noted :—

1. The use of the present tense of the verb in a past sense, when accompanied by a negative. Thus, *kari nāhī*, I did not make; *diya nāhī*, you did not give.
2. The use of the Bengali infinitive, as in *charāitē paṭhāi-dēlē*, he sent him to feed; *karitē lāgilē*, they began to make; *dēitē lāgilē*, he began to give.
3. Miscellaneous idioms, such as *pāoyā jāi-chhi*, he has been found; *harā hōi thilā*, he had been lost; and others.

The following are dialectic forms.—*Habā-ru* for *hēbā-ru*, from becoming; *nāhū* for *nāhū*, I am not; *kari-achhanta*, he has made; *pāi-achhanta*, he has got; and others.

INDO-ARYAN FAMILY.

EASTERN GROUP.

ORIYA.

MIXED DIALECT OF DANTAN THANA.

MIDNAPORE DISTRICT.

(Babu Krishna Kishor Acharji, 1898.)

- ଏକ ଚିଣରୁ ଡୁଇଁଣୀ ଗୁରୁ ଥିଲୁ ସେମାନଙ୍କରୁ ମଧ୍ୟରେ
 ସାନ ଆଦମାରୁ ପିତାକୁ କହିଲୁ ବାପା ସମ୍ପତ୍ତିର ମେରୁଗ
 ଆଜ୍ଞା ମାଉସି ତାହା ଆଜ୍ଞାକୁ ଦିଅୁ ତହିଁରେ ସେମାନଙ୍କ
 ମଧ୍ୟରେ ବିଗଣ୍ଡ ଗୁଣ କିଛି ଦେଲେ ଅଳ୍ପ ଧନ ମଧ୍ୟରେ
 ୫ ସାନ ପୁଅ ସମସ୍ତ ଏକତ୍ର କରି ଦୂର ଦେଶକୁ ଯାଇଗଲା
 ଆଉ ସେଠାରେ ବହୁତ ଖରଟ କରି ବିଗଣ୍ଡ ଉପାଦେଲୁ
 ସେ ସବୁ ଖରଟ କରିଦେବୁ ମରୁ ସେ ଦେଶରେ ଅତ୍ୟନ୍ତ
 ଅଳ୍ପ ଧନ ହେବୁ ସେ କଳରେ ମହଲୁ ସେ ସମସ୍ତଙ୍କ
 ସେମାନେ ସେଠାରେ ଏକ ନଗର ବାସୀରୁ ଆଗ୍ରାମାନୁ
 10 ସେତାହାଙ୍କ ଆଦମାରୁ ବିଲରେ ପ୍ରସନ୍ନ ଶୁଭକ୍ତେ ମୋରୁ

[No. 8.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

ORIYĀ.

MIXED DIALECT OF DANTAN THANA.

(MIDNAPORE DISTRICT.)

TRANSLITERATION AND TRANSLATION.

(Babu Krishna Kishor Acharji, 1898.)

Ek	jana-ra	dui-ti	puya	thilā.	Sē-mānanka-ra	madhya-rē
One	person-of	two	sons	were.	Them-of	among

sāna	āpanā-ra	pitā-ku	kahilā,	'bāpa,	sampatti-ra	jē	bhāg
the-younger	his-own	father-to	said,	'father,	the-property-of	what	share

āmbhē	pāibu,	tāhā	āmbha-ku	diya.'	Tahī-rē	sē-mānanka
I	will-get,	that	me-to	give.'	There-on	them

madhya-rē	bishaya	bhāg	kari	dēlē.	Alpa	din	madhya-rē
among	wealth	division	having-made	he-gave.	A-few	days	in

5 sāna puya samasta ēkatra kari dūra dēśa-ku paīai galā.
the-younger son everything together having-made a-fur country-to having-run-away went.

Ār	sē-ṭhārē	bahut	kharach	kari	bishaya	urāi-dēlā.
And	there	much	expenditure	having-made	wealth	squandered.

Sē	sabu	kharach	karibā-r	par	sē	dēśa-rē	atyanta
That	all	expenditure	making-of	after	that	country-in	an-excessive

akā|	habā-ru	sē	kashṭa-rē	paīlā.	Sē	samaya-rē
famine	occurring-from	he	distress-in	fell.	That	time-at

sē	jāi	sē-ṭhāra-r	ēk	nagar-bāsi-r	āśraya	nēlā.
he	having-gone	that-place-of	a	city-dweller-of	refuge	took.

10	Sē	tāhā-ku	āpanā-r	bila-rē	ghusari	charāitē	
	He	him-to	his-own	field-in	wine	to-feed	despatched.

ଦେଲେ ସ୍ତ୍ରୀରୀ ତମ ମନାଥାୟୁ ଭୂତେ ହେତେନ ଭଗ୍ନ
 ନାକି କରୁଛା କରୁ କିନ୍ତୁ ଚକ୍ରୀ ଗ୍ରାହକ ଚନ୍ଦ୍ରା ନାହିଁ ମଣ୍ଡ
 ଅନ୍ଧାର ନାହିଁ ତହ କହିଲୁ ଆମ୍ଭ ବାପର କେତେ ଅତନ
 ଭୈରୀ ଶୁକିର ନରକାର ଅଧିକି ଶାଢ଼ୀକି ନାୟୁ; ଆଉ.

15 ଆମ୍ଭେ ଏଠାରେ ଖୁଆତେ ମରୁ ଅଛୁ । ଆମ୍ଭେ ଭିତ
 ଆମ୍ଭେ ବାପରାକି ସିଂହ ଗ୍ରାହକ କହିଲୁ ଆତମ୍ଭେ-
 ଭୁକ୍ତ ହାତୀତେ ୬ ଭଗବାନଙ୍କ ଦିଗୁଟେ ନାମ
 କରୁ ଅଛୁ । ଆମ୍ଭେ ଆଉ ଭୁକ୍ତେ ପୁଅ ଚକାଲି
 ମନିଷୟ ଦେବାର ତମାମ ନାହିଁ । ଆମ୍ଭକି ଭୁକ୍ତ.

20 କିତେ ଦେବତାଭୈରୀ ଶୁକିର ମରି ଶୁଣ । ମରୁ ହେ
 ଭିତ ଆମ୍ଭେ ବାପରାକି ଶକ୍ତ ଦିଗୁଟେ ଗ୍ରାହକ ବିଗ
 ଗ୍ରାହକ ଚନ୍ଦ୍ରାକି ନାହିଁ ମାତ୍ର ମାତ୍ର ଗ୍ରାହକ ହୋଇ ଦିଗୁଟା
 ମାତ୍ର ଗ୍ରାହକ ଶକ୍ତ ଅଛି ଗ୍ରାହକ କହିଲୁ । ପ୍ରତ୍ୟକ୍ଷ

dālē. Ghusari jē khaśā khāya, tahī-rē sē pēt bharāi-
The-swine what husks eat, that-on he the-belly filling-

bā-ku ichchhā kalā; kintu kēhi tāhā-ku dēlā nahī. Parē
for wish made; but anyone him-to gave not. Afterwards

akkēl pāi sē kahilē, ‘āmbha bāpa-r kētē bētan-
senses having-got he said, ‘my father-of how-many wages-

bhōgi chākar darakār adhik khāibā-ku pāya, ār
enjoying servants (than) what-is-necessary more eating-for get, and

15 āmbhē ē-ṭhārē khyudhā-rē maru-achhū. Āmbhē uṭhi
I here hunger-in dying-am. I having-arisen

āmbha-r bāpa-ṭhāku jihu; tāhān-ku kahibu, “āmbhē
my father-near will-go; him-to I-will-say, “I

tumbha-r sākhyāta-rē ō bhagabānaṅka biruddha-rē pāp
you-of sight-in and God-of opposition-in sin

kari-achhū. Āmbhē āu tumbha-r putra bōli.
done-have. I any-more your son being-called

parichaya dēbā-r jōgya nahū. Āmbha-ku tumbha-r
recognition giving-of fit am-not. Me your

20 jāṇē bētan-bhōgi chākar pari rakha.”” Parē sē
a-person wages-enjoying servant like keep.”” Afterwards he

uṭhi āpapār bāpa-ṭhāku galā. Dūra-ru tāhā-r pitā
having-arisen his-own father-near went. A-distance-from his father

tāhā-ku dēkhibā-ku pāi, dayādra-chitta hōi, daūri
him seeing-to having-got, compassion-moistened-minded having-become, having-run

jāi, tāhā-r galā dhari, chumban karilē. Putra tāhā-ku
having-gone, his neck having-seized, kissing did. The-son him-to

କହିଲୁ ଧାମ ଆଗ୍ନେ ଚନ୍ଦ୍ରର ସାକ୍ଷୀରେ ତି

25 ଭଗବାନଙ୍କ ବୀର୍ୟରେ ପାଦ କରି ଅଳ୍ପ ଆଗ୍ନେ

ଚନ୍ଦ୍ରର ପୁଅ ଧାମୀ ପରିଚିତ ହୋଇଲେ ଧାମୀ ମଧୁଃ ।

ଆଗ୍ନେ ଚନ୍ଦ୍ରର ଶରଣ ଚାଲି ଚାଲି ଚାଲି ଚାଲି ପରି

ରଣ କିନ୍ତୁ ତାହାଙ୍କର ସାମ ଆଗଣ ଶୁକର ମାନନ୍ତି-

କହିଲେ ଧାମ ଭୁବି ହୁଣା ଆଗି କରି କହୁଛନ୍ତି

30 ପ୍ରହର ତ କହୁଛନ୍ତି ହାତରେ ଅଗ୍ନି ତି ତ ଧାମୀ

ପୁତ୍ର ପ୍ରହର ତ ଆଗ୍ନେ ମାନେ ଆଗ୍ନେ କହି ଆଗଣ

କରି କାରି ଆଗ୍ନେ ପୁତ୍ର ମତି ମାକ୍ଷୁର ବନ୍ଧି

ଅଗ୍ନି ହରି ହୋଇ ଧାମୀ ପାତଳା ମାକ୍ଷୁର । ପରେ

ସେମାନ ଆଗଣ କରିବେ ଗୁଣିଲେ ॥

15 ଆଗ୍ନେ ତାହାଙ୍କର ଦତ୍ତ ପୁତ୍ର ବିଲରେ ଧାମ । ସେ ଆଗି କରି

ପାତଳେ ପ୍ରହର ଶାମ ବାନ୍ଧ ହୁଣିବାକୁ ପାଉଛନ୍ତି

kahilā, <i>said,</i>	'bāp, <i>'father,</i>	āmbhē <i>I</i>	tumbha-r <i>you-of</i>	sākhyāta-rē <i>sight-in</i>	ō <i>and</i>
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25	bhagabānānka <i>God-of</i>	biruddha-rē <i>opposition-in</i>	pāp <i>sin</i>	kari-achhū. <i>done-of.</i>	Āmbhē <i>I</i>
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tumbha-r <i>your</i>	putra <i>son</i>	bōli <i>being-called</i>	parichita <i>recognised</i>	hōibā-r <i>being-of</i>	jōgya <i>fit</i>	nahū. <i>am-not.</i>
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Āmbha-ku <i>Me</i>	tumbha-r <i>your</i>	janē <i>a-person</i>	bētan-bhōgī <i>wages-enjoying</i>	chākar <i>servant</i>	pari <i>like</i>
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rakha.' <i>keep.'</i>	Kintu <i>But</i>	tāhānka-r <i>his</i>	bāp <i>father</i>	āpan <i>his-own</i>	ohākar-mānānku <i>servants-to</i>
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kahilē, <i>said,</i>	'ēghra <i>'quickly</i>	bhala <i>good</i>	lugā <i>cloth</i>	āni-kari <i>having-brought</i>	ihānku <i>this-person-to</i>
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30	paharāo ; <i>clothe ;</i>	ō <i>and</i>	ihānku <i>this-person-to</i>	hāta-rē <i>the-hand-on</i>	aṅguri <i>a-ring</i>	ō <i>and</i>	gōra-rē <i>the-foot-on</i>
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jutā <i>shoe</i>	paharāo ; <i>put-on ;</i>	ō <i>and</i>	āmbha-mānē <i>(let) us</i>	āhāra <i>feeding</i>	kari <i>having-done</i>	ānanda <i>rejoicing</i>
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karū. <i>make.</i>	Kāraṇ <i>Because</i>	āmbha-r <i>my</i>	putra <i>son</i>	mari <i>having-died</i>	jāi-thilā, <i>gone-was,</i>	bañchi- <i>survived-</i>
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achhi ; <i>has ;</i>	harā <i>lost</i>	hōi-thilā, <i>been-had,</i>	pāoyā-(pāwā) <i>found</i>	jāi-chhi.' <i>gone-is.'</i>	Parē <i>Afterwards</i>
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sē-māna <i>they</i>	ānanda <i>rejoicing</i>	karitē <i>to-do</i>	lāgilē. <i>began.</i>
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35	Āu <i>And</i>	tāhānka-r <i>his</i>	bara <i>elder</i>	puya <i>son</i>	bila-rē <i>the-field-in</i>	thilā. <i>was.</i>	Sē <i>He</i>	āsi <i>having-come</i>	ghara <i>the-house</i>
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pākha-rē <i>neighbourhood-in</i>	pahañchi <i>having-arrived</i>	gāṇ-bādyā <i>singing-music</i>	sunibā-ku <i>hearing-to</i>	pāilā. <i>got.</i>	Sē <i>He</i>
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କିନ୍ତୁ କରକୃତା କି ନାହିଁ ତାହା ଏହା କି ? ସେ ତାହାକୁ

କହିଲା ତୁମ୍ଭେ ତୁମ୍ଭେ ଆସି ଯେତେ । ଆଜି ତୁମ୍ଭେ

ସ୍ବାମୀ ଭିତ୍ତିମାଳାଙ୍କ ତାହା କି କରୁଛନ୍ତି ଦେଖିଲା

40 ସେ ତାହାକୁ ସୁସ୍ଥ ଅବସ୍ଥାରେ ପାଠ୍ୟ ପଢ଼ୁଛନ୍ତି କିନ୍ତୁ

ସେ ତାହା ଭିତ୍ତିକୃତାଙ୍କ ନାହିଁ ଏବଂ ତାହାଙ୍କର

ସ୍ବାମୀ ତାହାଙ୍କୁ ଆସି ତାହାକୁ ପ୍ରତ୍ୟାପନ ଦେଇ ତେ

ଭାଗିଲା । କିନ୍ତୁ ସେହିପରି ଦେଇ ଆଗାଧାଗାଧା

କହିଲା, କେତେ ଏତେ ପରମ ଅତି ମୁଖ୍ୟତା ସେତେ

45 କିଛି ଅଟେ । ତୁମ୍ଭେ ଆଜି ଆସି ତୁମ୍ଭେ କି କରୁଛନ୍ତି

କହିଲା ତାହା ତୁମ୍ଭେ ତାହାଙ୍କ ନାହିଁ ଆସୁଛୁ

ସ୍ବାମୀଙ୍କୁ ଚାହିଁ ଚାହିଁ ନାହିଁ ନାହିଁ ତାହା

ଆଜି କିନ୍ତୁ ନାହିଁ ତାହା ଆଜି କିନ୍ତୁ

ତୁମ୍ଭେ ଏହା କି କରୁଛନ୍ତି ନାହିଁ ତାହା

janē ohākara-ku dāki pachārīlā, 'ē sabu ki?' Sē tāhāku
a-person servant-to having-called asked, 'this all what?' He him-to

kahilā, tumbha-r bhāi āsi-achhi, āu tumbha-r
said, your brother come-has, and your

bāp uttama khādyā tayāri kari-achhanta, kēnēnā
father excellent food preparation made-has, because

40 sē tāhānku susthā abasthā-rē pāi-achhanta.' Kintu
he him healthy condition-in found-has.' But

he rāgi bhitar-ku galā nāhī. Parē tāhānka-r
having-become-angry inside-to went not. Afterwards his

bāp bāhār-ku āsi tāhā-ku prabōdh dēitē
father outside-to having-come him-to remonstrance to-give

lāgilē. Kintu sē jabāb dēi āpan bāpa-ku
begin. But he answer having-given his-own father-to

kahilā, dēkha, ētē barash dhari mu tumbha-r sēbā
said, 'see, so-many years during I your service

45 kari-achhi; tumbha-r kōna ājñā kēbhē laṅghan
done-have; your any order at-any-time infringement

kari nāhī; tathāpi tumbhē kōpaśi dina āmbha-ku
I-made not; nevertheless you any day me-to

guṭiyē chhēḥi-chhuyā madhya diya nāhī, jē
a-single goat-young-one even gave not, that

āmbhē bāndhu-mānānku nēi ānanda karī. Kintu
I friends having-taken rejoicing may-make. But

tumbha-r ē santān kaśabi-mānānka sānga-rē
your his offspring harlots-of company-in

ଚନ୍ଦ୍ରର ସମ୍ପତ୍ତି ଶାନ୍ତ ବାଣୀକ ଅଟେ ଚନ୍ଦ୍ର
 ତାହା ଲୁଣି ଉତ୍ତମ ଶାନ୍ତ ସମ୍ପତ୍ତି କରିଅଛି ।
 ଚନ୍ଦ୍ରର ଚନ୍ଦ୍ର କହିଲେ ନାମ ଚନ୍ଦ୍ରର ସମ୍ପତ୍ତି
 ସମ୍ପତ୍ତିର ଅନ୍ତ ସମ୍ପତ୍ତିର ଅନ୍ତ ଅଟେ
 ଅନ୍ତର ଲାଭ କିଛି ଅଛି ସମ୍ପତ୍ତି ଚନ୍ଦ୍ରର
 କିନ୍ତୁ ଅନ୍ତର କିଛି ଓ ଚନ୍ଦ୍ରର ଚନ୍ଦ୍ର ଚନ୍ଦ୍ର । ସମ୍ପତ୍ତି
 ଚନ୍ଦ୍ରର ଅଛି । କିନ୍ତୁ ଚନ୍ଦ୍ରର ଏକ ଚନ୍ଦ୍ର ମଧ୍ୟ
 ଲାଭ ଅଛି ଅନ୍ତର ଅଛି ଚନ୍ଦ୍ରର ଲାଭ ଅଛି ।
 ଲାଭ ଅଛି ।

50	tumbha-r <i>your</i>	sampatti <i>wealth</i>	khāi <i>having-eaten</i>	pakāi-aolihi, <i>has-wasted,</i>	tumbhē <i>you</i>
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tāhā-lāgi <i>him-for</i>	uttama <i>excellent</i>	khādya <i>food</i>	prastut <i>ready</i>	kari-achha.' <i>made-have.'</i>
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Tahī-rē <i>Thereon</i>	sō <i>he</i>	kahilā, <i>said,</i>	'bāp, <i>'my-dear-son,</i>	tumbhē <i>you</i>	sabu <i>all</i>
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samaya-rē <i>time-in</i>	āmbha <i>my</i>	saṅga-rē <i>company-in</i>	achha, <i>are,</i>	ār <i>and</i>
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āmbha-r <i>mine</i>	yāhā <i>what</i>	kichhi <i>anything</i>	achhi, <i>is,</i>	samasta <i>all</i>	tumbha-ra; <i>yours (is) ;</i>
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55	kintu <i>but</i>	ānanda <i>rejoicing</i>	karā, <i>making,</i>	ō <i>and</i>	ullaśita <i>merry</i>	huyā <i>being</i>	saṅgat <i>proper</i>
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hēu-achhi, <i>being-is,</i>	kāraṇ <i>because</i>	tumbha-r <i>your</i>	ēi <i>this</i>	bhāi <i>brother</i>	mari <i>having-died</i>
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yāi-thilā, <i>gone-was,</i>	'bañchi-achhi; <i>survived-has ;</i>	haji <i>having-been-lost</i>	yāi-thilā, <i>gone-was,</i>	pāoyā <i>found</i>
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yāi-achhi.'
gone-is.'

BHATRĪ.

The Bhatrās or Bhat'rās are an aboriginal tribe found almost solely in the north-east of the State of Bastar, between the Raipur and the Jagdalpur Zamindaries. They are cultivators, and a good many of them have the privilege of wearing the sacred thread. The number of Bhat'rās here found is 32,990. Ninety-seven more of them are found in British territory, so that the total number of the tribe according to the Census of 1891 was 33,087. They are said to be a sept of the Bastar Gōṇḍs, and Bhatrī, or more properly Bhat'ri, their language, has hitherto been classed as a form of Gōṇḍī. I have been able to obtain very little information about the tribe. Sherring in his *Hindu Tribes and Castes* (Vol. ii., p. 148) devotes three or four lines to it. Mr. Hislop, in the vocabulary printed in *Papers relating to the Aboriginal Tribes of the Central Provinces* gives a few words of what he names Bhatraīn, and more full particulars are given on p. 41 of Part II of the *Report* of the Ethnological Committee of the Jubbulpore Exhibition of 1866-67. On pages 1, 10, and 12 of Part III of the same *Report* there are vocabularies of Parjī and Bhatrī, which are treated as one and the same language. On p. 141 of the Census Report of the Central Provinces for 1891, Mr. Robertson with some hesitation classes Bhatrī as a Gōṇḍ dialect, but points out that Colonel Glasfurd considers it to be a form of Halabī. The latter officer's *Report on the dependency of Bastar*¹ contains a Bhuttra or Purja Vocabulary.

The following specimen will show quite clearly that Bhatrī is really a corrupt form of Oriyā, with a few Marāṭhī and Chhattisgarhī forms intermingled. It may be taken as the connecting link between that language and Halabī, which is a mixture of Marāṭhī and Chhattisgarhī. The specimens given in the Report of the Ethnological Committee are apparently nearly all Dravidian words, and this is probably due to Bhatrī having been confounded by the Committee with Parjī, which latter, as the specimens which I have received show, is a Dravidian form of speech.

According to the Census of 1891, the total number of speakers of Bhatrī is 29,396, all of whom inhabit the Bastar State. For the purposes of this Survey, the Bastar State has returned 17,387 speakers of the dialect. It must be explained that 8,000 speakers of Bhatrī were also returned from the district of Chhindwara, but subsequent enquiry has shown that this is a mistake. There are no Bhat'rās in the district. The following specimen, which comes from Bastar, is a version of the Parable of the Prodigal Son.

It will be observed that it is written in the Dēva-Nāgarī, and not in the Oriyā character. A comparison with the list of words on pp. 141 and ff. will show that Marāṭhī forms can be used much more freely than appears from the specimen. Note how this dialect omits aspirates. For instance *ākum*, not *hākum*, is 'an order,' and *āchē*, not *achhē*, is 'is.' Compare *hōelā*, *hauḷā*, and *ōelā*, all meaning 'he' or 'I became.'

¹ Selections from the Records of the Government of India, Foreign Department, No. 30, Calcutta, 1893.

[No. 9.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

ORIYA.

BHATRI DIALECT.

(STATE BASTAR.)

कोनौ मनुखर दुइ गोटा बेटा रला । हँय भीतर सान पीला बूबा-की बलला ये बूबा धन भीतर जे मोर भाग रले ता-की मो-की देस । तेबे हँय हँय-मन-की धन बाँट देला । खूब दिन ना होइ रला सान बेटा सब-की गोठकी थाने बनाइ-करि दूरि देश उठि-गला और हँय ठाने फंदी होइ-करि दिन सारते आपनार धन-के उड़ाइ-देला । जेबे हँय सब-के सारला तेबे हँय राज-में बहुत भूख पड़ला और हँय गरीब होइला । और हँय पुरथी कहारौ घरे जाइ-करि गोठकोर घरे थेबला । हँय मनुख आपनार बेड़ा-में बर्या चरायके पठाइला । और हँय जे गोटा-की बर्या खायतो-रला ता-के खाइ-करि पेट भरवा काजे खाँजते-रला । और कोई ता-की काई ना देते-रला । तेबे ता-की चेत पड़ला और हँय बलला मोर बूबा घर कतेक भूती लोगर खाइवार ठाने बाचसी आसे और मैं भूखे मरबी आचे । मैं उठि करि मोर बूबा लगे जीबी और ता-की बलबी ये बूबा भगवानर जकुम ना मानलु और तमर पूरे पाप करली । फेर तमर बेटा बलवार डील ना ओइला । मो-की आपनार भुतिआर संग-में गोठ-की समान बनाइ-दीयास । तेबे हँय उठि-करि आपनार बाप लगे गला । तेबे हँय खूबे दूर रला तेबे तार बाप ता-की देख-करि मया करला औरि पराइ-करि तार टोडरा पोटा-रि-करि चुमला । बेटा ता-की बलला बूबा मुये भगवानर जकुम ना मानली और तुम्हर पूरे पाप करली औरि मैं तुम्हर बेटा बोलाप्रवार डील ना डीला । बूबा आपनार कबाड़ी-की बलला सब-से नगद फटई हिटाइ-करि ता-की पिंघाहा औरि तार हाथे मुन्दी और गोड़े पन्हई पिंघाहा । और अभीं खाई-करि हरिख करबू । मोर बेटा मरि-रला फेर जीव पड़ला । इजि-जाइ-रला फेर मिलला । तेबे हँय हरिख करवा-आचत ॥

तार बड़े बेटा बेड़ा में रला । औरि जेबे हँय आसवा बेरा घर कठा चमरला बाजार नाचर गजर सुनला । और हँय कबाड़ी भीतर गोठक

माने बुलाइ-करि पचारला ए काए-गोटा आय है । हके बलला तुम्हर भाई आसला-आचे और तुम्हर बाप नंगद राँधा बनाइला अतक आगे की हकी नौकी पाइला । इतौले हँय रीस करला भीतरी जीबार मन ना करला । तार बूबा बाहर आसि-करि ता-की मनाइला । हँय तार बूबा बलला देखो मैं अतक बरस-ले तुम्हर सेवा करबी-आचे आउरि तुम्हर जकुम-की केबे ना पेलली । आउरि तुम्ही मो-की केबे गोटक मेड़ा पीला बले ना देलीस की मैं मोहरौ मैतर संगे हरिख करती । इतौले तुम्हर ए बेटा किसबिन संगे तुम्हर धन खाइ-पकाइला जड़क दाँई आसला अड़क दाँई तुम्ही तार काजी नंगद राँधा बनाइलास । बूबा ता-की बलला ए बेटा तुय मोर संगे संग आचिस । जे मोर आए हँय तोहरौ आए । तेबे आनन्द और हरिख होप्रबार आए कमतार तोर भाई मरि रला फेर जीवला हजि रला फेर मिलला ॥

[No. 9.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

ORİYĀ.

BHĀTRĪ DIALECT.

(STATE BASTAR.)

TRANSLITERATION AND TRANSLATION.

Kōnī manukhar dai gōṭā bēṭā ralā. Hāy bhitar sār
A-certain man-of two individuals sons were. Them among the-younger
 pilā hūbā-kē bal'lā, 'yē hūbā, dhan bhitar jē mōr bhāg
child the-father-to said, 'O father, the-wealth amidst what my share
 ralē tā-kē mō-kē dēs.' Tēbē hāy hāy-man-kē dhan bhāṭi
may-be that me-to give.' Then he them-to the-wealth having-divided
 dēlā. Khūb din nā hōi ralā sār bēṭā sab-kē goṭ'kī
gave. Many days not having-been were the-younger son everything one
 thānē banāi-kari dūr dēs uṭhi galā, aur hāy
place-in having-made a-far country(-to) having-arisen went, and that
 thānē phandī hōi-kari, din sār'tē, āp'nār dhan-kē urāi-dēlā.
place-in debauched having-become, days spending, his-own wealth squandered.
 Jēbē hāy sab-kē sār'lā, tēbē hāy rāj-mē bahut bhūkh paṛ'lā, aur
When he everything spent, then that kingdom-in much hunger fell, and
 hāy garib hōelā. Aur hāy pur'thī kahārī gharē jāi-kari
he poor became. And that country some house-in having-gone
 goṭ'kōr gharē theb'lā. Hāy manukh āp'nār bēṛā-mē
of-a-certain-man the-house-in joined-himself. That man his-own field-in
 baryā charāy-kē paṭhāelā. Aur hāy jē gōṭā-kē baryā khāy'tō-ralā,
swine feeding-for sent(-him). And he what things the-swine eating-were,
 tā-kē khāi-kari pēṭ bhar'bā kājē khoj'tē-ralā. Aur kōi
those having-eaten his-belly filling for wishing-was. And any-one
 tā-kē kāi nā dētē-ralā. Tēbē tā-kē chōt paṛ'lā, aur hāy
him-to anything not giving-was. Then him-to sense fell, and he
 bal'lā, 'mōr hūbā ghar katek bhūṭi lōgar khāibār thānē
said, 'my father('s) house(-in) how-many hired persons-of eating-of than
 bāch'sī āsē, aur māi bhūkhē mar'bi-āchē. Māi uṭhi-kari mōr
excess comes, and I hunger-by perishing-am. I having-arisen my
 hūbā lagē jibi, aur tā-kē bal'bi, "Yē hūbā, Bhagawānar
father near will-go, and him-to I-will-say, "O father, God-of
 ākum nā mān'lu, aur tamar pūrē pāp kar'li. Phēr tamar
the-command not obeyed, and thee-of before sin I-did. Any-more thy
 bēṭā bal'bār ḍaul nā ḍelā. Mō-kē āp'nār bhutiār
son being-called-of worthy not I-became. Me thine-own hired-servants-of

saṅg-mē gōṭ-kē samān banāi-diyās." Tēbē hāy uṭhi-kari āp'nār
company-in one like make." Then he having- arisen his-own
 bāp lagē galā. Tēbē hāy khūbē dūr ralā tēbē tār bāp tā-kē
father near went. Then he very distant was then his father him
 dēkhi-kari mayā kar'lā, auri parāi-kari tār ṭoḍ'rā poṭari-kari
having-seen compassion made, and having-run his neck having-embraced
 chum'lā. Bētā tā-kē bal'lā, 'būbā, muyē Bhagawānar ūkum nā
kissed. The-son him-to said, 'father, I God-of the-command not
 mān'li, aur tumhar pūrē pāp kar'li, auri maī tumhar bētā bolāebār
obeyed, and thee-of before sin did, and I thy son being-called-of
 ḍaul nā haulā.' Būbā āp'nār kabārī-kē bal'lā, 'sab-lē nagad
worthy not became.' The-father his-own servants-to said, 'all-than good
 phaṭai hitāi-kari tā-kē pīdhāhā; auri tār hāthē munda aur
robe having-brought-forth him-to put-on; and his hand-on a-ring and
 gōrē panhai pīdhāhā. Auri amī khāi-kari harikh kar'bū. Mōr
feet-on shoes put-on. And we having-eaten rejoicing will-do. My
 bētā mari-ralā, phēr jiw-paṭ'lā; haji-jāi-ralā, phēr mil'lā.' Tēbē
son dead-was, again alive-has-become; lost-gone-was, again was-found.' Then
 hāy harikh kar'bā āchat.
they rejoicing doing were.

Tār barē bētā bēṛā-mē ralā. Auri jēbē hāy ās'bā
His elder son the-field-in was. And when he coming (-of)
 bēṛā ghar kathā amar'lā, bājār nāchar gajar
time (-at) the-house near approached, music-of dancing-of noise
 sun'lā. Aur hāy kabārī bhitar gōṭak mānē bulāi-kari
he-heard. And he the-servants among a-certain man having-called
 pachār'lā, 'Ē kāē gōṭā āy-hai?' Hakē bal'lā, 'tumhar bhāi
enquired, 'This what thing is-being?' Him-to he-said, 'thy brother
 ās'lā-āchē, aur tumhar bāp naṅgad rādhā banāilā, atak ānē
has-come, and thy father excellent feast made, this because
 ki hakē nikō pailā.' Hati-le hāy ris kar'lā; bhītari
that him safe he-found.' But he anger made; within
 jibār man nā kar'lā. Tār būbā bāhar āsi-kari tā-kē
going-of mind not he-made. His father outside having-come him
 manāclā. Hāy tār būbā bal'lā, 'dēkhō, maī atak baras-lē
entreated. He his father said, 'see, I so-many years-from
 tumhar sēwā kar'bi-āchē, auri tumhar ūkum-kē kēbē nā pel'li.
thy service am-doing, and thy command ever not disobeyed.
 Auri tumhī mō-kē kēbē gōṭak mōṛā-pilā balē nā dēlis ki
And thou me-to ever a-single goat-young-one even not gavest that
 maī moh'ri maītar saṅgē harikh kar'ti. Hati-lē tumhar
I my friends with rejoicing might-have-made. But thy

ē bēṭā kis'bin saṅgē tumhar dhan khāi-pakāelā, jarak-dāī ās'la,
this son harlots with thy wealth has-devoured, as-soon-as he-came,
 arak-dāī tumbi tār kājē nagad rādhā banāilās.' Būbā
so-soon thou his sake-for an-excellent feast madest.' The-father
 tā-kē bal'lā, 'ē bēṭā, tuy mōr saṅgē-saṅg āchis; jē mōr
him-to said, 'O son, thou me-of with art; what mine
 āē, hāy toh'ri āē. Tēbē ānand aur harikh hōebār
is, that thine-even is. Then merriment and rejoicing being-of (propriety)
 āē, kam'tār tōr bhāī mari-ralā, phēr jiw'lā; haji-ralā, phēr
is, because thy brother dead-was, again lived; lost-was, again
 mil'lā.'
was-found.'

LIST OF STANDARD WORDS AND SENTENCES IN OṚIYĀ.

English.	Oṛiyā (Standard of Puri).	Bhatrl.
1. One	Eka	Goṇok.
2. Two	Dui	Dui goṇā.
3. Three	Tini	Tin.
4. Four	Chāri	Char.
5. Five	Pācha	Pāṭa.
6. Six	Chha	Chhō.
7. Seven	Sāta	Sāt.
8. Eight	Āṭha	Āṭh.
9. Nine	Naa	Nau.
10. Ten	Daśa	Das.
11. Twenty	Koḍiś	Bis.
12. Fifty	Pachās	Pachās.
13. Hundred	Śaś	Sau.
14. I	Mū	Mui.
15. Of me	Mōra	Mōraś (Marāṭhi genitive).
16. Mine	Mōra	Mōraś.
17. We	Āmbhāmānē	Hamī.
18. Of us	Āmbhāmānākara	Humar.
19. Our	Āmbhāmānākara	Hamar.
20. Thou	Tū	Tui.
21. Of thee	Tōra	Tuiś (Marāṭhi genitive).
22. Thine	Tōra	Tōr (Oṛiyā genitive).
23. You	Tumbhē	Tui, tumī.
24. Of you	Tumbhar	Tuiś (Marāṭhi genitive).
25. Your	Tumbhar	Tumhar (Oṛiyā genitive).

English.	Oriya (Standard of Poet).	Bhojp.
26. He	Sê	Han, hây.
27. Of him	Tahâra	Han-kô (<i>Ohhattegarchi gentile</i>).
28. His	Tahâra	Han-kô.
29. They	Sâmâne	Han-man, hây-man.
30. Of them	Sâmânâkara	Han-man-kô.
31. Their	Sâmânâkara	Han-man-kô.
32. Hand	Hâta	Hâth.
33. Foot	Pâda	Pây.
34. Nose	Nâka	Nak.
35. Eye	Âkhi	Âkhi.
36. Mouth	Pâpi	Ma.
37. Tooth	Dânta	Dât.
38. Ear	Kâna	Kan.
39. Hair	Bala or kâda	Kêa.
40. Head	Munḍa	Munḍ.
41. Tongue	Jibha	Jibh.
42. Belly	Pêṭa	Peṭ.
43. Back	Piṭhi	Piṭh.
44. Iron	Luhâ	Lohâ.
45. Gold	Suna	Sôn.
46. Silver	Rûpa	Rap.
47. Father	Bâpa	Babâ.
48. Mother	Mâ	Âya.
49. Brother	Bhâi	Bhâl.
50. Sister	Bhâṇi	Bahin.
51. Man	Manushya	Manukh.
52. Woman	Mâhinia	Bâih.

English.	Oriyâ (Standard of Paris).	Bhetri.
53. Wife	Mâipa	Bâih.
54. Child	Pilâ	Lokâ.
55. Son	Pua	Pilâ.
56. Daughter	Jhia	Lâki.
57. Slave	Dâsa	Kabâdî.
58. Cultivator	Chashâ	Kisân.
59. Shepherd	Môḡḡha-râkhuâla	Dhōrai.
60. God	Paramôśwar or Iśwar	Bhag'wân.
61. Devil	Asura or Saitân	Ḍumâ.
62. Sun	Sûrjya	Sûrj.
63. Moon	Chandra	Chândâ.
64. Star	Târâ or tarâ	Târâ.
65. Fire	Nîḡ	Joy.
66. Water	Pâpi	Pâni.
67. House	Ghara	Ghar.
68. Horse	Ghōḡâ	Ghōḡâ.
69. Cow	Gai	Gây.
70. Dog	Kukkura	Kukûr.
71. Cat	Bilâi	Bilal.
72. Cook	Kukuḡâ	Gânjâ.
73. Duck	Pâti-haggua	Hîsa.
74. Ass	Gadha	Gad'hâ.
75. Camel	Ôḡa	Hûṡ.
76. Bird	Obaḡhêi	Chiral.
77. Go	Jâa	Jânâ (? infinitive).
78. Eat	Khâa	Khânâ.
79. Sit	Basa	Bas.

English.	Oṛiyā (Standard of Puri).	Bhatri.
80. Come . . .	Āsa . . .	Āw ^{ta} .
81. Beat . . .	Māra . . .	Pāṭ ^{nā} .
82. Stand . . .	Thiā hua . . .	Thiya.
83. Die . . .	Marā . . .	Marūn-gōlā (<i>Marāṭhi past tense</i>).
84. Give . . .	Dia . . .	Dēun-dēs.
85. Run . . .	Daūḍa . . .	Parā.
86. Up . . .	Uparē . . .	Up ^{re} .
87. Near . . .	Nikāṭarē . . .	Lagō.
88. Down . . .	Talē . . .	Khālē.
89. Far . . .	Dūra . . .	Khubs dūr.
90. Before . . .	Āgē . . .	Āgē.
91. Behind . . .	Pachhē . . .	Pāṭ ^{baṭē} .
92. Who . . .	Kiē . . .	Kaun.
93. What . . .	Kaapa . . .	Kaun.
94. Why . . .	Kahūki . . .	Kāy-kajē.
95. And . . .	Ebang . . .	Aur.
96. But . . .	Kintu . . .	...
97. If . . .	Jadi . . .	...
98. Yes . . .	Hā . . .	Hōy.
99. No . . .	Nāhī . . .	Nahī.
100. Alas . . .	Hāya . . .	Āhā.
101. A father . . .	Eka bāpa . . .	Babā.
102. Of a father . . .	Eka bāpara . . .	Bāp- <i>in</i> ō. ¹
103. To a father . . .	Eka bāpa-ku . . .	Bāp- <i>in</i> ō.
104. From a father . . .	Eka bāpa-ṭhāru . . .	Bāp- <i>lagōlā</i> .
105. Two fathers . . .	Dui bāpa . . .	Duiḡ 3ṭā bāp.
106. Fathers . . .	Pitṛu-lōka . . .	Bābā-man.

¹ Here, and elsewhere in the list, Marāṭhi forms are given, but Oṛiyā ones are also used. See, for instance, the specimen.

English.	Oriyā (Standard of Paris).	Bhatī.
107. Of fathers . . .	Pitṛu-lōkaṇkara . . .	Babā-man-ṭaṣ.
108. To fathers . . .	Pitṛu-lōkaṇku . . .	Babā-man-ṭaṣ.
109. From fathers . . .	Pitṛu-lōkaṇka-ṭhāru . . .	Babā-man-lagōlē.
110. A daughter . . .	Gōṣiē jhia . . .	Lēki.
111. Of a daughter . . .	Gōṣiē jhiara . . .	Lēki-ṭaṣ.
112. To a daughter . . .	Gōṣiē jhia-ku . . .	Lēki-ṭaṣ.
113. From a daughter . . .	Gōṣiē jhin-ṭhāru . . .	Lēki-lagōlē.
114. Two daughters . . .	Jōṣiē jhia . . .	Dui gōṭā lēki.
115. Daughters . . .	Jhia-mānē . . .	Lēki-man.
116. Of daughters . . .	Jhia-mānāṇkara . . .	Lēki-man-kē.
117. To daughters . . .	Jhia-mānāṇku . . .	Lēki-man-kē.
118. From daughters . . .	Jhia-mānāṇka-ṭhāru . . .	Lēki-man-lagōlē.
119. A good man . . .	Jayē bhala lōka . . .	Nikō manukh.
120. Of a good man . . .	Jayē bhala lōkaṭa . . .	Nikō manukh-ṭaṣ.
121. To a good man . . .	Jayē bhala lōka-ku . . .	Nikō manukh-ṭaṣ.
122. From a good man . . .	Jayē bhala lōka-ṭhāru . . .	Nikō manukh-lagōlē.
123. Two good men . . .	Dui jayā bhala lōka . . .	Dui gōṭā nikō manukh.
124. Good men . . .	Bhala lōka-mānē . . .	Nikō manukh-man.
125. Of good men . . .	Bhala lōka-mānāṇkara . . .	Nikō manukh-man-ṭaṣ.
126. To good men . . .	Bhala lōka-mānāṇku . . .	Nikō manukh-man-ṭaṣ.
127. From good men . . .	Bhala lōka-mānāṇka-ṭhāru . . .	Nikō manukh-man-lagōlē.
128. A good woman . . .	Bhala māi piṭiē or jayē bhala strī.	Nikō bāill.
129. A bad boy . . .	Jayē manda bālaka . . .	Aḍṛā pīlā.
130. Good women . . .	Bhala māikiniā-mānē or bhala strī-mānē.	Nikō bāill-man.
131. A bad girl . . .	Gōṣiē manda bālikā . . .	Aḍṛā lēki.
132. Good . . .	Bhala . . .	Nikō.
133. Better . . .	Apekhyā krata bhala . . .	Khubē nikō.

English.	Oriyā (Standard of Port).	Bhatril.
134. Best . . .	Sabu-ṭhāru bhala . . .	Jugē niko.
135. High . . .	Uchcha . . .	Ūch.
136. Higher . . .	Uchchatara . . .	Khubē ūch.
137. Highest . . .	Uchchatama . . .	Jugē ūch.
138. A horse . . .	Gōṭiē ghōḍā . . .	Ghōḍā.
139. A mare . . .	Gōṭiē ghōḍī . . .	Ghōḍī.
140. Horses . . .	Ghōḍā-mānē . . .	Khubē ghōḍā.
141. Mares . . .	Ghōḍī-mānē . . .	Khubē ghōḍī.
142. A bull . . .	Gōṭāō saṇḍha . . .	Buyal.
143. A cow . . .	Gōṭāō gāi . . .	Gāy.
144. Bulls . . .	Saṇḍha-mānē . . .	Khubē bayāl.
145. Cows . . .	Gāi-sabu or gāi-mānē . . .	Khubē gāy.
146. A dog . . .	Gōṭiē kukkura . . .	Kukūr.
147. A bitch . . .	Gōṭiē māi kukkura . . .	Kut ^r i.
148. Dogs . . .	Kukkura-sabu or kukkura-mānē . . .	Jugē kukūr.
149. Bitches . . .	Māi kukkura-sabu . . .	Jugē kut ^r i.
150. A he goat . . .	Gōṭiē aṇḍirā chhēli . . .	Bok ^r ā.
151. A female goat . . .	Gōṭiē māi chhēli . . .	Chhēri.
152. Goats . . .	Chhēli-sabu . . .	Jugē bok ^r ā.
153. A male deer . . .	Gōṭāō aṇḍirā hariṇa . . .	Kōḍ ^r ā.
154. A female deer . . .	Gōṭāō māi hariṇa . . .	Kōḍ ^r i.
155. Deer . . .	Hariṇa . . .	Jugē kōḍ ^r ā.
156. I am . . .	Mū huē, mū achhi, āmbhō hēū or āmbhō achhū.	Mui āsē.
157. Thou art . . .	Tū hua, achhu; tumbhō hua, achha.	Tui āsē.
158. He is . . .	Sē huē, achhi, huanti, achhanti.	Mun āsē.
159. We are . . .	Āmbhēmānē hēū, achhē . . .	Hami achhū.
160. You are . . .	Tumbhēmānē hua, achha . . .	Tumi achhat.

English.	Oṛiyā (Standard of Farī).	Shatī.
161. They are . . .	Sēmānē huanti, aohhanti	Hun aāḥ.
162. I was . . .	Mū thili . . .	Mui rālā.
163. Thou wast . . .	Tū thila . . .	Tui rālā.
164. He was . . .	Sē thila . . .	Hun rālā.
165. We were . . .	Āmbhēmānē thilā . . .	Haml rālā.
166. You were . . .	Tumbhēmānē thila . . .	Tumī rālā.
167. They were . . .	Sēmānē thilā . . .	Hun-man rālā.
168. Be . . .	Hua . . .	Hōun.
169. To be . . .	Hēbā-ku . . .	
170. Being . . .	Hēu . . .	
171. Having been . . .	Hōi . . .	
172. I may be . . .	Mū hōi pāri . . .	Mui hōy-dē.
173. I shall be . . .	Mū hōbi . . .	Mui hōibi.
174. I should be . . .	Mōra hōbā uchita . . .	Mui hōy-dē.
175. Beat . . .	Māra . . .	Mār ^a bi.
176. To beat . . .	Māribā-ku . . .	Mār ^a bi.
177. Beating . . .	Māru . . .	Mār ^a tōr.
178. Having beaten . . .	Māri . . .	Māru bhāt.
179. I beat . . .	Mū mār ^a , māri . . .	Mui mār ^a bi.
180. Thou beatest . . .	Tū māra . . .	Tui mār ^a bi.
181. He beats . . .	Sē mārē . . .	Hun mār ^a d.
182. We beat . . .	Āmbhēmānē mār ^a . . .	Haml mār ^a bi.
183. You beat . . .	Tumbhēmānē māra . . .	Tumī mār ^a bi.
184. They beat . . .	Sēmānē māranti . . .	Hun-man mār ^a d.
185. I beat (<i>Past Tense</i>) . . .	Mū mārili . . .	Mui mār ^a li.
186. Thou beatest (<i>Past Tense</i>). . .	Tū mārila . . .	Tui mār ^a li.
187. He beat (<i>Past Tense</i>) . . .	Sē mārila . . .	Hāy mār ^a li.

English.	Oriyā (Standard of Paris).	Nhati.
188. We beat (<i>Past Tense</i>) .	Āmbhēmānē mārīlū .	Hami mār'lū.
189. You beat (<i>Past Tense</i>)	Tumbhēmānē mārila .	Tumi mār'lū.
190. They beat (<i>Past Tense</i>)	Sēmānē mārīlō . .	Hāy mār'laa.
191. I am beating . .	Mū mārūachhi . .	Mui mār'bi.
192. I was beating . .	Mū māruthili . .	Mui mār'tō rali.
193. I had beaten . .	Mū mārithili . .	Mui mār'li āyō.
194. I may beat . .	Mū mārī pāri . .	Mui mārendē.
195. I shall beat . .	Mū mārībi . .	Mui mār'bi.
196. Thou wilt beat . .	Tū mārību . .	Tui mār'bia.
197. He will beat . .	Sē mārība . .	Hāy mār'bis.
198. We shall beat . .	Āmbhēmānē mārībū .	Hami mār'bū.
199. You will beat . .	Tumbhēmānē mārība .	Tumi mār'bāa.
200. They will beat . .	Sēmānē mārībō . .	Hāy man mār'bāa.
201. I should beat . .	Mōra mārībā uchita . .	Mūi mārendē.
202. I am beaten . .	Mū mārā khāi . .	Mō-kē mār'āaat.
203. I was beaten . .	Mū mārā khāithili . .	Mō-kē mārūn-rālā.
204. I shall be beaten .	Mū mārā khāibi . .	Mō-kē mār-dē.
205. I go . .	Mū jāi . .	Mui jāy-sē.
206. Thou goest . .	Tū jāu . .	Tui jāy-sē.
207. He goes . .	Sē jāē . .	Hun jāy-sē.
208. We go . .	Āmbhēmānē jāū . .	Hami jibā āchhē.
209. You go . .	Tumbhēmānē jāa . .	Tumi jibā āa.
210. They go . .	Sēmānē jānti . .	Hāy-man jibā āchhē.
211. I went . .	Mū jāithili, galī . .	Mui gēlō.
212. Thou wentest . .	Tū jāithilu, gala . .	Tui gēlō.
213. He went . .	Sē jāithilā, galā . .	Hun gēlō.
214. We went . .	Āmbhēmānē jāithilū, galū .	Hami gēlō.

English.	Oṛiyā (Standard of Purī).	Bhatī.
215. You went . . .	Tumbhēmanē jāithilā, galā	Tumī gēlā.
216. They went . . .	Sēmānē jāithilā, galē	Hāy-man gēlāy.
217. Go	Jāa	Jaa.
218. Going	Jāu	Jaaia.
219. Gone	Jāi	Gēlō.
220. What is your name ? .	Tumbhara nā kama ?	Tu-tō nāv kāy ?
221. How old is this horse ?	E ghōḍāra bayasa kēte ?	Yē ghōḍā kītō barakh-tō A-3 P
222. How far is it from here to Kashmir ?	Kāsmir o-ṭhāru kēte dūra ?	Yahālō Kāsmir kītō dūr A-3 P
223. How many sons are there in your father's house ?	Tumbha-bapa-gharē kēṭhī pua achhantī ?	Tu-tō bāp-gharē kītō laka asaī ?
224. I have walked a long way to-day.	Mū ājī bēsi bān chālīchhī	Mui āj lāpē dūr chālēn.
225. The son of my uncle is married to his sister.	Mōra khaḍṭā-pnā bhāi tara bhaṭṭī-ku bibhā hōi- achhī.	Mōtō kakitō lēkātō bhāv hun-tō bahin saḡḡ hōi.
226. In the house is the sad- dle of the white horse.	Dhālā ghōḍāra jīn gharē achhī.	Ghar-bhātō paṇḍrā ghōḍā- tō bhāṭī āē.
227. Put the saddle upon his back.	Tā pīthī-rē jīn kasha.	Hun-tō pāt-uprē kāṭhī-kē rakhā.
228. I have beaten his son with many stripes.	Mū tā pua-ku bahut nāṭa mārīchhī.	Mui hūa-tō lēkā-kē khūbē mārī.
229. He is grazing cattle on the top of the hill.	Sē pālāda upar gōru charān-acchī.	Hui gōhājīkē hun pīt-rā uprē charāy-ai achhē.
230. He is sitting on a horse under that tree.	Sē gachha-mūlō gōṭī ghōḍā uparē basi-achhī.	Hui baa rūkh-khālō ghōḍā-uprē basī-āē.
231. His brother is taller than his sister.	Tāhāra bhāi tāhāra bhaṭṭī- ṭhāru dōṅga.	Hui-tō bhāi hun-tō bahin- lē dōṅg āē.
232. The price of that is two rupees and a half.	Tāhāra dām adhōi ṭākā	Hun-tō mōl dui rupayā āṭh ānā āē.
233. My father lives in that small house.	Mōra bāpa sēhī sāna ghar- ṭī-rē rahē.	Mōtō bābā hui nānī ghar- mō rah-ai achhē.
234. Give this rupee to him	Tā-ku ē ṭākā diā	Yē rupayā hun-kē diyā
235. Take those rupees from him.	Tā-ṭhāru sē ṭākā-saba nia	Hui rupayā-kē hun-sē māṅgā.
236. Beat him well and bind him with ropes.	Tā-ku khub mārā ē daḍḍī- rē bāndha.	Hun-kē khub mārā aur ḍor-saḡḡ bāndhā.
237. Draw water from the well.	Kua-ru pāpī kāḍha . . .	Chhālō pānī nik-rāwā.
238. Walk before me . . .	Mō āga-rē chālā . . .	Mōtō parēlō jāo.
239. Whose boy comes be- hind you ?	Tumbha pachha-rē kābā pua ān-acchī ?	Kōtō lēkā tum-tō pāṭhō jāy-ai achhē.
240. From whom did you buy that ?	Kābā-ṭhāru tā-ku kinīlā ? .	Tumbī hunkē kā-tō-lagālō gēn-lā ?
241. From a shopkeeper of the village.	Gēra japō dōkānī-ṭhāru .	Gē-tō gōṭak roj-gāt- ṭhān-lō.

VOLUME V—PART II.

Page 18, line 11.—I find that Father Antonio's translation was not into Chhikā-ohhiki Bōli, but was into ordinary Western Hindi. For further particulars, see the Addenda Minora to page 96.

Page 19, Heading IV.—GENERAL LITERATURE. Add the following works dealing with Vidyāpati :—

NAGENDRA NATH GUPTA.—*Vidyāpati Thākur*. *Journal of the Asiatic Society of Bengal*, Vol. lxxiii, 1904, Part I, Extra Number, pp. 20ff.

" " —*Vidyāpati Thākurer Padāvali*.—No. 24 of the series entitled the *Baṅgtya-sahitya-parishad Granthāvali*. Calcutta B. S. 1316 (=1909 A. D.). This is a very complete edition of Vidyāpati's songs, in the Bengali character, and with a full Introduction in the Bengali language. An edition in the Nāgarī character was published at Allahabad by the Indian Press in 1910.

GRIMESON, G. A.—*Vidyāpati Thākur*. *Journal of the Asiatic Society of Bengal*, New Series, Vol. I, p. 228. Remarks on Nagendra Nath Gupta's article in Vol. lxxiii, mentioned above.

Page 19, line 20 from below.—For 'Vol. xxviii', read 'Vol. lxxviii'.

Page 19, line 2 from below.—For 'verse.' read 'verse.'

Page 25, line 11 from below.—For 'this cart,' read 'his cart'.

Page 26, Pronouns.—The honorific oblique singular of *ī*, this, is *hin'*, and of *ō*, that, is *hun'*.

Page 41, line 15.—Since this was written, I have ascertained that the language of the western part of Mirzapur, including the Sadr Tahsil, and a part of Chunar Tahsil, is not Bhojpuri, but is the Awadhī dialect of Eastern Hindi. See Addenda Minora to Vol. VI, p. 1. The number of speakers of Awadhī in this tract is roughly estimated at about 350,000, and this amount should be deducted from the number of speakers of Bhojpuri in this volume.

Page 44.—In the table on this page, as explained in the Addenda to p. 41, alter the figures for Western Dialect from 3,939,500 to 3,589,500, and alter the Total from 16,776,937 to 16,426,937.

Page 47.—The following example of the use of the word 'Bhojpuri' may be added to those of 'Poorbeea' on this page :—

1789. Two days after, as a regiment of Sepoys on its way to Chunar-ghur, was marching through the City at daybreak, I went out, and was standing to see it pass by, the Regiment halted; and a few men from the centre ran into a dark lane, and laid hold of a hen and some roots: the people screamed. "Do not make so much noise," said one of the men in his Bodjpooria Idiom; "we go to-day with the Franghees, but we are all servants (tenants) to Chēyt-Sing, and may come back to-morrow with him; and then the question will be not about your roots, but about your wives and daughters." *Raymond*, Translation of the *Śrīr Mutagāerin*, 2nd Ed., Translator's Preface, p. 8.

Page 96, line 8.—Up to the time of writing this passage, I had failed in identifying the Father Antonio here referred to. Since then, Father H. Hosten, S. J. has very kindly communicated to me the following particulars :—He was Father Antonio Pezzoni, a Capuchin, who came to India in 1806. His translation was not into the Ohhikā-ohhikī dialect of Maithili, but into ordinary Western Hindi, written in the Nāgari character. It consisted of the Pentateuch, the Psalms, the Gospels, the Acts and the Epistles. He also wrote many works of Catholic devotion, and was engaged on a Latin-Hindostānī dictionary when he died at Lugano in 1844. According to Dr. Long in the *Calcutta Review*¹, the Rev. Dr. John, who wrote in 1809, mentioned the translations of the Gospels and the Acts, so that they must have been made within three years of Father Antonio's landing in India. He lived for many years in Bettiah, in the north of the Champaran District of Bihar, and there does not appear to be any record of his having made any lengthy stay in Bhagalpur. A copy of his Gospels and Acts (made in 1837) is still in Bettiah. Another copy is to be found in the Convent of the Native Nuns of Agra, and is dated 1844. Father Felix O. C., in a letter to 'The Examiner' (Bombay) published in the issue of December 13, 1913 (p. 495), states that he found a copy of the whole work in the Jesus and Mary Convent at Lahore, and that he had presented it to the Provincial of the Capuchins of the Swiss Province, Lucerne, where, at the time of his writing, it was kept. He had, moreover, in his own possession a copy of the manuscript of the New Testament only. Father Felix, in this letter, gives as a sample Father Antonio's version of the Magnificat. For further information, see also a letter from Father H. Hosten S. J. on pp. 435ff. of the 'Examiner' of November 1, 1913.

¹ Vol. V, p. 272, 1846. Not p. 722, as misprinted in the Text.

Page 233.—The following book gives specimens of the Sarwariā dialect :—

MANAN DWIVEDI GAJIPURI, PANDIT.—*Sarwariā* (A collection of folk tales and folk songs in Sarwariā dialect of Gorakhpur District). Printed at the Jārj (George) Printing Works, Benares, 1913.

Page 326, Nos. 14, 15, and 16, Maithili column.—Older forms, now not used are *mē*, I, and *mōr*, of me, mine.

Page 328, Nos. 14, 15, and 16, Bhojpuri column.—Older forms, not now in use, are *mē*, I, and *mōr*, of me, mine.

Page 330, No. 35, Magahi column.—Read 'ākḥ'.

Page 332, No. 35, Bhojpuri column.—Read 'ākḥ'.

Page 333, No. 51, Nagpuriā column.—Read 'ād^hml'.

Page 334, No. 75, Maithili column.—Read 'ūṭ'.

Page 338, No. 86, Magahi column.—Read 'uppar'.

Page 338, No. 94, Magahi column.—For 'kāḥ', read 'kāḥ'.

Page 341, No. 82, Nagpuriā column.—For 'thāṭh', read 'thāṭh'.

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Page 343, No. 115, Mayahī column.—For 'bētin', read 'bēṭin'.

Page 344, No. 131, Bhojpurī column.—For 'laṛ^akā', read 'laṛikī'.

Page 345, No. 129, Nagpurīā column.—For 'chṣṛā', read 'chṣṛā'.

Page 350, No. 161, Maithilī column.—For 'thikāh', read 'thikāh'.

Page 350, Nos. 179 and 181, Magahī column.—For 'piṭa', read 'piṭa'.

Page 353, Nagpurīā column, No. 179, read 'mārṣ-nā'; No. 184, read 'mārai-nā'.

Page 358, No. 216, Maithilī column.—Read 'lok^ani'.

Page 359, No. 215, Bhojpurī column.—For 'gai', read 'gaillā'.

ORIYĀ.

Pages 367ff.—I am indebted for the following corrected information regarding Oriyā to the kindness of Babu Monmohan Chakravarti, a gentleman who served as Deputy Magistrate and Deputy Collector for several years in Orissa and in the adjoining District of Midnapore.

Page 367, lines 10ff of text from below.—The number of speakers of Oriyā in Binpur Thana of Midnapore is small. On the other hand there are many speakers of the language in Thana Narayangarh of that District. In the map facing p. 106 of Vol. V, Pt. I, the main language of the latter Thana is shown as South-Western Bengali. While this is correct, it must be understood that many speakers of Oriyā are to be found in the same tract.

Page 368, line 2.—I have fixed the point at which the southern limit of Oriyā touches the sea as near Barwa. This is so shown in the map facing page 367. Babu Monmohan Chakravarti is of opinion that it does not extend farther south than the station of Ichchapuram on the East Coast section of the Bengal-Nagpur Railway. Ichchapuram is marked 'Echapur' in the map facing page 367, and this would move the southern boundary of Oriyā about fifty miles to the north. My own statements on page 368 were based on reports received from Ganjam, and it is probable that between Barwa and Ichchapuram there is a debatable tract, in which both languages are spoken.

Page 369, line 20.—Regarding the Oriyā spoken in Cuttack Town, Babu Monmohan Chakravarti informs me that it has not been affected by Bengalisms. On the contrary, the speech of the Bengali settlers has been much changed by the surrounding Oriyā. The speech of the lower classes of the town has to some extent been affected by the bastard Urdū of the local Musalmāns, who represent settlers from up-country.

Page 369, line 30.—Babu Monmohan Chakravarti has given me the following additional notes on the Midnapore pronunciation:—‘I think the speech of Contai Thana is in its skeleton Oṛiyā, but is otherwise so modified by the adjoining Bengali, as to be called a Bengalized dialect of Oṛiyā. The speech in Narayangarh and in Dantan Thanas closely approaches the dialect of North Balasore. In Thanas Gopiballabhpur and Jhargaon the pronunciation and apparently some of the grammatical terminations and words approach the hill dialect prevalent in Mayurbhanj and Keunjhar Tributary States.’ Regarding the Oṛiyā of the south, he says, ‘The Oṛiyā speech of Berhampore [in Ganjam] and downwards looks also like a separate dialect, differing to some extent from the Standard’.

Page 375.—Add to Authorities, List A.

McPHERSON, SIR HUGH, K.C.I.E., C.S.I.—*The Oṛiyā Alphabet. Journal of the Bihar and Orissa Research Society, Vol. X (1924), pp. 168ff.* Contains a full account of the Alphabet, with specimens of all conjunct consonants.

Page 378.—Section on pronunciation. Babu Monmohan Chakravarti gives me the following additional information:—In ordinary talk no distinction is made between long and short *i* and *ī*, or between *u* and *ū*.

Page 379, line 17.—The statement about the southern pronunciation of ॐ and ॐ is incorrect. When between vowels in the same word, these letters are everywhere pronounced as *ra* and *ṛha* not as *ḍa* and *ḍha*, respectively. The omission of a dot under them is purely a matter of writing, and does not indicate any variation of pronunciation. All that can be said about the southern pronunciation of these letters is that the further south we go, the stronger is the cerebralization. So also as regards the letter ॐ *ra*.

Page 380.—Pronouns. In the colloquial language, *āmmāne* is commonly used for *āmbhē-mānē*, and *lumē* for *lumbhē-mānē*.

Page 383.—It should be noted that the specimen from Cuttack on this page is from the pen of Babu Monmohan Chakravarti, and is hence of special value.

Page 398, line 22.—Regarding the pronunciation of the cerebral ॐ *ra* in Puri, see the remarks on page 379. So also in regard to what is said about this letter in line 32, lower down. The Puri spelling *pardila* is merely an attempt to represent the sound of *parila* in a new way.

Page 425.—Babu Monmohan Chakravarti informs me that this specimen from Dantan Thana of Midnapore is here and there Sanskritized, and is not in all places colloquial.

Page 441.—In the Addenda Majora will be found a Standard List of Words and Sentences in Oṛiyā which has been prepared by Babu Monmohan Chakravarti. It is more correct and is in a more colloquial style than that given on pp. 441ff.

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